



Foreign  
Correspondence  
*of* Hazur  
1911 - 1934

# Foreword

With his heart set on visiting foreign lands, Kehr Singh Sasma left India in 1904 and by 1907 arrived in Canada by way of Hong Kong. He landed in Vancouver, B.C. and after some time travelled south into western Washington state. With the blessings of Hazur Baba Sawan Singh (1858-1948), he spread the teachings of Sant Mat or Surat Shabd Yoga throughout his travels. He was also entrusted to nominate seekers after Truth for initiation, and once approved by Hazur, to impart the initiation instructions to them. Kehr Singh states that in 1908 he stayed for a couple of months just outside of Seattle, Washington in North Yakima. There he was invited to attend a local Socialist Party meeting where he was requested to speak on Indian social conditions and the rites and rituals of different sects. Dr. Harold M. Brock, a dentist, was also attending and asked many questions on Indian spirituality.

The next day Dr. Brock invited Kehr Singh to his office. Mrs. Brock, who had once been an editor for Ladies' Home Journal, was also anxious to meet Kehr Singh and accompanied her husband for that meeting. Kehr Singh spoke of the Radhasoami teachings, a term commonly used for Sant Mat at that time. Soon the three of them were meeting whenever feasible to discuss the teachings and the Brocks sincere interest in pursuing the path of Sant Mat blossomed.

Eventually the Brocks wrote to Hazur requesting initiation. In response, Hazur sent two books in English outlining the spiritual path titled *Radhasoami Mat Prakash* and *Discourses on Radhasoami Faith*. He lovingly requested they study them carefully. Once they were thoroughly convinced of the merits of the path, Hazur granted Kehr Singh permission to provide the Brocks with the initiation instructions and they became the first American initiates.

There is some discrepancy regarding dates. While Kher Singh indicates that he met Dr. Brock in 1908, Dr. Brock says it was the year 1910-1911. The first letter in the collection is from Hazur to Kher Singh regarding the Brocks and is dated January 1, 1911. The first letter to the Brocks in the collection is dated November 12, 1911. It is possible that the 1908 date is accurate but that some time passed before the Brocks interest solidified and correspondence with Hazur ensued. Furthermore, it must have been a process of four to six months for letters to make their way to Northern India and for replies to be drafted and received. Kher Singh was travelling in both British Columbia and Washington State, in his work as an interpreter for several westcoast companies utilizing Indian migrant labor. This suggests that meetings with the Brocks may have been periodically interrupted.

Eventually the Brocks also became initiating representatives for Hazur, travelling north to Vancouver and south to California in this capacity. During the lifetime of Hazur, there were about a hundred seventy-five people initiated in the U.S. and Canada. Mrs. Brock passed away during Hazur's lifetime. Hazur Baba Sawan Singh never travelled outside the Indian sub-continent and the Brocks never physically met their spiritual master.

Dr. Brock later became a group leader for Sant Kirpal Singh (1894-1974), the spiritual successor of Hazur. On August 17th, 1955 in San Francisco, California, Dr. Brock, by then eighty-three, met Sant Kirpal Singh during his first tour outside of India. During that tour stop, Dr. Brock personally gave Master Kirpal the manuscript of eighty-eight letters dating back to the Brock's earliest correspondence with Hazur. The next day, Dr. Brock attended a meditation led by Sant Kirpal Singh and for the first time experienced the radiant spiritual form of his Master, Hazur Baba Sawan Singh, along with that of his successor, Sant Kirpal Singh.



The photo above of Sant Kirpal Singh with Dr. Brock can be found in *Portrait of Perfection* on page 92.

Dr Brock contributed to a book entitled, *As They Saw the Master*, published in 1956 after Sant Kirpal Singh's first world tour.

*“It was in the year 1910 or 1911 that Mr. Kehr Singh Sasma came to us and told us of the then Living Master — Sawan Singh. We were given the initiation by Mr. Sasma under the directions of the Master. In our correspondence I at one time asked (the Master), ‘in case he passed on before I did, would I know who the new Master would be?’ and he said I would. [see Letter 59] So I was quite satisfied when Mr. Khanna put me in touch with Sant Kirpal Singh. In India there is a background of thousands of years of recognizing the spiritually enlightened ones, while to us in this country the coming of such a one is new and of great importance. ...*

*In Sant Kirpal Singh, I think everyone recognizes the unbounded spirit of love that permeates him and everything he does, regardless of who or what people are or may have been.”*

In 1964 Master Kirpal introduced the collection of letters to Bhadra Sena and asked him to prepare them for publication. In the mid-1970's, Bhadra Sena shared them with Juaneva Smith, an initiate of Sant Kirpal Singh who had been living in India for some time serving Sant Darshan Singh (1921-1989), the successor of Sant Kirpal Singh. She brought them with her when she returned to her island home in British Columbia. Realizing their significance, Juaneva loaned the manuscript to an initiate of Sant Kirpal Singh in Vancouver, B.C.

The manuscript of Hazur's letters was received with great excitement and many copies were made at Banyen Books, a popular Vancouver bookstore owned by initiates of Sant Kirpal Singh. One copy was sent to an initiate of the Radhasoami Beas satsang, David Lane. Lane had been in regular correspondence with an employee at Banyen Books with whom he shared an interest in Sant Mat history. Through Lane, the manuscript made its way to Beas and was edited and published under the title *The Dawn of Light* (1985). Another copy of the manuscript was passed to Bernard Ross, an initiate of Sant Kirpal Singh, who

lived in B.C. at that time, and he made it available to me in 2015. Bernard had the letters scanned through OCR (Optical Character Recognition) and I proof read them to create this document.

The letters, except where noted, are all from Hazur Baba Sawan Singh to the Brocks. A few were written to other initiates and several were penned by Hazur's secretary. Personal portions of the letters were previously left out of the typewritten copies used to create this document. A few of the letters that were entirely personal have been omitted. The last two letters of this compilation are undated. After Letter 49, the numbering was changed to be continuous, because some of the letter numbers were skipped and out of chronological order.

A few of these letters were excerpted and edited for the book *Spiritual Gems* originally published in 1958 by Radha Soami Satsang Beas, using the copies kept on file at Dera Baba Jaimal Singh, Beas, Punjab. The collection of Hazur's letters in *Spiritual Gems* spans the period 1919 to 1948. The present letters begin in 1911 and the last dated letter is 1934. Some of these letters have been published in *Sat Sandesh* magazine in total or in part. The article, *The Dawn of Spirituality in the West* by Kehr Singh Sasmās, appeared in the April 1977 *Sat Sandesh* translated with an introduction by Bhadra Sena.

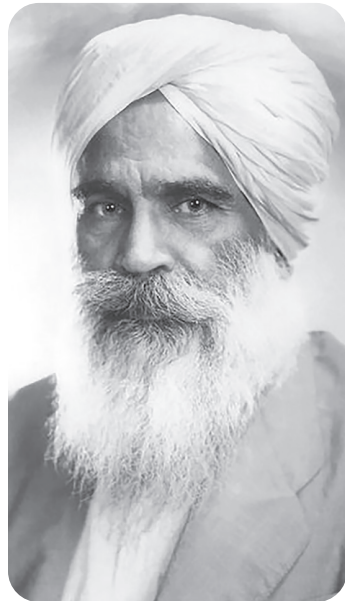


Though the spelling of Hazur’s letters reflects British influence, in my preparation of this collection of letters, I have applied American English, and for Sant Mat terminology, I have utilized Science of Spirituality spelling. There have also been minor changes to punctuation and the addition or subtraction of prepositions (a, the, etc.). Abbreviated words and titles have been spelled out. Any of the rare additions made to the text for clarification on my part are placed within brackets [ ] whereas the use of parentheses was in the original text.

In the time of Hazur Baba Sawan Singh, and still at Beas and Agra today, as in the letters contained herein, the term “Radhasoami” was frequently used as a greeting. The term Radhasoami was coined by Rai Bahadur Saligram (1829–1898), one of the foremost disciples of Soami Shiv Dayal Singh (1818-1878) of Agra. Soami ji, as he was known, was the guru of Hazur Baba Sawan Singh’s guru, Baba Jaimal Singh (1839-1903). The term Radhasoami is a play on the names Soami ji, and Soami ji’s wife, Radha, after the well-known Hindu phrase Radha Krishna, referring to Lord Krishna and his consort, Radha. Taken together the phrase refers to God, or Soami, while Radha refers to the soul or to God’s manifestation as Shabd, the divine Sound that brings forth all of creation. The two words together can be taken to mean “Lord of the soul” or to symbolize the unity of God and God’s primal manifestation as light and sound. Soami ji accepted this phrase as another name of God.

The term itself seemed to attain an elevated status even in the lifetime of Soami ji, so much so that in his final statements he distinguished his path, “Sat Naam and Anaami”, from Saligram’s “Radhasoami Mat”, though he added “..but let it also continue”. Rai Bahadur Saligram eventually succeeded Soami ji at Agra and became known as Hazur Maharaj. He replaced the simran of Five Names as given out by Soami ji and his predecessors at the time of initiation, with the term Radhasoami. The simran of Five Names remained the initiation mantra under Baba Jaimal Singh. In scholarship, the term “Radhasoami” is associated with all the spiritual movements that have Soami ji as their origin. The term is used widely by both the Agra and Beas Radhasoami satsangs, sometimes as a

pre-initiation mantra, sometimes as a greeting, and at Agra as a fundamental meditation mantra. The term Radhasoami as a greeting or in any ritualized form, was stopped by Sant Kirpal Singh (pictured to the right) as he preferred to frame Sant Mat as non-sectarian and purely spiritual in nature – a science of the soul, whereas the term ‘Radhasoami’ had taken on the identity of a distinct sect. In describing the purpose of his



organization, Ruhani Satsang, Sant Kirpal Singh has said:

*“My Master, Hazur Baba Sawan Singh Ji Maharaj, a perfect Saint, had a great desire to form a common forum or platform, Ruhani Satsang [the words mean literally “spiritual gathering” — no denominational or sectarian connotations of any kind], at which all persons, even though professing different faiths and religious beliefs, could be imparted the principles of spirituality and encouraged to practice spiritual disciplines, in order to gain salvation and peace here and in the Beyond.”*

As referred to previously, in the text of the letters, two books are mentioned that Hazur had sent to the Brocks. Radhasoami Mat Prakash by Rai Saligram, was published in 1897. It was the first book written in English that focused specifically on the Sant Mat teachings. The second book, Discourses on Radhasoami Faith, was written in 1907 by Brahm Shankar Misra, a successor to Rai Saligram, though not completed at the time of Misra’s passing.

These books came from Radhasoami Satsang Agra, then the largest of several satsangs that succeeded Soami ji. As mentioned, Rai Saligram (Hazur Maharaj) became the guru at Agra after Soami Ji. Soami ji’s disciple, Jaimal Singh, established the Beas colony after retiring from the army in 1889. While the

teachings were substantially the same, there were a few differences of note. It became a point of distinction for the Agra group to claim that Soami ji had no Guru, and eventually to assert that the term Radhasoami embodied a previously unrevealed spiritual revelation and Soami ji a unique incarnation. The Beas group considered Soami Ji to be the heir to a long line of Saints going back to Guru Nanak and Kabir. While implied by Hazur Baba Sawan Singh, Sant Kirpal Singh explicitly identified Soami Ji's guru as Tulsi Saheb, with whom Soami Ji had been associated since birth and the spiritual master of his parents. Their teachings are identical. Baba Jaimal Singh asserted that the Five-Named mantra was the correct method of spiritual practice that had been given by Soami Ji himself. In several of his letters to Baba Sawan Singh, Baba Jaimal Singh took strong exception with the changes instituted at Agra. In the Agra publications that Hazur recommended, these distinctions are not strongly represented, and the books were regarded as adequate for the purpose of providing some English language references. The Agra books were bypassed once Beas began to publish English language books, though this did not occur until the thirties.

Two of the early books in English from Beas were written by an American, Dr. Julian Johnson (1873–1939) who is mentioned in the letters. *With a Great Master in India* (1933), detailed his personal story and early experiences at Beas with Hazur Baba Sawan Singh. *The Path of the Masters* (1938), was an enormous exposition of the teachings and became very influential in the growth of Sant Mat outside of India. Dr. Johnson had also read *Radhasoami Mat Prakash*, which created an initial interest in the teachings, and led to his initiation in 1931 by the Brocks. He ultimately closed his California surgical practice and travelled to India in 1933 to be in the presence of Hazur. This was not his first trip to India, where he had originally served as a Baptist missionary in the early years of the century. He was the first American to live at Dera Baba Jaimal Singh, Hazur's colony by the Beas River, where he lived until his passing in 1938. He and Sant Kirpal Singh knew each other as fellow disciples and Sant Kirpal Singh helped in the editing of some portions of *The Path of the Masters*.

Johnson also aided in the translation and wrote the lengthy introduction to the 1934 English language publication *The Sar Bachan*. This single volume in two parts is comprised of numbered paragraphs derived from notes of Soami ji's discourses and is a thorough introduction to the Sant mat teachings from the words of a great Master.

Hazur Baba Sawan Singh also mentions the phrase “Radhasoami Faith” at times. In Letter 10, Hazur even answers the Brocks, who were trying to find a way of referring to the teaching in conversation: “There is no harm in naming the religion as Radhasoami Faith.” In reality, the teaching of the Saints was regarded as a universal spiritual teaching, not a faith or religion in the usual sense. Hazur reiterates this essential point numerous times, as in Letter 64 where he writes, “You know that we are not going to establish any separate religion like the extant religions of the world so that we may be anxious to increase our members; nor have we any pecuniary gain in view.” And in Letter 31, Hazur specifies the mission of the saints when he says: *“Saints are always present in this world. Their mission is to take the soul from the sphere of Kal to Sach Khand. They do not meddle with the religions of the world. Their teaching is the same for all, viz. to make the soul attend to the Holy Sound.”*

In Letter 42 and Letter 48, there is a reference to the author Michael MacAuliffe, also known as Max Arthur Macauliffe (1841–1913), a well-educated Englishman who was engaged in the Indian Civil Service from 1862 until his retirement in 1893. He converted to the Sikh religion in the 1860’s and created an English translation of the Guru Granth Sahib with the assistance of a Sikh priest.

As Hazur pointed out to the Brocks, this translation was based more on the Sikh religion than on the inspiration of a living Guru, and so in Hazur's opinion the work fell short of the mark.

I once asked Master Darshan his opinion as to the best translation of the Sikh scriptures. His clear reply was The Jap Ji by Sant Kirpal Singh, though he arranged for me to a set of the Guru Granth Sahib from the local gurdwara in New Delhi, India. Later, Master Darshan (pictured to the right) and I discussed a few comments that were in the footnotes of the Granth that I questioned. He remarked that to him the opinions offered as to the meaning of the text were incorrect.



In Letter 74, there is a mention of Urban F. Diteman, one of whose ancestors was Sir Francis Drake. Diteman attempted to fly the 1,800-mile trip across the Atlantic Ocean in a small single-engine plane on October 22, 1929, much as Charles Lindbergh had done in 1927. Unfortunately, his plane never arrived in Europe and on October 23, 1929 it was assumed that the pilot, then thirty-two years old, had perished into the sea. From the correspondence with Hazur, it seems Diteman's widow, Lucile Evans Diteman, had been in touch with the Brocks concerning Sant Mat and Hazur gave permission for her to be initiated. Diteman had two sons, Jack and Hall Drake, both with their ancestral surname of Drake. Mention is made in the letters, of eight-year old Jack possibly being eligible for initiation into the Sound Current as well.

Their son, Hall, was only four when his father passed away. He then went on to become a distinguished artist creating with oil paints as well as working behind the scenes in the performing arts.

Reading these letters, it is immediately evident that they are a timeless treasure house of information pertaining to Sant Mat focused toward the Western mind of that era. Every Master has his own sweet manner of expressing the teachings, and these messages provide a glimpse as to how Hazur Baba Sawan Singh taught the Path. They illustrate how Hazur was open to answering any and all questions of the sincere seekers after Truth, and on the other hand, how he had little patience for mere window shoppers. This collection is an enduring source of inspiration and clarity that are well worth reading and referring back to time and again.

Steven E. Polyanchek

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Additional Editing

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# Sardar Sawan Singh

Ji Maharaj Sahib was born on the 27th day of July, 1858, in the village of Mehma Singh Walla in the district of Ludhiana, the Punjab. He has forbidden any detailed or lengthy description of himself. Much that we would like to say must, therefore, be omitted.

When but a young man he entered the government service, military engineering department, after receiving his training in Thomason Civil Engineering College, Roorkee, Uttar Pradesh. His father was a commissioned officer in the 14th Sikh Regiment, and on the death of his father he joined that same regiment and was promised a commission in three years. After his college training he returned to this regiment and was sent out to service in the military works, in which he served for twenty-eight years, retiring on pension in 1911. From that time to the present he has devoted his time entirely to Sant Mat.

One incident forms the connecting link between his life as an ordinary citizen and his present work. It seems fitting therefore that this incident should be related here. He had long sought a real Master. He had earnestly studied the Sikh scriptures and had visited many mahatmas in search of light. Finally, while on duty in the Murree Hills, Baba Jaimal Singh, then renowned for his holiness and deep

spiritual insight, made a visit to those hills. That saint said to one of his disciples one day, while the young officer was passing them: "That is the man we have come to initiate." The disciple replied: "How can that be when he does not even notice you?" But the saint said: "On the fourth day he will come to us." And so it happened that on the fourth day this young officer, Sawan Singh Sahib, having heard that a holy man was holding satsang nearby, came to see and hear him. He was deeply interested and attracted to the Mahatma, and after several conferences, he was initiated by Baba Jaimal Singh on the 15th day of October, 1894. Subsequently he devoted himself assiduously to the Master's work, and to him Baba Jaimal Singh turned over his work in Beas in June, 1903. When the old Master passed to higher regions the following December, the new Master continued to carry on the Great Work in the Punjab.

We may be permitted to say that under his gracious administration the Dera has grown from a spot on the desert to a little city of nearly one hundred houses, and the number of initiates has grown from about four thousand to fifty thousand. Good buildings are in process of construction all the time, and work will shortly start on the new auditorium which will seat over ten thousand people.

The Master goes to all parts of the Punjab, and beyond, to hold satsang as often as possible. The high in worldly position and the lowly, the educated and the ignorant, all come to him, gladly receive his message and give to him their love and devotion as disciples.

The work of this great Master now extends to far off America where a goodly number are already receiving his help in their efforts towards emancipation. This is the day of their opportunity. The Great Light is now breaking upon the West. To aid in that work this little book is sent out as a personal message to all who are seeking Light on the Path.

*Julian P. Johnson*

March 1, 1934

from the introduction to *Sar Bachan*





## The Letters



# Letter 1

January 1, 1911

My dear Kehr Singh,

Received your note and that of Dr. and Mrs. Brock. I am very glad to learn from their letters that they are sincerely anxious for Truth. They seem to be trying to pick up your vernacular that is most necessary because all our scriptures are written either in Hindi or in Punjabi and unless they have a good knowledge of these languages they cannot expect to get any benefit from our books because besides the volume already sent to you there are no more English compositions throwing light upon our faith that can be sent to them. Moreover their visit to India will be a useless waste of time and money if they are unable to understand our language.

But they must not despair. It is not absolutely necessary for getting Truth that they should come to India. The Master is everywhere and can give them the Truth even in America if they have an earnest and burning desire to get it because the Master is always ready to open the door if we knock with sincerity and true earnest love. They should persevere in their abstinence from meat and drink, as without that nothing can be done, their social environments must have made their abstinence very difficult but the reward is worth any trouble. It can



be arranged if they are very anxious that our method of practice should be made known to them through Sant Singh or you so they may work upon it until they come to India. Meanwhile they should pray in their hearts daily that the Truth may be granted to them. The Master is always ready to grant our prayers. He is not far distant but He lives within ourselves. If for a time He disregards them, it is because He wants to kindle our thirst by keeping us waiting. It is our duty to persist in our search without despair and there shall come a day when shall meet with success. What is got after earnest pursuit is highly prized. Let our love for the Master's feet be daily stronger and stronger and love has the power of drawing the beloved towards itself if it is strong enough. They should not mind that they are not permitted to come over to India, it is very expensive and as these expenses are to be incurred in search of Truth, the Master will arrange that their income may daily increase so they may easily meet those expenses. To sum up they should acquire our language, avoid meat and drink and above all increase their thirst for Truth.

Yours affectionately,

*Sawan Singh*

# Letter 2

November 12, 1911

Dear Dr. and Mrs. Brock,

I am very glad to receive your letters and to know that your heart is full of love and devotion towards the Feet of Supreme Father Radhasoami Dayal. Also it gave me much pleasure to know that you have full faith in the path. Really those men are fortunate in this world, who have realized the worthlessness of this world and its alluring fascinations, but have a craving to reach their Father and hunger and thirst after righteousness which is the real wealth to be acquired. And now when you are shown the right path of exercise, you must devote your heart and soul to it.

Father is always with you. You live, move and have your being in Him. He is always helping you in every kind of task that you perform. The nearer you will get to Him, the more fully you will feel His presence and realize His help. As the love for Him increases in you, you will get deeper and deep realization of His Radiant Form in your inward. But you must remember that you must not expect spiritual realization all at once. The adepts call it Sehaj Yoga, i.e., a path on which you can walk slowly, and slowly only. The reason is that from ages past, our soul has been kept aloof from her Father by the cruel deceptions of mind and matter. By

association with this body for a long time, its tendency is downward and has altogether forgotten its real home upward. The mind has acquired so much control over it that it keeps the soul always entangled in the enjoyment of senses. This is the reason why a man cannot rise above the world all at once. It is a difficult task but you need not lose heart. Our Master is all powerful and certainly one day He will release us from their bondage, through his infinite mercy; provided we turn not from His door, and practice the exercises to the best of our energy according to His orders. The man who has got the secret of the Path that leads to Him, shall never be subject to the pains of rebirth, and slowly and slowly, the progress of his spirit shall be towards higher planes. And the day is not far off, when his spirit, freeing herself from trammels of mind, will take rest in the Eternal Home of the Supreme Father.

You have asked about entertaining your meat-eating friends. In our country the habit of meat eating is rare; and those who do not take meat are looked upon with respect and honor. So as the followers of this faith do not take wine or meat, they don't like to entertain other people with it, because what is forbidden for one man cannot be allowed to others. But in your country, where people use both these things openly, the matter is quite different. As your fellow thinkers

are very few, it is just possible that you may be looked upon by your countrymen as miser or unsocial. And as it is not advisable that you may be estranged from your relatives for small differences, you are allowed, for the time being to entertain your guests with these things; because it is not prohibited to touch meat. But you ought to be careful to control your mind be so that it may not again be tempted to take meat at their example. It is hoped that you will not have to encounter any difficulty in this matter on account of loving treatment with your relatives; and by the gradual influence of your example, your associates will gradually follow in your footsteps.

There is no harm in feeding the dog with meat.

The use of brandy or anesthetics is not forbidden for patients in your professional work.

It is very good to give financial aid to the suffering, the orphans. and the widows, provided these three points are kept in view:

- a) We should not pride our self on being charitable, because we are doing no more than our duty. Everything we hold is on the account of our Master.
- b) In giving, We should not expect any reward either in this world or in the next, otherwise we are only

lending money on interest.

- c) We should not expect any kind of praise or service from those to whom we give. Such charity is very helpful for the purification of mind.

It is not forbidden to interest others in the spiritual work, if it is done disinterestedly so that the sincere seekers may get information about the true path; and the worldly, the argumentative and the notoriety-hunters are avoided. But the private instructions (that you have received through Sasmas and Sant Singh) are not to be revealed.

Interchange of friendly gifts is not forbidden, provided you don't receive more than you give.

Hoping you will persevere in your exercises with love and faith.

Yours affectionately,  
*Sawan Singh*

## Letter 3

August 1, 1912

My dear son,

I have received your letter and am very glad to learn that you have got a decent house of your own. About exercise in hearing the Holy Sound, you should

concentrate your attention only on the bell sound in the right ear and to no other sound. Never allow the sound from the left side to carry you away, as it proceeds from the region of Kal — the Temple of the Devil. There are ten sounds in the first plane which proceed from different regions and have different effects. For example, the hearing of one of them will increase anger, of another the lust and so on. We ought to be careful to pay attention only to the bell sound on the right side.

Regarding sleep in exercise, if your body only is senseless and your soul is fully conscious of the Holy Sound and enjoys it, you need not give it up. But if you feel sleepy and you feel you will not be able to resist the temptation to go to sleep, then give up the exercise for a short time, walk a little in your room, arouse yourself and then engage in the exercise again.

About taking wines, etc., as medicine, there is no harm in taking the mixture if it contains a small portion of spirit, but wines and brandies, etc., are injurious and so are soups and other preparations from meat.

Disease comes to us as a result of our past actions and disappears when it has done its work. We ought not to be disheartened during such moments. Rather we should receive cheerfully what is sent to us by our Master. But never take it to mean that we should give

up medical treatment. Effort on our part is necessary but we should not be sorry if it is not fruitful. The will of the Master, not ours, must be done.

Regarding Williams: Our way is the way of love and faith which are the most difficult things to obtain in this world. And those who are not blessed with these have no place in the kingdom of God. Those who seek to base their faith upon miracles never see any. But to a loving heart, Father shows many miracles to strengthen his love and faith. The miracle seekers who try to analyze the Holy nature of God through reason only, never find an entrance in His sphere. So never try to interest these people. Master Himself will draw His chosen few to Himself.

I hope you daily engage in contemplation upon Him who has so kindly given us Light. Never let a single day pass without remembering Him.

For the present you may totally give up the idea of coming to India. You are just a beginner and unless you have made sufficient progress to see the Master within yourself, your coming here will not properly benefit you. Many graduates leave India to learn some industries in foreign countries, and they do learn them. But if a young lad with little knowledge goes to a foreign country, he will not learn anything. Similar is the case with you at present. But far as pecuniary

preparation for coming to India go, you can work in that direction from this time. You will come to India. Don't be too anxious. It is for your benefit to stay there for the present.

Yours affectionately,

*Sawan Singh*

## Letter 4

August 1, 1912

My dear daughter,

I was very much pleased to receive your letter full of love and faith and to know that you are making good progress in the exercises though it was marred by your shifting to the new house. Now by the grace of the Holy Father, you have got a comfortable house and other worldly anxieties are over, you should apply yourself heart and soul to the service of the Father and give as much time to the exercises as you can easily take from your business. But mind you, your business must not suffer in the least. All the luxuries of this world and the world itself — the sun, moon, stars — in short everything that we see here is liable to destruction. Only the soul is immortal. So try to live this short life span of life in a manner which best pleases God; that your wanderings in this world may



cease and you may find your eternal Home where it is all Bliss unalloyed.

Regarding exercises, you say you cannot remain in the exact position for a long time, so there is no harm in using pillow as you do. Or you can ask Sasmas to get you made a *Baragan*. It is a sort of flat piece of wood attached to a short stick in the following shape:

The piece of wood is a foot and half in length and two



inches in breadth. The stick is placed in the middle of wood which supports our two elbows while we exercise squatting. Sasmas will tell you all about it. [*Note: the image to the left is based upon a*

*drawing in the manuscript.*]

One word about general behavior. Most part of our time is devoted towards worldly ends, and by sitting in contemplation for a few hours, our soul cannot properly enjoy the Holy Sound. Again and again, mind goes out and remains thinking of worldly matters. So keep a sharp eye over its working during the whole of the day and take care that it may not carry you away. Try to resist its mean cravings and check their outward manifestation through the senses. Always remain one-pointed and never allow your mind to engage in foolish fancies. This is possible only by keeping your mind engaged in the Holy Names. At all times,

whether walking, eating, drinking or doing any other work which does not require much attention, try to concentrate your attention on the Holy Names and never allow your senses to wander away. Be always on your guard as this is the only way to get mastery over our mind.

Secondly, whatever good or bad happens to you, through whatever person or object, directly proceeds from our loving Father. All persons and objects are but tools in His Hand. If an evil befalls you, think it as His greatest mercy. We have to suffer for our past actions sooner or later. Our Master by taking us through these sufferings speedily and by hastening the approach of those which were to come later, intends to relieve us of our burden earlier. And by this early payment of debt — because debt it is — the amount of the suffering is very much lessened. If we had to pay one ton at first, now we are released by paying one pound only. So never be disheartened if you are to pay some severe debt. It is all for your good. Suppose a man ill treats you without any fault on your part, you should see in this ill treatment the Hand of the Master working. He wants to find out and to make known to you, whether your self-reverence has died out or not, and how deep has meekness and love taken root in you.

Again, suppose a man loses his son. It is to test the

decrease in love for earthly relatives. Father wants to loosen these heavy chains which bind us down to this earth. More love towards earthly relatives means less with the Master. So all events which appear to be misfortunes are not really. They come to chasten us and add to our power of resistance and leave us better men in the end. Be always resigned to His will. What Father does, He does for the best. In this world, those persons who are engaged in the upward march have constantly to face the inroads of two powerful enemies — the mind and the matter. They try to put many obstacles in our way. If an untoward event happens, we need not be disheartened. Rather we should rise with redoubled love and final victory is ours.

Our Father is love and we are small drops from that ocean of love. This huge machinery of the universe is worked on the eternal principle of love. So try to bring yourself in harmony with this principle of love. The deeper the love of the Master will take root in you, the fainter the love of the earth will remain in you. His love will displace the love of earthly things. Spirit will uproot the flesh. The curtains will rise before you one by one. The dark mysteries of the universe will become revealed to you and you will find yourself in the loving lap of the Holy Father — one with Him.

He out of His mercy has bestowed upon you such a

noble gift that all the treasures of this world stand in no comparison with it. But it will not improve your condition if you will not use it. A hungry man is never satisfied simply by counting the names of various dishes that lie before him. Though the teachings you have got are invaluable, yet they cannot be of any good unless you act up to them and daily engage in the exercises for as long a time as you can spare from your worldly engagements. To sum up, you must be careful about the following:

1. Control of mind.
2. Check on the senses.
3. Resignation to His will.
4. Love for Him; and
5. Punctuality in exercise.

You can keep these letters for your guidance and need not destroy them.

Yours affectionately,  
*Sawan Singh*

# Letter 5

January 1, 1913

My dear daughter,

Your letter full of affection gave me great pleasure. My pleasure was still greater to find that you have full faith in the instructions, and that you are working with love and devotion to get Internal Truth. Consider yourself very fortunate that the Almighty gave you this human form and then mercifully revealed to you this only Path to reach His Abode. If for a few moments you turn your attention to the people of the world around, you will find that they are sacrificing everlasting bliss for the sake of very ordinary and transitory things, Some are intoxicated with wealth and power, while others are struggling in poverty and want. From the prince to the peasant, all are occupied with the world and its cares.

No one thinks that one day he will have to depart, hence no one knows whence he came here, why he came, whither is he bound, and what is best for him to do. All regard this world as their permanent abode. If there is any seeker after Truth, then owing to the grievous lack of spiritual experiences, unfortunately he is led by the selfish into ways which cannot fully serve his purpose. Some in the hope of future happiness in Paradise and others of better happiness

in this world are put to various forms of worship.

But the Satguru (Master) is proclaiming at the top of His Voice that salvation after death cannot be attained by anyone who, during this life, has not brought his mind and senses under control and has not seen the Master during his lifetime. No doubt, the path of the Sants (saints) is the most difficult and the narrowest but they do not put any soul in error. They have clearly sung in their poverty that unless the spirit is freed from the matter, the true knowledge is impossible and without true knowledge there is no salvation.

Soul is a particle of the Almighty, and it is the animate Principle in our bodies, while the five tatwas (air, water, earth, ether and fire), three gunas (qualities of matter) [*satva* (pure), *rajas* (active), *tamas* (dense)], organs of senses, mind and matter are all inanimate. Until a soul has realized its animate self in the body, through the mercy of Satguru and the strength of devotion, it is more or less subject to the temptations of mind and matter and that is why pleasure and pain do not leave it. Therefore, it is proper to guard yourself carefully. Awake your intellect by thought and devotion and try to control your senses. No doubt it is difficult, yet it is the only key to success. Mark that we are here for a short time only and in the end, even our bodies will desert us, what then can we expect

from other people in this world. Think of death, what a sorrowful and awe-inspiring scene it is. At that time neither friends will help us nor our worldly greatness. Only the Word and our Satguru will relieve us. Therefore even now begin to prepare for that event lest you be found wanting in the time of trial.

Desire has abased the soul. When it desires something and fails to find the object of its desires, it feels pain. Therefore abandon your desires even now and accustom yourself to be resigned to the Will of the Master. Mind is a slave to habit, and is forcibly led astray by it. Find for yourself what habits are obstacles in the way of Truth. Get rid of them by-and-by and fill their place by good ones. For instance anger should give way to calmness and avarice to contentment, and so on. By continued application, mind will give up bad habits. But note that mere theory of a thing does not help, unless a thing is actually done. Mind is very powerful. At the time of deliberation, it makes promises but does not care to fulfill them when the occasion arises. To control it is not the work of haste, it requires years of patient perseverance. As long as it does not begin to take pleasure in the internal music it must fly out to worldly pleasures. Apply your mind with love and keen interest to the exercises without any false apprehensions. One day you will get

complete control over your mind and senses and it is a great blessing.

Secondly, about the trembling sensation in the middle of your eyes at the time of [spiritual] exercise, you need not be anxious about that. In the beginning such a trembling often happens. You ought to concentrate your attention on the internal Sound in the upward direction, and do not put any pressure upon your eyes or try to turn the pupils inward by your own effort. Only try to keep your soul connected with the Holy Sound. As the beginners are quite unaccustomed to see inward, therefore some strain is put which results in this trembling. But nothing is to be feared in it. After a time, the pupils of themselves turn backward.

In contemplation, do not put any strain upon your eyes, do it as if you were trying to picture before your mind an oft seen subject. Contemplation is a very important element, care should be taken to perform it rightly. You write that you cannot contemplate a candle flame. It is exactly so. But you will be able to do so by a little application.

When you begin to hear the bell sound clearly in the right direction, you may give up Simran (repetition of the Holy Names) and then connect your soul with the Sound again. Sometimes a thunder is heard during exercises, don't be frightened by that. Its reason is



that soul wants to ascend instantly leaving the body behind. But body does not want to leave it. The spirit is ready but the body is not.

And if during the inward march any obstacle or danger comes in your way, repeat the Holy Names, it will disappear at once. Such dangers are simply the creation of our mind intended to mislead the soul. But if you find that a certain condition has become worse by Simran (repetition), then don't fear, it is for your benefit.

I am very glad to learn that you are no more troubled with cooking meat for your guests and that they also do not trouble you in the matter. You are quite right in saying that when you make up your mind to do a certain thing, circumstances will adjust themselves to your intention. So if we make up our mind to give up other bad habits like meat-eating, it is not a bit difficult. Only a little will power is required.

About completing the romance [book], you may finish it. But in the future never think of writing anymore, because by doing so, our valuable thoughts which if kept within lead to great beneficial results — go out and do not serve any purpose. Moreover so much labor is simply lost, if we do not act upon the principles which we lay down for other people in our books. Everyone can write a great deal with the help

of so many books and what he has heard from other peoples. But how does it benefit the writer? What benefit will a blind person derive by lighting a lamp? He will simply waste his time. As far as possible, keep your powers within and enjoy their fruit yourself. But there is no harm in writing when the soul has reached a stage from whence the mind cannot throw it down and Master orders it to do so for the public good.

Some people are prone to regard as virtuous anything done for the benefit of others without any hope of reward for the doer. But I have no faith in such words. How can a person help others when he himself is helpless? A person — himself the slave of mind — cannot free others from his slavery. Can a sleeping person awaken others? He will do better to awaken himself first. Though the mind says that he has no desire for worldly greatness and reputation, yet when honor and wealth present themselves to him, he begins to think himself a better and a superior personage. But in Sant Mat (in the “Path of the Saints”) one has to regard oneself the humblest and the lowliest of all. As the wealth of this world is in danger of thieves and robbers, so is the spiritual wealth liable to be snatched away by thieves. These thieves do not come from anywhere without, but are lying hidden within our bodies. I have told you

everything relating to this matter, but as you have a desire to finish the work, I allow you to do so, but in the future this thought may not create any obstacle in your way.

In your letters, ask any question about your spiritual journey. Such questions are never awkward. I am His servant for this work, and to help His children in this matter is the humble duty which the Lord has imposed upon me. The soul, living within the orders of the Master, regularly engages in Bhajan (exercises — listening to the Sound Current) with love and faith, does a kind of service for Him. For the Master has taken upon Himself the burden of carrying all the souls to whom He has revealed His path to the Father's Abode. So if a soul tries to reach there speedily, it lessens the burden of the Master.

I finish this letter with the advice that look upon your time as the most precious thing and go on increasing your time for devotion. With full faith in the Master, derive proper benefit from His gifts. He is always with us and we do not know in how many ways He is helping us.

I approve of your daily routine. Those who labor in their worldly duties properly, can also attend to their spiritual duties too. Lazy and labor-fearing people cannot derive any benefit from Bhajan (exercises).

Yours affectionately,  
*Sawan Singh*

## Letter 6

July 21, 1913

My dear son,

Kehr Singh has told me of you and has given me your letter. I am pleased to learn that you have strong faith in the teachings and that you trust so much on the mercy of the Holy Father.

If you will continue to increase your faith and love for the Beloved Master and work for Him more diligently and earnestly, there will be nothing impossible for you to do.

Our Holy Father has naturally provided us with such powers, that if they be developed to their farthest end, we can easily accomplish our purposes through their medium. You will find its full detail in *Radhasoami Mat Prakash* [see reference in the Forward of this document] in the chapter of three powers. To develop the spiritual power, you will have to forget all about the world and its belongings. It does not mean you are required to quit your profession; no, it means you should create a habit to repeat the Holy Name with the mind's tongue and hear the Holy Sound while

at work. You can do it slowly and gradually. You are required to concentrate and elevate your spirit to the *til* or the third eye, upward between the two eyes and as soon as you get there; you will see the Holy Father, who will draw you up.

It is natural to get disappointed at the failure of our first effort, but in the spiritual journey, we must have patience to wait and observe the will of the Master. Our minds generally throw us in a pitfall at such occasions, but we must not be discouraged and should always try to control it by hearing the Holy Sound, as there is no other way to subdue it.

You have read in *Radhasoami Mat Prakash*, that there are three kinds of actions and you cannot easily understand what actions have acted upon you unless you have made sufficient progress internally, but the effects of the actions of the past and present life befall on us which can be lessened or mitigated through the performance of spiritual exercises. You should never think of another man that he is wrong as the world needs such people also and nature has made them for some purpose; but if there is anyone of your relatives or friends, you may warn him of the bad action and try to reform him. Otherwise think of yourself as one of the lowest men and always obey the Master's orders and follow the rules of non-resistance

as far as practicable, your aim should never be to take revenge. This does not mean you should not defend or protect yourself, but you may use your own discretion according to the nature of the circumstances. You should not keep the least idea of the enmity of others in your mind and clear your heart of jealousy and always try to bear the consequences of what has happened. There is no harm to allow tips to servants as rewards and you may also subscribe to the public funds according to your means without any desire of worldly greatness in the shape of good name, etc.

You should always keep the main idea in view, which is to perform the spiritual practices daily with love.

Yours affectionately,  
*Sawan Singh*

## Letter 7

July 21, 1913

My dear daughter,

Your letter has been handed over to me by Kehr Singh. Its contents have pleased me greatly, though your spiritual progress is slow yet, you are advancing on your way.

You must clearly know that our soul has come to this

earth from time immemorial from its Source, and is subjected to mind, and is so confined in worldly desires and riches, that nevertheless Sant Satguru persistently wakes it up, it always tries to obtain the same against His will. Whenever, through the mercy of the Holy Father it thinks of its Source for a moment, it desires to go there involuntarily; but mind does not help it and immediately brings forth such an awful thought which diverts the attention in the contrary direction, and the result is that the spirit wanders around until it is brought back towards the right path again. Really the mind is an agent of Kal Purush — the Universal Mind — and is bound to stay with the soul in the material-spiritual division.

You will clearly understand it from the following explanation:

Our spirit is the son of Sat Purush (Radhasoami) and was lent to Kal Purush (the Master of second grand Division) to fulfill the function of evolution of his division and the one below; who covered it first in the instrumental (causal), second in the subtle [astral] and third in the physical body and created several kinds of internal and external restrictions and obstacles so that the spirit be entangled in them forever.

When the Sant Satguru incarnates on this earth to release the souls from the material covers, He first

teaches them that this place is not their permanent abode and their chief function here is to find the means to return to their own Home whence they came in the beginning. Those who accept His teachings and act upon it with love, gradually return to the purely spiritual region under His guidance.

Therefore, you need not be anxious and you should continually perform the spiritual practices with firm faith and trust on the mercy of the Holy Father who has kindly disclosed to you the secrets of the True Holy Name and you will certainly reach the Goal one day. Should you hear the Voice when retiring to sleep after getting through the daily exercises, you should continue to hear it lying in your bed and you must not think to get up to adopt the sitting position, as it will draw your attention aside and you may not hear the Voice for sometime until you work hard again to concentrate your attention. You should also try to hear the Holy Sound in your wakeful state as long as possible while attending to the daily exercises, because the more time you will allow to this work, the more progress you will make. You should gradually improve to hold your position for three hours at a time, but remember not to discomfort yourself to do it in one day.

In regard of forbidden food, you must always inform



your host or hostess before hand that they must not put on the table for you anything cooked with meat, fish, eggs, lard or Cottolene. As all of your relatives and friends are aware of your habits now, there will seldom be any chance where you will have to make such inquiries, but it will not be out of taste to warn your hosts about animal food, lest you be mistaken again. If you have any time to spare, you should use it to learn the Hindi language.

I am glad you have thoroughly understood about romance [books]. Our lifetime is invaluable. We must always be careful to utilize it in the best direction. Any part of our time not used in satsang is lost, therefore you should always try to save your time for the exercises, as to incline our mind and spirit towards the things other than Holy Sound is to lose our fortune.

My dear daughter, I will repeatedly ask you to honor yourself this lifetime and try your best to raise yourself towards your own Home. As soon as you reach the first stage of your journey, you will notice the wonderful spiritual scenes there which will fill your heart with happiness and gratefulness to the Holy Father. After getting through your daily domestic work, always concentrate your thoughts or attention inward and upward, it will refresh your brain and will remove the fatigue of the whole day and the hidden

mysteries will be opened to you. Our Satguru is always ready to help you and is doing the best for you. Anytime you meet any resistance in your way, you may write for its explanation.

With best wishes for yourself and Doctor.

Yours affectionately,

*Sawan Singh*

## Letter 8

December 6, 1913

Dear son,

I have received your letter. I am glad to see that your mind is at rest for the present and it is not troubled by any more questions. Continue to labor in your exercises and as far as possible lessen your desires. Your happiness will increase as your desires decrease.

Yours affectionately,

*Sawan Singh*

## Letter 9

February 5, 1914

Dear son and daughter,

Received your letter with money for books.

I am greatly pleased for your cousin's son who is interested in our teachings. Please let him investigate thoroughly and help him in every possible way and also inform him of non-use of animal food and liquors by the followers of Truth. You may freely discuss to clear your mental conceptions, as it will not defer your onward journey. You must not be anxious for your slow progress as it comes that way. Have patience always and continue to work on determinately. Obedience to the Holy Father's commands is the omen for the acquisition of the success. The Father is everywhere and cares for His children. You may allow all or any true seekers after Truth to read these books, as it will help them.

With kind regards,  
Yours affectionately,  
*Sawan Singh*

P.S.: You should keep it in mind that you should not be anxious to scatter this religion (these teachings) far and wide. If anyone comes to you with love and is a real and honest searcher of Truth, you may allow him to read the books and make him understand all about this faith.

# Letter 10

March 23, 1914

Dear son and daughter,

Received both of your letters and pleased to note that you are following the teachings with keen interest.

As for your instructions to your sick friend to pray the Merciful (Radhasoami) for help, even that would not be favorable on your personal behalf, as your will-power is brought in action in such cases.

From the point of a satsangi you should always bear in mind to determinately stand off even the serious cases to witness God's doings. It does not mean that you should not attend to your sick relatives or friends; no, on the contrary you should pay your best attention to administer unto them with the fullness of your art, but your inner-self should be prepared to agree with the Father's Will.

There is no harm in naming the religion as Radhasoami Faith. You should never miss your spiritual exercises as the more you faithfully do it, the better results you will find. You need not wait for my permission to allow the books to the true searchers after Truth, you may use your own discretion in this matter. Your experience on the journey at the time of practice is very beautiful and it happens to the devotee

now and then and you should not be surprised at its vision. You should pay more attention towards the repetition of the Holy Names and hear the Sound so that you may cross this plane soon. You should remember that such things happen in dream also, you should always try to catch the Holy Sound to lead you upward.

In regard of leaving your present location and profession, you should first note that you have to work for your living everywhere you go to, as you cannot live without food and other necessities of life, but if you want to change your profession, you may think yourself all about your surrounding conditions and arrange it accordingly, but you should not leave your home and go out of business for the sake of spiritual progress. You can accomplish it by following the instructions by staying at home. The Holy Father is within. Never think to go into wilderness to find it, you may attend to your business regularly repeating the Holy Names while at work and both morning and evening give as much time to the exercises as possible and thus you will reach the Goal one day. Do not hurry and never get disappointed, trust on the mercy of the Supreme Father, He will certainly take care of you.

With best regard for your success.

Yours affectionately,

*Sawan Singh*

P.S. You know the Holy Father Radhasoami is within all and everyone can ask Him for help, but the matter is your internal powers may not be used for others.

## Letter 11

July 9, 1914

My dear son,

I have received your letter with that of Mrs. Brock. It gave me great pleasure to learn that you have been regular in your exercises.

Regarding Miss Kebr, the deaf, dumb and blind girl about whom you inquired in your last letter, it is not permitted to disclose such secrets as to who she was in her past birth, because then you will find yourself involved in an endless maze of curious questions.

Her past *karmas* were very good as regards literary attainments though it was poor in so far as the enjoyment of senses go. Even in her last incarnation, she was not granted the perfect enjoyment of those faculties. This is the result of mixed *karmas*.

You already know that the spirit current is flowing out through the five senses, viz.: eyes, nose, mouth and touch. If the current which was to go out through five channels is shut up and forced through only one

of the openings, you can imagine how powerful that current would be, its force will be simply tremendous. Moreover our brain center is the store of many forces which we never dream of. But a satsangi should never be tempted by these things. Our only desire should be to reach our Goal, never caring for the knowledge or power of this world.

With love.

Yours affectionately,

*Sawan Singh*

## Letter 12

July 9, 1914

My dear daughter,

I received your letter of the 20<sup>th</sup> April in due course. There has been some delay in answering it.

Regarding your friend whom you gave the name, you must not disclose the secrets of the path or the actual instructions, but there is no harm in giving her books or explaining the principles to her if she seems interested. By your sympathetic treatment and loving nature you can teach her better than by words of mouth.

Regarding your intention to move to some other place, you may make the change as you think best. This will be no hindrance in your spiritual work, as our spiritual

progress does not depend upon places or residences. One important point I would like you to understand and that is as regards your relation with other teachers. Please note it carefully. When Sat Satguru (the Master) seeing the poor helpless souls in trouble comes from Sach Khand (the Region of Truth) to save them from misery and, giving them the secret of the Holy Sound, takes them back to Home, Kal Purush (the Satan, the Lord of this world) also comes in the human form upon this earth and begins the work of destruction. Thus he opens a similar school whose teachings resemble somewhat to that of Sant Mat, adopts similar names and thus ensnares and misleads poor ignorant beings, preventing them from returning to their Home.

There are two points of difference between the Sant Satguru and an incarnation of the Kal Purush. The first is, that this true path within ourselves along which the soul reaches its true Home is known only to the Sant Satguru. The Kal Purush is not acquainted with the secret of the Holy Sound. The path of Kal is to the left, while that of the saints is as you know, to the right side. The work of Kal is to arrange and maintain this world, and that of the Sant Satguru is to take souls out of it.

Secondly, Sant Satguru never takes a single farthing



from His disciples for His own purpose, i.e., He never lives upon their money. He earns His living like an ordinary human being and what exceeds His requirements, he gives it to the poor. While other teachers collect subscriptions for their own use. They open a sort of business in the guise of religion. I do not mean to speak ill of anybody, but as this was an important matter, I thought it fit to write to you. You should on no account enter into lengthy debates with such persons; but you may explain the principles of your faith politely and lovingly if so desired by them. You ask what clutches you fast in the darkness. This can be answered in one word — desires. They are the results of our own past karmas. If we can get rid of the worldly desires, there is nothing to keep us confined in this world. More about this at some other time.

In answer to your question about writing articles in papers, I have only a word to say. I had already written at great length about this matter in a previous letter. The idea of trying to instruct others by means of contributing to journals is a clever deception of the mind. Really in such cases, the mind is not actuated by any benevolent motive. It takes a delight in showing its superior knowledge to others. This sort of delicate pride should be carefully shunned. And the fact is that we cannot change the destiny of others by our actions.

Master Himself will manage to help those people even without any articles in papers.

Regarding your duty as voter, it is not beneficial to take active interest in politics. But there is no harm in the simple act of voting. 'Voting' is a right and not a duty, you may use it or not as you will.

I am very glad to see that you work hard in this direction and do not want to get hasty results. Your process so far is very encouraging.

With love. Yours affectionately,

*Sawan Singh*

## Letter 13

January 21, 1915

My dear daughter and son,

Your letters to hand. I am glad to know that you have fully realized the true object of the Faith, and that day-by-day you are attaining victories over lower propensities.

Your fall from the window, my daughter you truly say, there is nothing accidental here. Every misery or trouble that comes to us is the result of our own past actions (karmas). The sooner our debts to Kal Purush are paid off, the better for us. Whatever befalls us is regulated by the direct orders of our Guru and

we should take it as such as a blessing unexpected. Such obstructions are sure to come in the way of a satsangi (seeker after Truth). But we should not be disheartened by these acts of Kal Purush, rather during such intervals we should attend to Bhajan (exercises) with double zeal. Master is always with you, and watching you and helping you in every action. Go on increasing love and faith in His Feet by regularly attending to the exercises. He Himself will look after our worldly affairs.

With love.

Yours affectionately,  
*Sawan Singh*

## Letter 14

May 23, 1915

Dear daughter,

I am glad to receive your letter. The Master is always watching over His satsangis without any regard of time and place. His throne is within us and no words or outward symbols are required, His loving care and interest in them never ceases.

As you continue in exercises and your soul little-by-little is focused behind the eyes at the *til*, you will see

the Holy Master's darshan there.

I am glad that Miss Francis Giffard is interested in Radhasoami faith and also that she is ready to benefit herself from your society. If she continually does so, you should have no objection to give her the information she may require to understand the principles of this faith and if she desires to receive instructions, she will have to give up animal food and drinks altogether. Please try to help her in any way you can, but do not get attached to her.

It is not wise for the satsangis to allow their time towards external musical performance, because the music and all other worldly raptures which captivate the mind cause a downward and outward flow of spirit, and therefore too much indulgence should be avoided. The internal music is a thousand times sweeter and more melodious than that heard in this world. I would like you to make the young girl understand fully about this, and have her totally detached from musical and dancing parties, as by hearing the external music the mind is scattered and it makes it very difficult for the spirit to take up its onward journey; but on the contrary, if the internal spiritual Sounds are heard, they attract the soul within and weaken the negative powers of the mind. If the young girl follows the directions given in this letter and lives without meat,

etc., arrangements will be made for her initiation later on. The flute sound which you heard came no doubt from within and not from without. It often happens that when mind is at rest and soul is concentrated such sounds of higher regions are distinctly heard. But during exercises, you should only attend to the bell sound on the right side and no others.

Regarding Miss Stella Ross Cameron, you may give her the information she asks for, and as you said to her, of course it is absolutely necessary to give up all kinds of animal food to follow this faith.

In regard of your personal union with the women's club, you should not be too strict to keep away from the club, but should not allow yourself to give more time than what is absolutely necessary; and at the same time your efforts should be to keep your attention towards the repetition of Holy Names or towards the Sound Current as they do not make any great demand on your time, you may not break off them, but if your mind leads to the contrary direction, better leave it [the club] for good. It is better to avoid friction.

As regards your posture during Bhajan, you should try to keep on the regular position as long as you can comfortably, and when tired, you may adopt any easy position that would suit you. Christian Scientists who

came to you are making an improper and wrong use of their spiritual powers which is meant only for the purpose of freeing the soul from the slavery of mind and matter. They sacrifice the permanent for the temporary. Doctors' reply is beautiful indeed.

I am glad to find your perseverance and strong faith in the exercises, and the Holy Father will one day reward you for your labor by ending your earthly troubles and granting you permanent bliss.

I have no objection if Mr. Jalwant Singh has any spare time to come to see you in your new home. Mr. T. Parsons of Vancouver, B.C. who will probably write to you in the near future is a candidate for the discipleship in the Radhasoami Faith. Holy Radhasoami has permitted him to join this faith, and the order was sent to Mr. Jalwant Singh to disclose the secrets of the Holy Names to Mr. T. Parsons, but unfortunately Mr. Parsons' financial circumstances do not allow him to undertake long journey to California, therefore if Mr. Jalwant comes to see you, please show him my letter and ask him to impart the sacred initiation to Mr. Parsons without further delay.

Yours affectionately,

*Sawan Singh*

# Letter 15

May 24, 1915

Dear son,

I am very glad to hear that you are permanently established at your new home. There can be no objection to your joining the commercial club as long as it does not disturb your mind. If the business of the club crops up before your mind when engaged in Bhajan (exercise), then indeed it is harmful. In that case you should try to keep it as far off your mind as you can. You should try to keep your thought as free from it as you can, especially at the time of Bhajan.

This is a hopeful sign that your soul is freeing itself from the trammels of mind and matter. As you progress in exercise, these ties should become weaker and weaker.

With regard to Paul Minord, you need not trouble yourself unless he himself again writes to ask for information.

As for your not seeing light as yet, the internal light is only possible when by degrees the thoughts of the practitioner instead of wandering to worldly objects remain concentrated and the soul at the time of exercises becomes habituated to collect behind the eyes and loses the consciousness of the body.

Yours affectionately,

*Sawan Singh*

## Letter 16

July 28, 1915

Dear son and daughter,

It is very necessary to perform the practices for at least three hours a day to develop the spiritual power by concentrating it at the *til* where the heavenly visions will be experienced, and at the same time all the doubts and suspicions will be removed, and fresh energy will be granted to the spirit to proceed onward with an ever-increasing love for the most Beloved Holy Father.

How is Doctor's professional work going on? He should always try to save as much time as possible for devotional practices and while at work, engage the mind in the repetition of the Holy Names and resign himself to the will of the Master.

With hearty Radhasoami to both of you from all the satsangis and myself.

Yours affectionately,

*Sawan Singh*



# Letter 17

November 18, 1915

Dear son and daughter,

Both of your loving letters have been duly received and I am very much pleased to learn their content. It is Holy Father's blessing that you have so nicely understood the real object of the teachings of Holy Radhasoami. Your strong faith and ever-improving love for Him is sure to convey you near the blessed feet of the Master because love and faith are the only connecting links between the Sikh and the Guru.

Although you have a complaint of being intruded by visitors, yet I am glad that you availed of all the possible means to attend to your exercises and also you should not be discouraged at such occasions but thank the Lord that He allows you a chance to grow stronger and truer to the Master during such intrusions.

It is necessary for the devotee that he should always keep his inner self free from the worldly surroundings and it would not be strange if you keep away from the social clubs, etc., as their company yields nothing but a waste of time and trouble; but these suggestions would only apply to a satsangi, others might get some results to some extent.

To reach the stage of super-consciousness and make a distinction of higher sounds, it is very important through exercises to concentrate the spirit current at the *til* or even above this point where the memory of physical body and its environments is absolutely lost and further none can escape the effects of karmas without the attainment of such super-consciousness within. When you get tired of the regular position, you may adopt another posture that may suit you, our main object is to direct our attention towards the Sound Current.

It is better, beneficial and helpful for both of you to guard against the tendency of each other, because the objective mind is very powerful on the physical plane and it is mutual satsang only which checks out evil tendencies. You may both freely discuss all the questions and that which you cannot understand you may write it to me.

With best wishes and kind regards from myself and hearty Radhasoami from all the satsangis.

Yours affectionately,

*Sawan Singh*

# Letter 18

March 20, 1916

Dear son,

I have got your letter. You need not be anxious for definite and clear spiritual experiences, as you go on in your exercises and as gradually the bonds of karma become loose, then by degrees your spirit will become more and more attached to and attracted towards the Feet of the Lord. Never doubt that one day perfect spiritual joy will be granted to you. You are quite right in what you say about the state of consciousness. It is best to pick your way slowly along the path of spiritual journey without neglecting the business of the world. You and your wife will most assuredly go on together and after death there will be no separation between you.

One Mrs. Bridgman lives nowadays at Vancouver. If she brings my letter to you, then please give her the secret of the Holy Names as was given to you. But at the time you should not think that you are giving it her but rather that you are carrying out the orders of the Master.

With love and blessing.

Yours affectionately,

*Sawan Singh*

# Letter 19

March 20, 1916

Dear daughter,

Yours to hand, there is no task in the world so difficult as spiritual practice is in its beginning but its end is the most joyful. Hence it is that most practitioners become despondent in the beginning but still they cannot give it up because they can find no other and easier path and therefore they again resume their journey and succeed in the end. You are not the first nor the last person who has been attacked by this doubting mood. Many a soul has complained of the difficulties of spiritual journey but finding little comfort from the perishable joys of this world, it has again taken up its difficult task because it can find nothing higher. But you need not mind it, it was one of the deceptive impediments raised by the universal mind. Do not be anxious, one day you shall surely stand in the vision of the Master's holy face. Some time is necessary to cleanse out from the mind the impurity of many past births. It is a principle of Sant Mat that so long as a practitioner does not surrender his all (body, mind and belongings) to the Guru, his soul does not become purified. But the Guru who has got the unfailing wealth of the Holy Name does not require the perishable possessions of others; he

does not accept a penny from the pupils though the practitioner regards his all as belonging to his Guru. The result is that if such practitioner is overtaken by disease, poverty, sorrow or any other calamity, it will not affect his mind because he knows that his everything is the Guru's and not his. If good fortune comes, it is still the Guru's and if bad fortune comes, it is still the Guru's and he is not concerned with either.

Furthermore, I should advise that a practitioner should have firm belief that he shall surely succeed in this path, if not, that he shall die in it and shall go on struggling until his last breath, for no path seems to be better than this. It is better to die in its search than the attainment of all worldly degrees.

We have no enemy in the world, all are ours but our lower self is our only enemy. A practitioner has an everlasting strife with his lower self, therefore he is always on his guard against its deceptions. In India, too, weak people overcome by the rules of social life, neglect their spiritual practice. It is a brave mind who — turning his back from these rules — goes on perseveringly with his spiritual practice. In India, it is especially difficult.

All the currents of the soul permeating the body gradually begin to withdraw from it and the body seems to be numbed so that sometimes the body

becomes totally forgotten, then the currents will collect in the focus of the eyes and will push upwards towards an aperture which leads from the perishable to the imperishable world. This will open when the spirit is fully concentrated, and when you catch a glimpse of that world you will be so filled with joy that this world will seem to you a mere nothing in comparison and what lies still further will be seen by you (it need not be described here). At that time your body will appear to you as the corpse of a dead person.

There is no doubt that the society of people tends to scatter the mind it is important that a practitioner should spend in meditation his time which is not required for necessary business of the world. (Your opinion as to this is quite correct.) It is better that you keep each other's company rather than mix with others. When you go visiting other people, you exchange ideas with them, they will imbibe your good thoughts while their inferior ideas will enter your mind and revive at the time of your spiritual exercise. This is what leads some people to live a secluded life. On the other hand the company of satsangis is very beneficial. It is a means of clearing many doubts. Still you should keep up your connection with the public so that your income may not suffer.

Do not be anxious. The Master is taking care of you

every instant. You cannot see it but as you advance in your journeys you will see it yourself.

With hearty Radhasoami from all the Satsangis and myself.

Yours affectionately,  
*Sawan Singh*

## Letter 20

July 17, 1916

Dear son,

Your letter full of love to hand.

I am glad to learn that you have imparted instructions to Mrs. M. K. Bridgman. Now you should occasionally try to assist her with further information and increase her love and faith for the Master, removing any doubt which she feels as this kind of service is particularly acceptable by the Master.

In the teachings of saints that person is fortunate and worthy of all honors who himself practices and makes others do the same. To feed the hungry, help the needy with wealth is praiseworthy, to nurse the sick with your body is also a great thing, it is a brave soul which keeps the mind under the control of Master's command and free from the enjoyment of the senses. But to help an astray soul to join the fold of the Master

and to assist it without the hope of any recompense or reward is the greatest and the Master accepts this service. Therefore it behoves you to perform your devotion everyday without fail, and do not engage in discussion with others, go on pursuing the path while doing the daily business of life with peace and precaution. The Master is ever ready to help. There is no doubt, that we are weak, neither have we faith nor love, but there is one hope that we have taken refuge with Him and are called His children *deservedly* or *undeservedly* and therefore He will take pity on us and forgive us.

I am very glad that you and your wife are working together on this path, helping each other on and are passing onward to the region of Lord with mutual love. It is my wish that you may travel toward your Goal with still greater zeal and perseverance.

With love and hearty Radhasoami.

Yours affectionately,

*Sawan Singh*



# Letter 21

July 17, 1916

Dear daughter,

May your love and trust for the Master's feet increase every day and may you perform your devotion with sincere belief and hearty zeal. Your letter full of love and faith gave much pleasure.

Let not disease dishearten you. Troubles are the token of Holy Master's grace and the result of our own past actions. To bear them cheerfully and gratefully as a sign of His special mercy and to continue the devotion as far as possible, under the circumstances, it is the duty of the true seeker after Truth who does not care for the changing scenes of *Para Kirti* (matter or *maya*) nor shows any anxiety in opposite conditions.

Pain and pleasure, honor and dishonor, poverties and riches do not affect the attitude of his mind. He does not pray that adverse circumstances should be removed, but his heart is always filled with love and gratitude, as Guru Nanak says:

(کرمیں سکھ کر بہت رو  
 ! ابد میں سکھو)
 
 جو کچھ دیتے ہیں وہی لہجہ - کرم و چ سکھ ماسی  
 ، سکھوں پر تجھے ارادہ تھا - کرم بھی تجھے دیسای

[Note: the image above is copied from the original manuscript.]

*If You send me hunger,  
 I shall be filled with Thy Name.*  
*If You send me miseries,  
 I shall enjoy them as pleasures.*  
*If You send me happiness,  
 I shall try to propitiate Thee.*  
*In sorrows,  
 I shall praise Thee.*

Although the above applies to the state of mind of a perfect disciple, yet you should try your best to attain it, and I am glad that you are laboring for it. Some people who are not fully acquainted with the principles of satsang and who are fond of keeping up external appearances complain that though a long time has passed since they were initiated, yet they have had no spiritual vision nor have they gained any spiritual power. Their grievance is unjust because how can these people who do not labor on the exercises and who neither control their mind and senses nor obey Satguru's command expect to get this exalted state which is the result of long and continuous labor. Mind

is the most powerful, clever and cunning enemy, and to release the spirit from its bondage, it is necessary to break attachment from the alluring material objects which are not ours and have been evolved by matter or maya.

For instance this physical body of ours is made up of *tatwas* (elements); then why should we day and night be engaged in decorating it and fattening it, neglecting the spirit and the Sound Current? The reason is that our mind has been accustomed to it from numerous incarnations and even now when the raster has graciously revealed to us the secret of the Holy Name and the Sound practice, it is reluctant to give up worldly enjoyments and turn inward.

Now be on your guard against its deceits and do not listen to its dictates but always try to bring it under the rule of the Master. The more you will look after it, the more you will gain in internal progress. Thank God that while living in a materialistic country like America you have been granted this priceless boon and the Master is always properly taking care of you. Do your work without personal attachment. Knowing you do it for the Master. Carry on your devotion quietly, thinking yourself the lowliest and the most astray. In this way you will become the object of His further grace soon, and the hidden mysteries of creation will

of themselves be revealed to you by-and-by.

It is Master's grace that He has made you the means of adding a new soul to His fold. You have mentioned in your letter that Mrs. Bridgman cannot take the position for certain reasons and that you have instructed her to adopt some other suitable posture. It is all right as the posture is not always insisted upon as the spiritual exercises must be performed in some sitting posture, therefore this particular posture is preferred in the teachings of saints because it allows the downward and outward spirit — electric current — to flow with comparative ease toward the focus of the eyes, there is nothing more in it. If she can neither take this position, nor can use the *Baragan*, it does not matter. She can go on with the posture suggested by you if she finds it comfortable, the object being repetition, contemplation and listening to the Holy Sound. The deficiency in posture can be made up by perfect trust and love for the Master's feet. Please try to assist her occasionally through letters.

With best wishes for yourself and Doctor.

Yours affectionately,

*Sawan Singh*

# Letter 22

September 3, 1917

Dear son,

Yours of June 24, 1917 to hand. I am very glad to learn that you are getting on all right in both the spiritual and temporal work. It is a satisfaction to find that you devote a part — however small it may be — of your daily time to your spiritual exercises, not withstanding, that you seem to be so busy. Though your spiritual progress is not according to your expectation, yet there is not the least doubt that you are steadily, though slowly, advancing towards the Goal on the right path. Your speed will become gradually quicker as the burden of karma becomes lighter.

May the Master's grace and mercy reach you with hearty love from Kehr Singh, Santa Singh and all the other satsangis here.

Yours affectionately,

*Sawan Singh*

# Letter 23

September 3, 1917

Dear daughter,

Your letter of 27<sup>th</sup> June has been duly received. It was a pleasure to read it. It shows that you have very hard work to do, but still you are eager to devote what time you can to your daily exercises. As for your visit to India, you are in the right because spiritual progress has nothing to do with any particular locality; it depends rather on the attitude of mind. People in India find the spiritual practice as difficult as you do and their progress is not more rapid than yours, it is necessarily a slow process. The Holy Master keeps each of us in the place best calculated for his spiritual good. A person who has begun his journey on the right path will reach his destiny on one day sooner or later. He is far better than one who journeys on the wrong path.

You should remain confident that both of you shall one day see and know what you so long for when your spirit currents completely focus behind the eyes. There is no time limit. You should fulfill your duty of doing the exercises with love and faith, leaving the rest to the Master who knows His time.

What you have written about non-satsangi guests and friends is as true in India as in America. They are

necessary evils, one should quietly bear with them to avoid friction. There are very few people who are sincere seekers after Truth, without any ulterior motive or those who will appreciate (your) high ideals and to such noble souls there can be no harm to opening one's mind.

Your thoughts about self-sacrifice are quite correct. Charity sometimes ceases to be charitable. Help those who try to help themselves and avoid mere sponges. Generally people do not know their own good and they sacrifice the permanent good to the temporary. They do not appreciate one who tries to do them the greater good, they would rather have (your) money than (your) light. Therefore is sufficient to throw one's spare crumbs — if one has got them to spare — to these animals, rather than give one's time and attention.

The wavering and faintness in the faith which you say at times overtake you, will cease when you have seen the Master in His Glory in the focus of the eyes. That is when the spiritual currents concentrate behind the eyes, where the Master in His resplendent form is waiting to receive you. Strive to reach that point, until then go on strengthening your trust in His Mercy.

May the Master's grace and protection extend to you. With hearty Radhasoami from myself, Kehr Singh and all other satsangis here.

Yours affectionately,  
*Sawan Singh*

## Letter 24

December 28, 1917

Dear daughter,

Yours of October 3, 1917 to hand, a reply to your letter of June was sent from here in September, which probably has been delayed on account of the war.

I am very much pleased to find that you went to Vancouver, B.C. to see Mrs. Bridgman and Mr. Parsons there. It is very beneficial for the satsangis to meet each other, it promotes their love and faith towards each other and the Holy Master. It also gives stimulus to exercises and it is very good if you try to clear the doubts and difficulties of other satsangis. I have seen all three pictures you have sent. They indeed look very nice and especially your house with its garden of flowers seems to be a very suitable place for spiritual practice. I have given them over to Kehr Singh and he is very pleased to receive them as a token of remembrance.

As regards your spiritual vision, it is a sign of progress. There are two ways in which the spirit leaves the body and goes up, one by means of the Sound Current and



the other when a practitioner goes to sleep after the spiritual practice. In the first case any vision that is experienced in the company of the Sound Current is real and free from delusion and danger, while in the second case the vision may be real or delusive and in such cases all the five Holy Names should be repeated. You will see many finer and picturesque visions as you progress on your journey. It is not necessary for passing into Brahmānd to be in the physical presence of the Master, it is just the same wherever you remain. The spiritual progress depends upon love and faith, therefore you should strengthen them.

The photos of the Masters are beneficial so far as they are meant to decorate, but they should not be worshiped, nor any temporal or spiritual advantages should be solicited from them.

Jalwant Singh has also written to me. He is going on all right. The Holy Master desires to give you such spiritual power as to enable you to visit India every day in spirit. For the present go on with your work. When Master wills, He will arrange everything Himself. As the practitioner advances on his journey, he becomes intoxicated like the camel who does not care for food for months. In the same manner, an advanced practitioner goes without food for several days, but food should be continued for the purpose of

keeping up the body.

May Father's grace and mercy extend to you.

With love.

Yours affectionately,

*Sawan Singh*

## Letter 25

December 28, 1917

Dear son,

Yours to hand. I am glad to learn that you could find time to visit other satsangis in Vancouver. It is very helpful and brings about good results. It is of course a good thing to try to interest others in the teachings of the saints, but those whom the Master desires to take in His fold will be drawn to Him by themselves. Disease and difficulties which sometime overtake us are the result of past karmas. It is gratifying to learn that you try to bear them patiently when they do come. It all depends upon one's health that how much time one should allow on the prescribed position, but care should be taken to keep up the repetition of Holy Names even while at work if possible. It is also very nice that you spare some time in the year to live in solitude for spiritual practice.

If you will continue the journey with firm faith and

trust on the Father's mercy you are sure to win the Goal one day.

With best wishes from myself and other satsangis.

Yours affectionately,

*Sawan Singh*

## Letter 26

July 24, 1918

Dear son,

Yours to hand and most of the contents of your letter will be found answered in my letter to Mrs. Brock. It is very nice, you are helping Mrs. Spear and Perret.

You may send them books and give them help, if they need it. If you get annoyed by persons pretending to be seekers after Truth, then at such occasions it will be best to resign yourself wholly to the Master's will and He will do what He thinks best for the disciples. It is better to avoid taking others responsibilities upon your own shoulder. There is no harm to explain the principles of the path to those who are earnest and unselfish seekers after Truth.

You should not be anxious for rapid spiritual progress. It is all for the best.

Yours affectionately,

*Sawan Singh*

## Letter 27

July 24, 1918

Dear daughter,

Yours of March 14<sup>th</sup> to hand. Your previous letter was duly answered and should reach you by this time. I have gone through your correspondence with Mrs. Bridgman and Mrs. Spear. Your answer to Mrs. Bridgman is in the right spirit, though she was not far wrong as she was prompted by unselfish motives. She says in her letter that she did not reveal the five Holy Names.

You are right in your method of correspondence with strangers inquiring after spiritual Truth. In these days of materialism, there are few people who really care for spiritual development, therefore some amount of discrimination is necessary in spiritual aid. Towards those persons whom you have reason to believe to be attached to the world and its enjoyments, a discreet silence is much better than laying your “pearls before swine,” but those who come to you with sincere desire for seeking the Truth and attaining the Goal of life and who are not blindly tied to any particular form of belief, you may point out the grandeur of this path.

You should shape your line of action according to the principles of the saints without caring how others are following them. The Master's instructions to the spiritual travelers are one and the same, though different persons may view them differently through the colored glasses of their vision.

If you are satisfied that Mrs. Perret is a sincere seeker after Truth, you may help her in grasping the principles of the path.

Your spiritual progress may be slow but it is sure and steady and one day you will reach the Goal — it is better to progress slowly. The path of rapid progress is dangerous, the followers of other paths make rapid strides through listening to the left ear sound, but they cannot go beyond Brahm. Different persons have different rates of spiritual progress. Those whose lives have been quite pure in previous births, they need simply a hint and their progress is quick; others see the Light and hear the Sound soon after initiation, but the burden of karma subsequently comes in their way and hinders their further spiritual progress. Usually spiritual progress is slow up to the first degree because the traveler has to combat with serious difficulties and troubles, and because this is the stage where matter reigns supreme. But as soon as this stage is reached, a devotee's progress becomes sure and quick. You may

help Mrs. Spear in all the possible ways and allow her sufficient time to remove all kinds of doubts in her mind. And when she is fully satisfied, you may recommend her later on and the arrangements will be made for her initiation.

Yours affectionately,

*Sawan Singh*

## Letter 28

September 1918

Dear daughter and dear son,

In your letter of March 7<sup>th</sup> you spoke of the passing away of Mrs. Elizabeth Spears and of the unpreparedness of Mrs. Wishire of Ashland and gave an account of what you call an “unusual experience of your life.”

Doctor is right when he says that: “the Master meets all those who have received the instructions at the time of death and guides them through and protects them from the power of Kal; and it is His judgment that prevails as to whether they come back here for rebirth or go on.”

The account of those who have received the initiation is in the hands of the Master from the time of initiation and Kal ceases to have anything to do. The

rebirth depends upon the tendencies of the mind. If the tendencies are of the gross worldly nature and there is also lack of faith, only in such extremely bad cases the soul takes birth. Ordinarily deficiencies and weaknesses which have held the mind outward during the lifetime and which the mind has not been able to shake off are removed by sickness, etc., before departure which make the mind disgusted and turn its back and seek comfort and rest elsewhere. The mind is thus disgusted from the ordinary attachments and is fit to go within and stay within, the Master appears and takes the soul up.

This appearance may take place a few hours before death or there may lapse days or even months. And those whose attention goes within and is in touch with the Master already, they know their end years ahead nor do they have any fear of that. If Master allows from within the departing one may say something about the path within for the satisfaction of others. You may not expect anything from the people who were about Mrs. Spears at her departure.

As far as possible, the Master avoids rebirth. The soul can make good the deficiency at stages within. Rebirth is only for those who are extremely tied down with the world. If mind could throw away all the worldly desires this moment the soul will go up like a shot

instantaneously.

As to your experience of going within with the help of the guide who pushed you through a narrow gate and of your coming across there with some of your acquaintances, etc. — it is not a dream as you know it. The spirit went up with the help of the guide. This was to give you some experience by way of proof. Just before sleep the mind is in concentration and the attention comes to the eye focus but normally falls down as it has the habit of coming down to the lower centers. Sometimes where there is a longing to go up, it takes the upward course but is not accompanied by the Sound Current, it remains busy in seeing and is therefore off the track, so it goes some distance looking about and then when it becomes conscious of something of its old rut it falls back. If it went up with the Current, it would go up in a fully conscious state, and I wish you to rise up in the conscious state. However it gives you a glimpse of the world within and how unworldly it is. There is no believing without seeing.

Your conclusion that “the end is near” is not justified. You are to see much more yet and much given than this. The worldly connections bring the attention back. They bring it back as the pull on the string of a kite brings it back. The end is not near yet; you are yet to



do much and see much.

“Why did I come back when I wished to go up?” It was not desirable that you should go further. Rise up with the Current. This was to increase your faith and longing to rise up.

I believe you have received the books.

With blessing from the Father.

Yours affectionately,

*Sawan Singh*

## Letter 29

January 1, 1919

Dear son,

As for your personal inquiries, there is no need to be impatient for the rapid spiritual progress, everything comes at its own good time. The force which opposes spiritual progress is one's own karma.

The human entity having been subject to the influence of mind and matter forever so long has become embedded in temporal desires and when it is attempted to take him out, the impressions of ancient karma impede his way, as whenever the soul goes into the state of trance, it does not return without being first struck with some worldly thoughts which brings the soul down. As the Sound practice progresses and

the karma is burnt down, then the soul will have a firm position there. Although in our heart we may persuade ourselves that we have eliminated desire, yet it is not correct because as long as the karma is not washed away, which happens at the second stage only, the spiritual progress is only by fits and starts and not uniform, just like an ant ascending a wall and until then it cannot be said that the practitioner has abandoned desire. When you return from trance, you should take notice of the thought that brought you down and of the desire generating that thought, then try to weaken the power of that desire and in the like manner you may go on sifting your thoughts every day. The seat of *Will Power* is in the *Antahkaran* — the four petaled lotus behind the eyes, which is reflected in the heart center. The mind acts from the four petaled lotus to the heart center and thence to the world.

The teachers from Brahmand or the *Avatars* ascend along the three light currents (three gunas) which starting from behind the eyes and passing through *Sahansdal Kanwal* (thousand petaled lotus) reach the second stage terminating on the top of the Sumér mountain [the place where the gods are said to reside, symbolically the top of the spine], and they cannot go higher up. On the other hand the Sound practitioners,

viz. saints go up by means of Sound Current to the first stage, thence go down through a sort of tunnel to the second stage, thence proceeding to the third and from there respectively to the eighth stage or the Radhasoami region. This you will find that there are the following three distinctions between the two:

1. The saints reach the eighth degree while the Brahmand Avatars do not go beyond the second.
2. The saints go by Sound, while the Avatars travel by light or with sound of the second degree.
3. As the second degree lies within the scope of Kal and maya, and the coverings of all the three bodies (physical, astral and instrumental) cannot be removed until the third stage is reached; therefore the souls of the Avatars are not so pure and powerful against temptations and hence they come into the world again and again at intervals.

As the saints' souls are cured of all the impurities of Kal and maya or Brahm, therefore their souls go on gaining greater strength at every stage until they dissolve in the eighth degree and become one in the Supreme Being. Thus you will see they never come back. All the religions of the world including yogis, yogeshwars, gyanies, prophets, incarnations, etc., end at the second stage. The attitude of humble

submissiveness in the interior journey of the soul sometimes becomes dangerous as it is possible that the other soul may mislead you to his own abode and stop your further progress. Just as in this world, when you have to finish your work soon, you avoid those people who are liable to delay you.

Full trust without any wavering does not come before the karma is washed away which takes place at the second stage.

I am very glad at the questions you have asked because they all relate to the Sound practice.

With love and blessing and hearty Radhasoami to yourself and all the satsangis.

Yours affectionately,  
*Sawan Singh*

# Letter 30

January 1, 1919

My dear daughter,

I was very glad to read your trustful and affectionate letter.

As regards your dreams when in the state of sleep, the soul travels upwards, then it meets with delightful experiences and when it drops downward on account of the weight of karma, then it experiences dreadful scenes. This is the result of good or bad past karma. When you happen to be in such a bad dream, then try to catch the tinkling of the Sound and begin to repeat the Holy Names. As you progress, these dreams will become less frequent. This is a way of working out karma.

I have also heard from Mrs. Spear and have also gone through her letter sent by you. As she seems desirous of learning the mode of devotion, I have written to Doctor Brock to instruct her. The instructions can be imparted whenever it is convenient to him.

I am very much pleased that you are always ready to serve and help the satsangis in all possible manner. Your idea of holding a few satsangs at Vancouver, B.C. is indeed very happy, provided it is not inconvenient to you. I hope you do not dislike your present mode

of life, cut off as it seems to be from the outside social world. This will undoubtedly help you a great deal in spiritual advancement.

Your booklet on various vegetable diets should indeed prove helpful to many others besides Mrs. Spear. I am sending you five treatise on *Shabd Yoga* under a separate cover for distribution among the satsangis free of cost.

With love and blessings,

Yours affectionately,

*Sawan Singh*

## Letter 31

July 27, 1919

Dear son,

Yours to hand. I was very glad to read its contents. Many of your questions have been answered in my reply to Mrs. Brock's letter which it is expected you will read. I am greatly pleased to find that you have already freed your mind from unnecessary attachments and activities. If you continue this process so as to throw out all desires and thoughts excepting necessary ones, then it is expected that you will begin to experience pleasure in concentrating because when the mind becomes still then in its interior are reflected the

form of the Master as well as the Holy Sound just as in a tank's surface are reflected the trees and houses standing on its banks with such distinctness that the image looks the reality. But on the other hand if the surface is disturbed by wind, then the reflection disappears. In the same way our mental equanimity is disturbed every moment by desires and thoughts and our mind and soul are always flowing outward so that therein the radiance of the Master's form and Sound cannot be reflected. This is the reason that our progress is so slow. When your mind is purified from all thoughts — becomes concentrated at one point — then the above mentioned visions will be reflected in it.

All the objects of this world except the soul and the Holy Sound are transitory. They are undergoing change every moment. This world is in the keeping of Kal whom people called God or Brahm (or Ishwar or Allah or Ram). All of us are in his custody. Our home is the purely spiritual region (Sach Khand) our true Father is Sat Naam. He is our Ocean of which we are mere drops, and every drop has to go to join its ocean. As Sat Purush is imperishable, so is our soul. Kal cannot kill us, but we are subject to his command and he is causing us great pain. He has tied us in the chains of desires and karma. If we think deeply, then

the creation appears to be a wonderful merry-go-round. All the souls inhabiting this material world are divided into five classes according to quantity of tatwas (elements) in each. The first comprises the vegetable kingdom in which only water is the active principle (tatwa) while the four remaining tatwas are dormant, Next comes the insect world in which two tatwas are active, namely fire and air, the remaining three being dormant. The third class consists of egg-born creatures in which water, fire and air are active, the remaining two being inactive. The fourth is the animal kingdom in which only Akash tatwa is inactive while the remaining four are active, this is the reason that the animals lack reason. The fifth class consist of human beings in which all the five tatwas are in their full activity. These tatwas are not to be confounded with elements of chemical scientists, they refer to the conditions of matter and not to its ingredients.

Now it will be seen that Kal has very cleverly entangled all these five classes in the net of karma, because in every class he has so provided that creatures should eat creatures. Take the case of the creatures of the sea, the bigger fish such as whales, etc., eat crocodiles and other big fish, the latter in their turn dine on small fish while these eat up smaller fry which subsist on insects in the water. In short, in water one creature has to eat



another as there is no other food provided. Now take the creatures on dry land, therein tigers and lions eat up wolves, the latter dine on goats, etc., while these latter eat up trees. In the air, the hawks eat sparrows, while the latter make the insects their food. Men live upon all kinds of birds, animals and vegetables. Thus in all the world creatures eat creatures. Now the rule is that those creatures that are eating others shall be eaten by those they eat. Thus can there be any possibility of the debt of karma being cleared up? Now take the souls inhabiting the higher regions of subtle matter. They are as much subject to pain, pleasure and passion as the souls in the world of gross matter. Those whose karma is worst are made to suffer in the region of hell, others whose karma is a little better are made to wander as ghosts and evil spirits, those whose karma is still better reside in *Deva Lok (Sunn)* and *Pitri Lok*, while still higher souls enjoy themselves in paradise, etc. Those still purer reside in *Baikunth* (higher paradise), while the souls of incarnations, prophets of higher degrees and yogis rest themselves in the region of Brahm (*Trikuti*). There they enjoy the pleasure of that region for a very long period of time. But in the end, they too after running their course, have to be born in this material world. Now from *Trikuti* down to the vegetable kingdom

is the sphere of Kal which are rotating all the souls according to their karma. The ruler of the circle is Kal (Brahm) who wishes to confine all these souls to his own sphere taking care not to let them go out of his own sphere so that the latter may not become depopulated.

When Sat Purush from whom all these souls had emanated, found them in trouble; then he sent his saints from Sach Khand to initiate these souls in his path. Saints are always present in this world. Their mission is to take the soul from the sphere of Kal to Sach Khand. They do not meddle with the religions of the world. Their teaching is the same for all, viz. to make the soul attend to the Holy Sound. As the current of Sound comes directly from the Supreme Being, therefore Sound is the direct route to Sach Khand. As by degrees the mind and the soul become enamored of the Sound, the latter will burn out all our impurities and make them pure. When pure they will be attracted by the Sound and will begin to ascend inwards. At last when both reach Trikuti, then the mind will become one with Brahm. It was generated from this region, and will merge into it. Then the soul, having separated from the mind, will go to the region of Daswan Dwar (Par Brahm) and find itself free from all diseases as well as from the sphere of

Kal. Then Satguru will, by degrees, take it to Sach Khand. Therefore, the only way to go out of this world and leave the sphere of Kal is by listening to the Holy Sound and having love for the Satguru.

You will, perhaps, object that when Nature has made creatures the food of creatures, then why is animal food forbidden and we are told to subsist on a vegetable diet. The answer is that sin, giving pain to the soul and mind, depends upon the quantity of active tatwas. The vegetables and fruits are recommended because they do not possess mind, or possess it in a dormant state, incapable of feeling pain and complaining. Destroying of insects is a greater sin than destroying vegetables, bird killing is worse than insect killing, and animal killing is worse than bird killing, while man killing is the worst of all. There is karma even in vegetable eating, but not so heavy as in animal food. The Holy Sound alone is potent enough to wash away karma of all kinds. The lighter the karma, the greater is the attraction of the soul towards the Sound.

This letter is lengthy and may prove tedious; therefore it may not be made longer. The remainder will come later, at some other time.

Yours affectionately,  
*Sawan Singh*

# Letter 32

July 28, 1919

Dear daughter,

Yours to hand. I am glad to learn that you have imparted the spiritual instruction to Mrs. Spear at considerable inconvenience to yourself, but this work could not be entrusted to anyone else. This kind act on your part is greatly appreciated and in fact there can be no greater charity than taking a soul out of the sphere of Kal Purush and showing it the path leading to Dayal Purush. It was very good of you to give your time to Mrs. Spear and Mr. Parson. They have both written to me and I have sent replies to their letters. Mrs. Spear seems to be a sensible soul and it is hoped that she will make some progress in the spiritual journey. Mr. Parson is also a man of determined and persevering type which is very much desirable as progress along this path depends on love and faith and as long as these two are not perfect, progress is difficult.

As for Mrs. Bridgman, her karma is very defective and as the saints do not wish to give another incarnation in this world to their followers, it appears proper that her karma should be washed out in this birth. There can be no doubt that she is in great trouble, still the debt of karma must be paid off, otherwise it will

become the cause of another birth. As a mother takes her baby to the surgeon to get its cancer opened and it is not her intention to cause pain to her child but to obtain perfect health for it and without undergoing pain the baby cannot recover — so the same is the case with Mrs. Bridgman. Please encourage her so that she may not lose heart but bear her illness with patience and fortitude taking it to be for her good.

Your statement that your husband and yourself while traveling along the same path have different experiences is correct. The karma of each is separate and hence it is that while both are going the same way, yet the success and interruptions along the spiritual journey experienced by the one are different from those experienced by the other. Although much of your karma is similar to that of your husband, yet it cannot be so in its entirety and hence the difference in the journey. Just as when the wife is ill, the husband is not necessarily so as the karma of each is different.

The part you took in imparting the spiritual instruction was right. If it is found inconvenient to sit in the prescribed posture, then one may sit in any easy chair with the hands in the prescribed position or one may sit squatting and use a wooden bracket to support the elbows in the position. Mrs. Bridgman need not take the prescribed posture but let her take

any convenient posture in her chair or bed and turn her attention to the Sound. The only thing is that a posture once taken should not be changed during a single sitting.

I greatly appreciate that you do not dislike to keep aloof from society. As none befriends us except the Holy Sound and the Guru; and as at the time of death no society can serve us, then why should we fall in love with societies and the things of this world. They were meant for our comfort and so we should take service from them according to our need but not make them idols of worship. 'True renunciation' depends on the attitude of the mind. A man who while living in the world and doing its work keeps his mind free from it can be said to have renounced the world, and one who living in solitude has his mind full of worldly desires should be called a man of the world.

Your desire to visit India is welcome but what I wish is that you may have no need for your physical hands, feet and body, but travel without feet, speak without tongue, see without eyes and hear without ears and while sitting indoors visit not only India but the whole of Brahmand. If you saw India with the physical frame, what use if you did not go beyond this world? If you reply that you want to come to India for seeing your Guru then it should be noted that the physical frame is not the real

form of the Guru, it is a mere dress He has put on in the world and will be put off here. The true form of a Guru is the Holy Sound and in that form the Guru permeates every hair on your body and is seated within you. When you will go behind the focus of the eyes, then the Guru will meet you in His radiant form and when you reach Trikuti, the Guru shall accompany you in His Sound form even up to Sach Khand. Fly upwards upon the wings of faith and love so that you may talk to Him every day and be with Him always. This will come gradually so you need not despair. Perform your devotion regularly and one day all these powers shall be yours and you shall reach your True Home.

Yours affectionately,

*Sawan Singh*

## Letter 33

September 27, 1919

Dear son,

I am glad to find that you are rising above the joys and sorrows of this world and getting into a sphere of calmness and peace.

Yours affectionately,

*Sawan Singh*

# Letter 34

September 27, 1919

Dear daughter,

Your letter of June 7<sup>th</sup> to hand. I had sent a reply to your previous letter about the beginning of August which I hope will reach you in due time. The reply was delayed on account of certain causes but I trust that it contained a detailed explanation of all your questions.

Kal Purush often takes the form of serpents, etc., and appears in dreams but disappears on the repetition of the Holy Names. Some think that the appearance of serpents in dreams betokens the advent of wealth. But this serpent was quite different. This is our evil karma and it is best to kill it with the blow of Holy Names.

The books were sent to you and should reach you before this letter. You can keep one for yourself. No magazine on spiritual science has come out yet in the English language. The works of saints disclose a new meaning each time they are read and cannot be fully comprehended until the soul has traversed the higher planes. The internal spiritual science is known only to saints, the world has not yet realized it.

We have got plentiful rains now and therefore the severity of famine has mitigated to some extent, though the prices have not changed yet. Whatever happens is due to our karma. You need not remit any amount because the Lord looks after all. Please continue to lay by something and



when your time for visiting this country comes, I shall inform you of it myself.

You should take care of your health so as not to over work yourselves. Disease is due to the past karma and disappears when the karma has run its course. Medicines are meant only for consolation.

With love and blessing.

Yours affectionately,

*Sawan Singh*

## Letter 35

March 27, 1920

Dear daughter,

Both your letters of November 13, 1919 and of December 26, 1919 to hand. You are quite right in keeping aloof from these “spiritual” mediums and the thoughts you have expressed about them are also correct. These phenomenons are mental rather than spirituals though they in their ignorance call it spiritual. What they employ is mind-force and not soul-force. What responds to their call is the Universal Mind (Brahmandi). Their action is limited to the lowest planes where souls have still all the coverings upon them excepting the gross physical one. What power have they got to call a soul from the supreme joy of even the spiritual-material regions to attend to their worldly questions and how can they call a dead relative who has in most cases been reincarnated in some sort of physical

frame. These are all boyish tricks. The messages delivered to Mrs. Spear are merely nonsensical. Your opinion is quite right. A disciple of the Radhasoami faith has no need to go after these spiritual mediums when he himself expects to see these things for himself in due course and go to far higher planes never dreamed of by these spiritualists.

There is no harm in reading passages from my letters to others. I shall let you know when the proper time has come for you to visit India.

Please concentrate your attention in the eyes when repeating the Holy Names. As your concentration becomes stronger many mysteries will become solved for you. As your soul having collected in the eyes turns inwards you will get more flashes of light and knowledge. Solitude brings peace and helps in spiritual progress. Your complaint that the mind wanders during exercises is the complaint made by almost every practitioner in the early stages. The mind feels pleasure in roaming at large and does not like to give up its liberty until it has attained to higher pleasure in exchange for its present enjoyments, But constant practice will force it to give up its former habits.

Kal does not brook [tolerate] interference with his work and your maxim of relieving suffering when it comes our way is the appropriate one under the circumstances. A practitioner narrated to me once that he happened to see a large crowd of ants biting to death a big worm, he took pity on the creature and freeing it from these tyrants placed the worm out of their reach. Afterwards when he sat in his

exercises those ants (in subtle form) began to bite his feet saying that they were taking their revenge and it was no business of his to interfere. Is it not a strange world?

Mrs. Spear seems to be a little over anxious in expecting appreciable results from exercises during a short period. The first step is to accustom the mind to give up its wandering at least during the sittings so that it may become habituated to collect in the eyes. Until this is attained, one cannot expect to have any flash of the subtle regions which begin from the eyes upwards. A person who is sitting in the lower story cannot expect to have a glimpse of the higher story of a house unless he spends time and labor in ascending. But she need not despair, everything will come in its time, only one should hold fast. I was sorry to hear of your illness. The Holy Sound is the one medicine for all karma.

You need not be anxious over the question of wearing furs. Kal has so constituted this world that is impossible to escape. Those who do not use furs have to use animal leather in many ways. Thus the way seems to be long and full of difficulties and — but for the Master's merciful guidance and protection which is all powerful to make nothing of the snares of Kal and maya — none can hope to make any head way.

With love and blessings.

Yours affectionately,

*Sawan Singh*

# Letter 36

March 27, 1920

Dear son,

Both your letters to hand; the spare copies, if any, of the books sent to you, you can keep and make over one copy each to any disciple who asks for it. It is Mrs. Spears' karma that is interfering and that has to be washed. But she should try, if she can save time to give some part of her leisure to the exercises. That will give her peace of mind as well as strength to go through so much work.

There is no harm in patenting any new thing that strikes you. The soul of every devotee is internally progressing though he is unconscious of the progress. The soul can also go into Brahmand in an unconscious state. Karma may be physical as well as mental. The gross karma is washed out by means of external methods such as satsang, reading of good books as well as the company of the Master; while subtle karma is removed by the internal Sound practice. This may be the thought-karma of which you speak.

Please try to still the vibration of the mind and when it stands collected in the eyes, you will pass on to the regions of light.

May the Holy Father's grace and mercy extend to you.

Yours affectionately,  
*Sawan Singh*

## Letter 37

September 20, 1920

Dear daughter,

Both of your letters dated 1<sup>st</sup> and 20<sup>th</sup> of June to hand. As far as I remember, I never gave permission to Mrs. Charles to use meat or eggs. A mother never administers poison to her own children. You know, in Radhasoami Faith, animal foods cannot be allowed on any condition. It hardens the heart and makes the soul dull and heavy. It is possible that she may have misunderstood any of my letters. But I say positively that animal food is strictly prohibited in the Radhasoami Faith and I never gave permission to anybody in my life to use it. This body has to perish one day; then why to feed it in an objectionable manner.

Before her initiation, Mrs. Charles was accustomed to mediumistic work and I did not approve of it. She was initiated on the recommendation of Mr. Kehr Singh. After initiation she does not seem to have taken pains with the exercises, otherwise she must have given up her old vocation of a medium as well as no animal food. The ideal of the Radhasoami Faith is

very high and is free from every sort of selfishness and hypocrisy. If these things exist in any mind, then it may be concluded that the Radhasoami Faith has not touched it as yet. Mediumistic work results from the collection of mind, but to spirituality it causes a great loss. Those who enjoy real spiritual pleasure would never care for it. As far as I remember I never sent any money to Mrs. Charles, nor have we got any money for such purposes, nor does the Radhasoami Faith engage in such business as “a home for rest.” The Master undoubtedly knows what Mrs. Charles and others are doing, but does not care to expose the weaknesses of individuals. He who follows the dictates of his own mind and does not pray to the Master for spiritual help, causes loss to himself.

I approve of your advice to Mrs. Phillips that either she should give up the Radhasoami teachings or the animal food. If she is prepared to follow the Radhasoami Faith with all its necessary conditions, Doctor may please give her the instructions. She need not go to Mr. Jalwant Singh for it. At the same time explain to her that she should leave trance and mediumistic practices.

I like your proposal of going to Vancouver for satsang. Combined satsang serves a useful purpose. We in India, in some places, hold weekly satsang meetings

and here in the headquarters monthly satsang is held. It gives an opportunity for the exchange of ideas. But you should undertake this work only if you do not feel it a burden on your purse and time, otherwise it is possible your love may slacken.

You say, “the time is come when I must know”. The time is drawing nearer but it has not actually come yet. It is not difficult for the Master to take a soul upward. But premature uplifting causes harm just as a fine silk cloth which is spread on a thorny hedge, if pulled suddenly, goes to pieces. The soul is entangled in the thorns of karmas and it permeates in every cell of the body. It is being slowly freed from each thorn and each cell as the karma is gradually washed out. You will get everything — things more wonderful and remarkable than you ever dream of. He who has to give to you is sitting inside you in the third eye; He is simply waiting for the cleanliness of your mind, He is watching every action of yours. The repetition of the Five Names should be performed with love and affection, fixing the attention in the eyes without putting any pressure on them, and sitting in one posture as far as possible so that you become unconscious of the body below the eyes and thought does not run outside the focus of the eyes. When you sit to listen to the Sound, try to get pleasure out of it. By doing so, you will first

behold the star, after it — white Light, then the sun and the moon and then the third eye where the form of the Master will become visible to you. This form will begin to stay as your love increases and then He will begin to talk to you and answer your inquiries. After that the real Sound which has the attractive power will come. The sound which you hear now is mixed with the sounds of five tatwas (elements) below and has not got much power of attraction. Below this stage, Kal sometimes appears in the form of the Master, but is distinguishable from Him by his narrow forehead and as having yellow and red lines, while the Master has got a broad forehead and His eyes are bright and shining. Moreover the form of Kal Purush disappears when Holy Names are repeated.

With love and affection.

Yours affectionately,

*Sawan Singh*

## Letter 38

September 19, 1920

Dear son,

Your two letters of June 1920 to hand. I am very much pleased to learn that you have taken so much pains to help Mrs. Phillips. As for Mrs. Charles, I have written



in detail to Mrs. Brock.

Your question about the necessity of suffering in the economy of creation is one of those prime problems which cannot be satisfactorily understood as long as the soul is on this low plane, but so much can be said that spirit entities were in a comatose condition at the time of creation. The object of the Creator was that they too should attain full consciousness and join the region of pure bliss. Therefore in order to develop their consciousness and to create in them a longing to reach the region of pure spirit, it was necessary to subject them to a course of sufferings. Without that they would not have cared to make their condition better. The soul that is satisfied in this world does not feel the necessity of joining its Creator. The truth of this exploration becomes established as the soul travels upwards.

Your complaint that you have toiled on for eight long years and have not seen as much as a candle is not quite unreasonable. I do not wish you to take anything on blind faith. Of all the creeds of the world, it is the Radhasoami Faith only that does not demand blind faith. It calls upon its devotees to ascend and see, but so long as the dirt of karma is not washed away — a dirt which has accumulated in many births — it cannot ascend. No definite time limit can be laid down

which will apply to every soul. The revelation time depends on the lightness or heaviness of the past karma. There are certain souls who do not get it even after twenty years, while there are others whom it is granted to see the form of the Master the very first day. Rest assured that the revelation will come one day. Please do not let the exercises become mechanical but keep up your zeal and interest.

During repetition please focus your attention in the eyes without putting any strain upon them, rather fix your attention a little to the left of the left corner of the right eye that is not quite midway between the two eyes but a little inclining toward the right eye. Even if no light is visible, still continue to fix your attention on the darkness. That is, continue to see the darkness. After practice for some time, light will become visible then please concentrate your attention on that light. As the soul will make its seat on the eye focus, the mind will give up its activity — that is, no thoughts will arise. You will feel the soul current vacating the six lower centers and accumulating in the eyes. When the current is fully concentrated in the eyes, the soul will of itself go inward behind the eyes and a star will become visible, then gradually the sun, then the moon, and then the radiant form of the Master in the third eye will be seen. Then the attractive Sound

appearing to come from above will begin to attract the soul upward in sweet enjoyment. The form of the Master when it first becomes visible does not stay long. It comes and goes. But as one advances in the practice with love, it becomes stable. There the devotee feels that there is no more lovable object in the whole world. The Master then answers all sorts of inquiries put to him in the interior. When the soul acquires full strength of this stage, then the Master takes it upwards and the soul gradually commences its upward journey. The repetition of the Names is incomplete until the mind has ceased to generate thought and the body is senseless.

If Mrs. Phillips comes to you, please impart to her the spiritual instructions and request her to give up her trance and mediumistic work.

Please continue on with love and patience. The Master will overlook deficiency of effort but not deficiency of faith. Even if one were to renounce the path, the Master will not renounce him. After a time or even in the next birth, he will have to start again wherefrom he left, but I should like you both to finish your spiritual journey in this life, and should not think of coming into this world again. No one is able, except the Master, to complete his whole journey in this life. Part of the journey is accomplished in this world while

the remaining part is accomplished on the higher stages.

Yours affectionately,  
*Sawan Singh*

## Letter 39

December 30, 1920

Dear son,

Your letter together with that of Mrs. Brock to hand. It gave me pleasure to know that Mrs. Brock during her trouble was totally resigned to the will of the Master. But there is no harm in having recourse to some sort of medical treatment because full resignation does not come unless a devotee sees everything within himself and is sufficiently advanced.

Yours affectionately,  
*Sawan Singh*

## Letter 40

December 30, 1920

Dear daughter,

Your letter dated the 14<sup>th</sup> of November, 1920 reached me on the 26<sup>th</sup> of December, 1920. I am pleased to learn that you are working with renewed courage and devotion.

I like your ideas of the trip to California and hope it will prove successful in every way.

Also your idea of visiting the Charles family is a good one. There is no harm in going. It is Master's work. If you find that they are really at fault, you should try to help them with love and affection in such a way that there may be no ill-feeling.

Please impart instructions to Mrs. Spear if you find her anxious to receive them.

Yours affectionately,  
*Sawan Singh*

## Letter 41

April 27, 1921

My dear daughter,

Radhasoami. I am in receipt of your letter of February 18<sup>th</sup> along with the enclosed letter from Mrs. Bridgman. The reply to Mrs. Bridgman's letter is enclosed herewith. Please read that and pass it on to her. I have forbidden her to use the Radhasoami name except as the name of the faith.

I very much appreciate of the keen interest that you and the Doctor have taken in the work of the Master. You are conducting this work of Satsang on the right

lines of the faith, and the Master is very pleased with you.

Your exposition of Kal and Dayal is quite satisfactory. To comprehend it in its entirety is difficult until one has reached a certain stage of spiritual progress.

Though we know it not, the Master sees everyone and everything. Master is the Supreme Power which permeates all. In Sach Khand and other regions, He is present. His form varies with the region. On the physical plane He has the form like ours. This form He assumed for our benefit to teach us — to give us the message of the Supreme Father and to uplift us.

When an individual is capable of withdrawing his mind and soul current from his body and concentrating on the eye focus, then he begins to see within himself the finer form of the Master. From the moment of initiation this finer form takes charge of the individual and is within him constantly. This form inwardly (if an individual establishes his connection with it by concentration) will answer directly face-to-face all the questions put to it.

Unfortunately our attention is outward and we look outside, and can only see physical forms. When our attention is inward, we will see finer forms. This finer form of the Master watches us always. You would say why then the Master through this form does not

prevent us from committing sins and falling into temptations if he is always with us. He does help but only when you sincerely and from your innermost heart desire to avoid temptations, but not when you secretly wish to enjoy the guilty pleasures and outwardly you pray for help.

You would perhaps say that Master is more powerful than us so why does He not prevent us forcibly? Mind would not concentrate and rise up as long as there are desires in it of this world. The individual's desires are mostly the outcome of past karma. Feeble and passing desires arise in thought and are stilled after mental satisfaction. There are other desires which are more persistent, they have to be satisfied, some even on the physical plane. So whatever happens is for our ultimate good, although at times it appears antagonistic to our calculations. We are ignorant of our past karma but Master knows.

So the whole thing reduces to this: that we do what we have been asked to do by the Master (spiritual exercises) and doing our worldly things with our ordinary wisdom and never caring for the result. Do your duty and expect nothing — leave that to the Master.

For me it is immaterial whether you hold the service or Jalwant Singh does, provided the service is conducted

in the true spirit of service and is looked upon as Master's work and done without any idea of self-praise or egoism. Then the very selflessness will reflect upon others and remove any chance of misunderstanding. However, do as you think proper.

I wish you a successful trip to California and hope you will carry on Master's work with love and affection. I hope this will reach you before you start for California.

My Radhasoami to Dr. Brock and other satsangis.

Yours affectionately,

*Sawan Singh*

## Letter 42

March 13, 1922

Dear son,

I am glad to receive your letter of November 13, 1921 and to read of your struggle with the mind. One should attempt his best to submit his will to the Will of the Master. In attempting his best, his duty is over — the rest lies with the Master. This mental struggle that you are passing through is like a tug of war. You will win in the end if you persevere. The mind behaves like this but is conquered in the end.

There are three minds: Pindi, Brahmandi and Nij. The Pindi mind works in the body below the eye focus. It



has low desires and has an outward and downward tendency and has connection with the senses. The friendship of soul with it lowers her and debases her. The Brahmandi mind has good desires. It helps in the uplift, has inward and upward tendency and works in the Brahmand. Nij mind is at the top of the second stop, Trikuti, and in it lies the seed of all creation. All these three have to be conquered.

Mr. Barron will soon find the worth of the Masonic lodge and other organizations. There is a Masonic lodge in India as well. It has nothing to do with spiritual organization. It is only a charitable institution or a mutual help society. There does not seem to be anything high about it now — even in morals it is low. I have suggested the use of a bracket to him to assist him in sitting and have asked him to consult you before adopting it.

The translation of portions from Sikh scriptures has been done by Mr. Macauliffe [see reference in the Forward] with the assistance of a Sikh priest. Unfortunately none of them seems to be familiar with the Sound. In the translation therefore the key note is missing. The translation hence loses all value. I do not consider it will be of any great use to you. The translator in his preface says that the scriptures are very monotonous. There is no plot, no story, no

development of any character and so on. He has failed to understand that saints cannot be expected to sing the praises of this world and its belongings. Their subject is the Supreme Father for He is their be-all and end-all. The saints are like a bird on board a ship that flies, hovers round and returns to the ship.

The original is a marvelous piece of literature on Sant Mat. The translation falls hopelessly short. If you are keen on studying it, I could send you one volume at a time (there are six of them) by post which you could go through it in about a month and then return it.

Six dollars (about Rs. 21) were received on January 4th. I will send you four copies of each of the books. Books were sent to you last year but the parcel came back. I had no opportunity to inquire from the storekeeper what money he received there. Could you say approximately the sum and the month when it was sent? I am sorry you have run short of books. You will get them soon, as the money is not the consideration with me in sending you the books. Whether to charge the price for books or not, I leave it to you entirely. Some people insist on paying, others have to be presented and some may find it difficult to pay.

With Radhasoami greetings.

Yours affectionately,

*Sawan Singh*

# Letter 43

March 13, 1922

Dear daughter,

I am in receipt of your two letters dated November 14<sup>th</sup> and January 5<sup>th</sup>, and of Doctor's dated November 13<sup>th</sup>.

I receive a letter from Mrs. Bridgman also. She tells a long story of misery, I have sympathized with her but I do not like her taking eggs. She sent me your reply to her inquiry. Your reply was very appreciative. This is just the reply that ought to have been given. I am glad you did it like that. I believe she will show you my letter to her. As the Doctor says she has a weak will and is in surroundings where she has no satsang and therefore yields. Her karma was also bad. Please assure her that Sant Mat after giving instructions does not expel anyone from its fold. After punishment for the karma, one again makes a start where one left before. This egg and meat trouble is very acute in your country but is not so here in India where the climate is almost the same as yours I believe. When you say that Mrs. Bridgman thinks that the Brocks are no better off by giving up eggs, etc., I would say that she is ignorant of the fact that the Brocks have progressed and are progressing.

I received a letter from Mr. Herron and have written to him in reply to the last mail. He appears to be a very sensible man. I hope if he does well, he will improve soon.

Mrs. Charles is gone. I have written to her daughter Francis [Evans] by the last mail in reply to her letter. Francis says that her mother suffered much. This trouble was nothing as compared to her debt, and here I quote a few lines from her letter:

Friday morning at 2 o'clock she said "Francis this is death, am I going like this?" She gave Holy Names and continually repeated Radhasoami calling you Father. Then she gave me two kisses on the cheek saying "take them while you can and good bye." Then she saw a light, then she said, "Father, my Father."

The Master tries to pay off the debt as much as possible here by suffering, so that by sufferings, a longing for the Master maybe created and the upward journey will be made easier. We are to go from this world one day, some cause (like fever, heart failure, a fall, etc.) will be assigned. The time is fixed, the number of breaths is fixed. The body (physical) is like a coat that we took from Kal at birth and have to return it to him one day. There should not be any hesitation in returning what was borrowed. The devotee goes to a far better state and he does not hesitate to take a

velvet coat in exchange for the coarse material. And if the devotee has made preparation for this day during his lifetime, he does not suffer even at this transition period but is happy like a bridegroom.

As to the seeing of the departed ones at the time of death, please understand that there is a plane — not heaven or hell — where some souls disembodied from this earthly body but still having the finer form (the sort of form you see in dreams) reside for periods according to their karma. In this plane there is no spiritual progress, and any soul that has a connection with this plane can see all that is there. At least one day — and sometimes three or four days — before death the spirit current in the body leaves the eye-focus and goes backward and may see the plane. During this period the body is working but an advanced devotee can see that the spirit has left the center and the end is approaching. It is just like what would be the case if the sun were to recede from us. The light will diminish. In this receding (if through this plane) the soul becomes conscious of the departed friends and relatives but only of such that are there, but not of those that have taken birth or are in some other plane.

You have mentioned of a letter with the words “Submit your will to the Will of the Father.” A grand Truth has

been conveyed to you. It is the essence of essences. As to the accompanying scene, this is nothing as compared to what is there in store within you and for you. As your spirit current will collect in the focus and then move inwardly, you will see countless scenes. After crossing the sun and moon you will see the Master. It is this Father which is always with the disciple and who watches him all the time and who is to take the soul upwards. He will answer to all the inquiries but only when union is established. The Truth conveyed in that letter is a stepping stone for higher progress. As long as there is 'I', then He does not reveal Himself but when 'I' is gone, then only He remains.

I am glad to learn that Mr. Parson is a fine fellow, honest and reliable, and he went satisfied after going through your collection of letters. The Radhasoami Faith is purely the uplift of soul. It is far superior to making prophecies and doing miracles. The latter are simply the collection of mind. At present the world does not know its value.

As to the rebirth after initiation and of the knowledge of previous births, please try to understand that when a soul is initiated and after that it keeps in faith and does not fall into bad habits and do foul deeds, but for some reasons had not the opportunity of doing

the exercises and progress, it is after death stopped at the first or second stage according to its karma and desires. Here it takes to the exercises and then in time it is taken upwards. Rebirth is only for those who have lost faith and do foul deeds and have very low desires. This second rebirth is given in such a place that it has an opportunity of meeting the Satguru and to do the exercises. Under exceptional circumstances a progressing soul may take rebirth, but in that case, soon after initiation the inward journey commences — the progress is rapid. The knowledge of previous births is usually held back until the first or second stage is crossed. This is for the reason that old attachments may not revive, but when the second stage is crossed then the soul is powerful and mind is subdued and there is no danger of the reviving of old attachments. Then the knowledge of all previous births — not of himself alone but of all others — become clear.

The devotee should try to be in love with the Master at all hours of the day and night, whether waking or sleeping. It would appear impossible perhaps to think of Him while in sleep. But you will find as you will progress that a soul when it has made its seat in the eye-focus and moves upwards instead of downwards as at present, it is always waking. It is the conscious and super-conscious state. Of course the body below the

eyes sleeps. Briefly put that center or portion of the body is active where soul is for the moment. The whole world is asleep as far as centers above the eye-focus are concerned and when these upper centers are reached, the lower ones are asleep. You say you can hear the Sound more clearly when in bed than when in position and you take advantage of all the waking hours. It is good but be cautious that the attention is above the eye-focus.

Yours affectionately,  
*Sawan Singh*

## Letter 44

September 1922

Dear daughter,

You need not feel any special responsibility towards those who have been given the instructions through you. Consider yourself only a messenger whose duty ends when the message has been delivered. He whose message you deliver is responsible.

Mr. Jalwant's reply is quite appreciative. By assuming responsibility a sort of burden is put on your mind and it is affected by the pleasures and pains of the disciples which acts as a break on one's own progress. But if you see any of the disciples going astray and you think that



he is likely to take advice, then explain with love and kindness to him the way he is going and if he does not reform after that — leave him. Just the sort of thing one will do for a friend. You should not make an effort to help, but help by all means if one asks for your help, thereby your mind will be free from responsibility. Help by all means you can but without feeling any responsibility to do so. Whatever help you render, you will get its reward. So do the saints say.

I had sent the candy for you only. It was little but you did well in distributing it to others.

You complain of the waste of time in useless talk by neighbors. Time is very valuable and is not to be spent uselessly. If it is not likely to create enmity, you may explain to them very humbly that you want some hours for your spiritual exercises and that it will be very kind of them if they can see their way to let you alone at such and such time, especially the time set apart for spiritual exercises. Anything that causes an interruption in the exercises is to be avoided. Indulgence in unnecessary talk and debate results in the exhaustion of mental powers.

Radhasoami philosophy and practice is unique. All other systems — Theosophy, Christianity, Buddhist, etc. — are mere child's play as compared with it. The time of death is the critical time in our life when all

friends and relations are helpless in rendering any assistance. But for those who follow the Radhasoami Faith, it is the happiest time. The Master appears and takes the departing soul with Him and stops it in its upward journey where it is fit for. There is no rendering of accounts with Kal provided there is love and faith in the Master. The departing one is happier than he was even at the time of his marriage. There is absolutely no fear of death. The Master's presence within breaks all worldly connections and the mind is free to commence the upward journey. You know the case of Mrs. Charles how at her death she was taken care of by the Master although she had not abstained from eggs and meat and had not given up other practices. You may have studied the lives of the various philosophers of the world, you hardly come across any who was happy at this hour. Even Lord Christ wept.

You say you do not care for miracles now but to reach and abide in His presence is all that you want. The higher the ideal one has, the greater the assistance one receives. I very much appreciate your endeavor to render faithful service to Him who knows.

Yours affectionately,  
*Sawan Singh*

# Letter 45

November 22, 1922

Dear daughter,

Your letters of 4<sup>th</sup> and 13<sup>th</sup> of September to hand. The note of Mrs. Spear enclosed in one of them is nothing but absurd. She was not with Mrs. Bridgman at the time of her death as she herself has not performed the exercises for four years. What can she know about the condition of a spiritual practitioner at the time of her death? Mrs. Bridgman's relations who surrounded her at her deathbed were all uninitiated, so she could not speak her mind to them. If you had gone there, she should have talked to you and told you of the internal mercy that she received. Her own last letter is full of love.

Mrs. Charles received help at her death and here hundreds of persons have spoken of the help that was given them at the time of their deaths. But the dying one does not disclose himself to a non-initiate even if they are his near relations, but he does so to a fellow-soul even if not related to him in this world. If the non-initiated are removed from his chamber, he will speak out. He is silent, for some portion of his daily time as his soul is engaged inwardly. If the non-initiated crowd his room or sit on his bed, he will cry out; the reason being that the karma of a non-initiate

is heavy and the dying one is distressed by coming in contact with such. Those souls who have been given the spiritual instructions will never fall into the clutches of Kal at their death.

Her sister was uninitiated and so did not know beyond Christ. Mrs. Bridgman's state is good. She is in Trikuti and she shall have to stay there for a long time because she did not take her exercises for a sufficiently long time in this world. She did not renounce the path and is in such an excellent condition that language cannot describe it. Her last letter also gives some indication of it. In the future please do comfort an initiated soul at its last moments. Inquire from it whether it recollects the five Holy Names. If it does not, please tell them so that it comes to remember them by heart and remove the uninitiated from its chamber and ask them whether the Master is visible to them or not.

Mrs. Bridgman has not failed, none can interfere with a soul initiated by saints. Christ is on the first stage, neither he nor any other prophet can obstruct her. She must reach the region of pure spirit. It is incorrect that Mrs. Clark saw her after death. It must be the reflection of her own mind. When the soul passes out of the body, it at once ascends upwards with the Master. Even if it has to take a second birth, it is stopped at the first stage (not lower than that). After

it has sojourned for sometime at that region it is sent back. Usually it very seldom happens that a soul is sent back; after undergoing purification at that stage it is taken up higher and higher.

I do like your spirit of inquiry and should see it still increasing as inquiry breeds trust. There is no higher or convincing philosophy than that of Radhasoami. Having diverted your mind from the world, give up all aspirations and hopes except that of reaching the pure spiritual region. Make a firm determination that you must gain the Radhasoami region. It is impossible that anyone should obstruct you or call you to render an account. Such is the law.

Please be not afraid to ask questions or to present any doubts that occur in your way. Initiation is sowing of the seed which needs the water of satsang and concentration for sprouting; love and faith are necessary for its growth. If an initiated soul fails to get this watering and is attracted towards the world, the seed may not become a plant but it is never destroyed. Its karma obstructs its growth and when the weight of karma has become light, the seed must and will sprout. It is not true that everyone who asks for spiritual instructions gets it. There are certain souls whom spiritual instructions have to be imparted although their karma is heavy. Karma is washed by the

Sound Practice which they do not go through. They get the instructions because it is so ordained by their destiny and the Lord orders that to them the secret shall be disclosed. Such people are not sent to lower births than human.

Still you should satisfy yourself before recommending anyone as far as you are able. He must be a sincere seeker after Truth. It is not our object to increase our followers or sect; the object is to help the sincere and truly loving seekers. Those who are accepted for initiation are directed to be given instructions by the Creator. This is the inner law. Yet you should satisfy yourself before sending a name. We are not a sect nor are we interested to increase our brotherhood. It is our inner experience and vision and it admits of no mistake.

Such initiated souls of whom you have spoken in your letter will have to get a second birth. If the patient does not take the medicine prescribed by the physician, the latter cannot be blamed. Those who get the spiritual instructions but fall into bad ways, they will get a second birth and undergo the penalty of their karma and begin from the point at which they had left. They shall not be taken upwards unless and until they are purified.

Persons of dirty karma will have to undergo a rebirth.

A soul whose tendency is towards worldly pleasures and goods will have to be reincarnated while no force can give a rebirth to those whose tendency is upwards. No doubt it is our duty to obey the directions of the Master and spiritual exercise is nothing more than to obey His directions. It is the direction of the Supreme Father that we should be moral, honest and laborious in performing the spiritual practices. And so long as we do not try to obey this direction, we cannot escape by saying that His Power is unlimited and so He will save us. We should try our best.

With love and blessing to both of you.

Yours affectionately,

*Sawan Singh*

## Letter 46

January 10, 1923

Dear son,

In my last letter to you, I have tried to explain that souls are accepted for initiation according to some internal arrangement but you should satisfy yourself in every way before sending a name. That letter must have reached you by this time.

As regards Mrs. Gard hearing internal sounds; with some people it happens that they see lights and hear

sounds of themselves but there is no further progress. At the first stage there are ten different sounds ringing at the same time. Only two of those, i.e., that of bell and conch that were revealed to you at initiation, have the power to take the soul upwards, while others only attract for a short distance and which give the devotee some of the so-called “supernatural powers” inwards but further progress stops.

With love and best wishes.

Yours affectionately,  
*Sawan Singh*

## Letter 47

January 10, 1923

Dear daughter,

Both of your letters dated October 16, 1922 and November 5, 1922 to hand. All the letters that I received from you were replied to — the last reply was sent in the last week of October or the beginning of November. I am glad to learn from your last letter that your doubts have cleared away.

You are quite right in attributing them to karmic laws. Our own mind and senses create doubts and obscure the way. You need not bother yourself about



the actions of others, that is the business of the Master. But when you come across an erring brother, then with love and tact please try to explain his shortcomings to him and if he still persists, he will undergo the consequences. Such persons are not pardoned unless and until they repent for their past actions and refrain from sinning in the future. The error is due to the fact that they have not tasted yet of the sweetness of the spiritual pleasures.

Your perception about the action of the spiritual current in the physical and mental frames is correct. Spirit current is not polluted with pollution of its physical and mental coverings. It is a particle from God (Sat Naam). The physical and the mental frames only serve to hold it down and when set free from these, it must fly to the limitless regions. Rest assured that you will get this power.

You have seen a psychic phenomenon in your dream as described in your last letter. Sometimes it happens that the soul travels upwards when the body is asleep, but it is not then conscious of the Sound Current. It experiences such scenes. The vision you have described is an ordinary instance. When you advance in spiritual practices, you will see far more beautiful sights. Visions seeing dreams come of themselves, they cannot be reproduced at will; therefore it ought to be

the aim to be able to see them in spiritual exercises when one is fully conscious.

You have mentioned Mrs. Howard in your letter. She is a lecturer and it is the tendency of lecturers to pour out. Their attention is outward and often scattered. The devotee on the other hand tries to collect his mind by constant spiritual exercises. If she wants initiation simply as a curiosity or with any worldly object, she would be better not have it, but if she wants to work purely for her spiritual uplift, she will have to find time for the exercises and work hard at them.

It is true that those who do not obey the Master's commands have their spiritual progress delayed, but rest assured that once a soul has been accented by the Master and has perceived the Holy Sound, it must without fail reach Sach Khand. If the devotee spends time on the spiritual exercises with love and faith, he will reach the destination sooner. Kal, or the negative power, may put obstructions in the way but cannot block the way permanently. There is nothing strange in what you have said about the condition of Mrs. Bridgman in her last days. She was sorry because she had come back from far better regions than this world.

I entirely approve of your suggestion that the Names at the time of initiation be put in writing for the convenience of the pupil, but the paper must be burnt

after those have been memorized. I shall write to Mr. Jalwant about it and you can also write to him on the point on my authority.

With love and blessings.

Yours affectionately,

*Sawan Singh*

## Letter 48

February 15, 1923

Dear daughter,

You and Doctor have recommended Mrs. Howard for initiation and she also has written to me on the subject. I have replied to her last week to get the instructions from you. Please give her the instructions.

I am glad that your number is increasing and you will have a nice little society. I like your idea of meeting together once a month and discussing this subject from its various aspects. The new comers will greatly benefit by that. The sanctity of the room where you do the meditation should be carefully preserved and outsiders and gossipers should not be allowed to enter it, if that can be helped.

Guru Nanak and his successors worked during

the rule of Mohammedan period. That period was perhaps the most precarious period in Indian history. Mohammedanism was aggressive and in ascendance, as the kings were cruel and priest-ridden. Small pretext was needed to do away with the opposing head. Not only the Mohammedans but even the Hindus were opposed to the teachings of the Gurus (Shabd Yog) which set at naught the prevailing faith and false beliefs of those days. Compared to this, Swami Ji's period (English period) was of toleration and religious freedom, and one could say openly what one liked. The saints have only one message to give and that they give in the manner that suits the times. Their message is: *"Soul! Thou has forgotten thy Source; That Source is Sach Khand and the Sound Current within you is the way to it and we guide you to that."* Swami Ji's writings are clear, marked and forceful — suited to modern times. The [Sikh] Guru's writings are couched in a language of love. They said all that Swami Ji has said. One familiar with Shabd Yog sees in the Guru's writings all the five stages right up to Sach Khand and onward, but it is impossible to get at the substance by mere study of their writings if one is not familiar with Shabd Yog. In spite of the Gurus giving them the message so cautiously, the *Granth Sahib* (Sikh scriptures) at the instigation of priests was brought up for examination before the Kings four times. But

with the grace of the Merciful Father, no passage to which any objection could be raised was found. The Gurus have not left anything unsaid but the marvel is that people ignorant of Shabd Yog cannot get anything from it. What to say of others the Sikhs even are ignorant of the substance although they daily recite from the *Granth Sahib*. Swami Ji expounded from the *Granth Sahib* and only after repeated requests from his disciples he spoke his message, and in that he frequently refers to Guru Nanak. The Gurus had emanated from as high a source as Swami Ji.

Macauliffe, the translator, and his staff of Sikhs that assisted him in the translation were all ignorant of Shabd. The translation thus loses all the force of the original. There is any amount of literature on Sant Mat in the Indian and Persian languages by various saints, but it is a pity that they have not been translated into English. I wish I could send this literature but language is the hindrance.

Guru Nanak and his successors were all vegetarians and so were their followers back then. Their teachings preach vegetarianism and forbid meat eating. But when the Sikhs became soldiers and the Mohammedans began to persecute them and annihilate them and a price was fixed for a Sikh's head and Sikhs were wanderers in the jungles, the tendency

of their mind became outward and perforce they took to meat eating and now continue by looking at others and defend meat eating. On the authority of such people the translator has sketched the lives of the Gurus. To a jaundiced eye, everything looks pale. Here is a translation of a poem couplets from the *Granth Sahib*:

1. Sant Kabir says: On the judgment day when they will have to render account; what will be the fate of those who kill by force and call it right?
2. Sant Kabir says: To kill is cruelty and God will ask for an answer. When their account book will be opened, there will be beatings and beatings on their face.
3. Sant Kabir says: Nice is the dish of rice and pulse and salt, in that is the sweet nectar. Fool is he who for the sake of food bargains his neck.
4. Addressing specially to Mohammedans: He kills for the sake of his palate, he looks to his own comfort and not to his victims, his fasts and prayers are all lost.
5. Addressing specially to Hindus: If killing is Dharma (duty toward God) what is the negation of Dharma then? If you are the pure by killing, who is the butcher then?

It is customary in the Punjab and elsewhere that a newcomer, he be a stranger when he comes to a house, is first inquired as to his food and lodging and then the business is attended to. Guru Amar Das got his initiation when he was 72 and ascended the *Gaddi* [became the Guru] when he was 84. The number of disciples was large and newcomers were also many. To look to everybody's comfort by way of food and lodging would take much of his time which he devoted to meditation and satsang. So he made it a rule that all comers should take their food before they came to him for satsang. Breaking up of the caste system was not the underlying idea. Guru Ram Das, the fourth in succession, did not follow this rule.

I received a letter from Jalwant Singh which I passed on to Sasmās. He has lost it and I cannot reply to that for want of his address. Please write to him accordingly and also ask him to give instructions to Mrs. Tibbets and Misses Norton Scott and Smyers in California if he has time for that.

I am glad to learn from your letter that your doubts have completely disappeared and you are on the path again with faith and love.

With Father's blessings on you both.

Yours affectionately,  
*Sawan Singh*

# Letter 49

May 17, 1923

Dear daughter,

Your letter with the enclosures to hand. The Radhasoami Faith is not weak on any point, therefore every sort or question is welcome. You were quite right in answering Mrs. Richardson's letter in the way you did. The idea that a person would die sooner for avoiding an animal diet is simply ridiculous to those who see the law within themselves, though not unnatural in men whose goal is the material world. According to Radhasoami the very seconds in the life of every individual are numbered and so are the mouthfuls. In India there are innumerable persons who have excellent health and do not take to an animal diet. As the point is clear to you, it need not be labored.

As Jalwant has not been able to go to Los Angeles, it will be good if Dr. Brock gave the instructions to Miss Tibbets and the three ladies recommended by Mrs. Phillips. As for Mrs. Julia McQuilkin, if you are satisfied that she is sincere and does not want the instructions from mere curiosity, she may be initiated provided she has made up her mind to abstain from animal food and intoxicants as you do and has the resolution to overcome the difficulties of



a vegetarian life. The difficulties are mostly imaginary. It only requires a little resolution. The same applies to Mrs. Howard. I am glad to find that Mr. Henon is persevering in the path and is resolved never to miss the devotions.

I trust you will make the best use of your trip from the point of view of physical fitness as well as spiritual meeting with members, exchanging views, explaining difficulties and thus creating love and faith in the Master in those that have been initiated.

The Master never fails to do His part towards those whom he has taken into his fold. No initiated soul should have any doubt about the Master's merciful and constant care about his spiritual welfare. Those who do their bit of duty can feel that now and those that are negligent will suffer, but Master will take care of them when they will want Him and everyone else has forsaken them.

With love.

Yours affectionately,

*Sawan Singh*

# Letter 50

May 17, 1923

Dear son,

Yours to hand. As Mr. Jalwant may not be able to go to Los Angeles, I hope you will give instructions to Miss Tibbets and the three ladies there, when you will go there in summer. Mrs. McQuilkin and Mrs. Howard may also be given instructions if you are satisfied that those two are fit to profit by them.

It is a matter for regret that none of the brotherhood was present during the last moments of Mrs. Bridgman to inquire from her about the state of her soul and so to set at rest all doubts about her spiritual welfare.

With love and greetings from the brotherhood here.

Yours affectionately,

*Sawan Singh*

P.S. This has been rewritten. The original could not be posted in time.

# Letter 51

May 17, 1923

Dear daughter,

Your two letters dated February 5<sup>th</sup> and February 14<sup>th</sup> to hand. At the present time no other teachings besides the Radhasoami leads to the Truth. The Truth is the same which Kabir expounded and then Guru Nanak and his successors and now the Radhasoami. I hope to send you soon the translation of a piece from Kabir Sahib which gives a description of the main subdivisions of Pind, Brahmand and purely spiritual region as well as the method of gaining them. That you may read before your gathering in case it reaches you in time.

I have read your account of the gathering of satsangis at your house with great pleasure. There is no special form to be observed except that it will be good if the initiated sit in a separate room and devote one-half to one hour as convenient for spiritual practice before the meeting. The uninitiated to having been politely told to withdraw for the time. This concentrates the mind and so tunes it up for the satsang. Then the reading from the writings of saints and its exposition begins and this is open to all, and questions arising from that can be answered. If it looks awkward to request the uninitiated to withdraw, then the time of the meeting

given to the uninitiated should be changed such that when they come, the initiated have taken the spiritual exercise. Please impart the spiritual instructions to Mrs. Howard. I have written to her to the same effect. If Mrs. McQuilkin is ready for the instructions, you may initiate her as well.

Never think for a moment that your letters are troublesome. On the contrary, they give me much pleasure. I delight to hear from loving and laboring souls just as one is delighted to hear a loving child. Two of your letters were replied to while replies of two others were written but could not be posted. They have been copied and are enclosed herewith. I quite appreciate your delicacy of feeling towards my letters. There is delay sometimes in giving a reply, but all the letters are replied to. In case you find that a point on which you did want an answer has not been touched, you may write again.

When a soul wishes to be initiated, then karma and Kal offer hindrances, but they disappear before determination and perseverance. Our aim is not the propagation of a religious system, nor the accumulation of funds for private or charitable purposes, it is the Master's work. It is the helping of the earnest seekers after Truth which is present within every one of us. Hence it is better that you satisfy

yourself before recommending anybody for initiation. Earnest souls by this labor and perseverance in the path will add to the attraction of your meetings and to the good name of your society and will not cause you disappointment. It is better as you say, that a soul should not be initiated rather than it should go astray after initiation. It is gratifying to find that you do not allow personal motives to influence you in this matter. The Master is within each individual and when his time comes, He generates in him a desire for Truth and then provides for him the means of initiation. It is His pleasure that He should reveal himself to the Americans.

The little birds under your care were once goodly men who are now in this state because they had not the secret of the Holy Name. Every object in this world is within the whirlpool of births and rebirths. In your trip to the south please initiate the three ladies recommended by Mrs. Phillips and Miss Tibbets. Mrs. Gord's work as a teacher is commendable.

I am very happy to find so much love, good breeding and ability with which you both express your heart. Other people feel your benign influence. To help them silently with your example is also charity. You are gradually adopting the essence of the Radhasoami teachings. Hundreds of your neighbors

[*Note: there is no continuation nor closing to letter 51.*]

## Letter 52

June 21, 1923

Dear daughter,

Your letter of 25<sup>th</sup> March to hand. I am glad to read that you have given the instructions to Mrs. Howard and she understands them. Please tell her that she should work on these with love and perseverance. I have received her letter informing me of her having received the instructions.

As to Mrs. Gard, you did well in advising her to refrain from giving talks at a psychology class on the subject of auto-suggestion. In case she persists let her have her will, when her time comes, she will be tired of this, then she will be in a receptive mood and will direct her attention inward. Such work as she is dealing in clears the mind a bit, but gives no peace of mind. The uplift of soul is a different thing altogether. You did your duty in pointing out her mistake. When she has not accepted your advice and persists in following her own course, your part of the duty is over. Please remember that the seed that has been sown will grow and bear fruit, but in its own time.

I received a letter from Jalwant Singh giving me all the details of his stay with the ladies in California and his

imparting the instructions to them.

I am sorry to read of the fall of Mr. Parson and his other troubles. It will be very good of you if you go to meet him and Mrs. Spear in summer as you say you have a mind to do so. Please remember me to both of them.

Yours affectionately,

*Sawan Singh*

## Letter 53

August 23, 1923

Dear son and dear daughter,

When I received your letter dated June 21<sup>st</sup>, we were busy in the Bhandara, our annual gathering. There were about six thousand people and there was satsang every day. A delay of two weeks has therefore occurred in reply. This letter will reach you, I think, when you are taking your trip south or have returned home.

In your trip you will have come across many people and given them the benefit of your conversation and satsang. I am very pleased indeed when I find you ever-ready in the service of the Master for it is doing the greatest good when you give people the message that *you are entangled in the net of Kal, and the path that leads to the All Merciful Father is the Sound Current.*

If you are satisfied with Miss Talbot and Mrs.

McQuilkin, you may give them the instructions. I received a letter from Mr. Parsons. The letter was written after your visit to him. He is very thankful to you for your visit and encouragement. He is better than before. I have replied to all his inquiries.

I am enclosing a translation of a song by Kabir done by a satsangi. It is difficult to render it befittingly in another language but I hope you will catch the sense. In this Kabir has described the regions of Pind, And, Brahmand and Sach Khand — the four portions of the body. Please note that the ganglia in the Pind are conquered by *Pranayam* (a method in which breathing is lengthened and the repetition of words corresponding to different ganglia is performed). The saints do not follow this — the yogis do. Saints do not enter Pind. They begin the course from the eyes upwards. They withdraw the current from the Pind by repetition in the manner you have been practicing. In Pind there are only gods and deities. Kabir and other saints have described Pind simply to meet the objection of the yogis as to the “ignorance” of Pind by saints, but they never preach the entering into it. Please read this carefully and if any point is not clear, you may point it out in your next letter.

Yours affectionately,  
*Sawan Singh*



# Letter 54

February 14, 1924

Dear son and dear daughter,

I have read with interest your letter of December 3<sup>rd</sup> giving a vivid account of the members there and of the current of thoughts in others.

Human nature is the same everywhere. The Pindi mind does not like to be subdued because it has been free since long and has become so much absorbed in this outer world that it has not only forgotten the world within but has forgotten its own source — the Brahmandi mind. Instead of controlling the senses, it is now subject to them and thus constantly wanders from one object to another without anything to rest upon. If by good luck it is comparatively free from the anxieties of life and hears of the worlds within and occasionally has a point-glimpse of the mere outskirts of those worlds, then instead of going in and bearing mastery over them, it is alas held out by fame: “That last infirmity of noble mind” as Milton calls it.

The fame and honor given by people keep it out just as much as ears are held by sweet music and eye is held by an attractive object. In the guise of doing good to others, it deceives itself and in ignorance knows not that the valuable time is being lost. First know thyself

and then preach. It is not proper to teach of a thing of which one has not first-hand knowledge.

You should not in any way disturb yourself over Miss Talbot refusing to go on. Radhasoami is a faith of love pure and simple. In this there is no room for pressure. You did your duty in pointing out her mistake. When she is tired of her work and finds it is hollow, she will revert. The seed that has been sown will sprout one day. It cannot perish.

You may give the copies of Kabir's song to whomsoever you like. As to the books, I find on inquiry that the books were never dispatched. They were received here in the absence of the storekeeper and the new man in charge sold them out to others. More books have been ordered now and I hope to send you these by the end of February. I am very sorry for this delay and omission.

As to the loan of books, you may lend them out to those whom you think reliable and likely to understand them, but give the benefit of your satsang to all seekers after Truth when they come to you in your Sunday meetings.

With Father's blessings for you and others.

Yours affectionately,  
*Sawan Singh*

# Letter 55

October 10, 1923

Dear son and dear daughter,

Your letter of August 12<sup>th</sup> was duly received. I am glad to read of the sound advice that you gave to Mr. Parsons. Radhasoami Faith does not advocate helping those who do not stand in need of help and especially when you suffer thereby. To help those in need is quite a different thing. By giving too much help to his sons, he is making them dependent. He should let them stand on their own legs as you say.

I am also glad to read that your contact with Mrs. Spear has infused a new spirit in her and now she is up again with the exercises.

I am also glad to read that you initiated Mrs. McQuilkin. I have read her letter to you which you had enclosed in your letter. She seems to be serious and devoted, and you better help her if you have time by your advice and correspondence if she so desires because help given to such a soul is reflected back on him that gives, and Father also shows mercy to a soul that has been the agent of initiating a true and a devoted soul. Sant Kabir says that initiating of a soul is equivalent to giving one crore (ten million) cows in charity, for what greater good is there than to take out

a soul from the region of Kal into the sphere of Dayal.

You may impart instructions to Miss Talbot if you think her fit.

I sent enclosed in my last letter a translation of one of the songs of Kabir. I hope you have got it. It is a pity that there is no time to translate the literature on Sant Mat into English for your benefit. One Mr. Phillips had started this work but unfortunately he died when his work was still incomplete and his notes are not traceable. I have received your money order. The books have been ordered and shall be dispatched to you when they arrive. Never think for a moment that you are at such a long distance from me. The Master in the form of Shabd is within you and is watching you and looking after you in every way. If you rise a bit more, you can talk with Him when you like.

*Kabir says: If Guru resides at a distance, then direct the soul towards Him riding the steed of Shabd and instantly it is in communion with Him.*

My connection with you is not limited to this life but is for all times. All of us are to reach our own Home — Sach Khand.

Radhasoami from Sasma and others of the faith.

Yours affectionately.

*Sawan Singh*

# Letter 56

July 3, 1924

Dear son and dear daughter,

This is in reply to your three letters dated April 7<sup>th</sup>, May 6<sup>th</sup> and 18<sup>th</sup>. I had gone out to a place where there was no satisfactory arrangement for the delivery of post. I received these letters on my return. I am very sorry for the delay.

The position that you both took against Mrs. Gard's attitude at the meetings is as it ought to have been. You can make it a rule that at these meetings which are purely voluntary, no worldly affairs will be discussed. We follow this practice here. Mrs. Gard ought to understand that the world would not go with her after death and it would not pay her a homage greater than a little applause for a few days at best. If she has an active mind, she should use its activity inwardly in its uplift but she will have to control it first. Now she has not even this much power as to control her own mind. She is trying to benefit others while her own vitality of mind is being robbed off. If she comes to your meetings again, you may tell her on my behalf that in satsang no other topic is to be introduced. If she cannot help doing that she better go home and why waste her time. The satsang time is especially valuable in this that it increases love for the

Master. You may read out this portion of the letter to her if you like.

Doctor was perfectly right in remarking that we have no more right to use mind force than physical force to compel the acceptance of our ideas. Radhasoami Faith is based on pure and simple love for the Master. In recommending persons for initiation, you satisfy yourself that the person is a real seeker after Truth. There is usually a simple curiosity to begin with. This can show if this curiosity vanishes or is converted into a longing. Give a little longer trial please.

I am very much pleased indeed with your attitude towards Master's work when you say that you are not teachers but simply communicate Master's instructions and keep yourself aloof from all responsibility. I appreciate this attitude. There is not the least doubt that your qualifications will increase. Again "unless the spirit could at the will of the devotee of the Radhasoami Faith leave the body and reach the highest spiritual plane, his devotion has not resulted in the attainment of the object in view." It means one should not be contented with a little progress but persevere on. The inner world is far more attractive and when one gets a glimpse even of that, it is like the man who has been climbing a mountain in the hot sun and is thirsty and comes across a shady place with a

spring, he irresistibly slackens and stays and forgets his goal sometimes.

Again Doctor says, “They ask us after ten or twelve years have you attained to any of these spheres so that you have positive knowledge that this can be done” and we are compelled to say ‘No’. From what I have said you will acknowledge that if you have not attained to any of the spheres, you have positive knowledge (while other people have not) of some of the things above the eyes. Your mental attitude has changed and is changing, you will get those powers. But just as a trace of acid spoils milk and it is not wise to put milk in an acid basin; so the Truth, the Sound Current, and the Master do not appear as long as there is a trace of low karmic dirt in the mind. The process of cleaning is going on and after all what is a ten or twelve year period or even one life in which all the karmic account of all the previous innumerable lives has to be settled. Yet it has already been said that time depends on mental attitude and cases are known in which development has been phenomenal. It must also be understood that all the five stages up to Sach Khand are traversed by the Master only, the devotee in this life rises to the first, second, or the third stage at the most, but further development continues after death. When reason has received some satisfaction, faith

begins to develop which receives strength from the following:

- a) Where Master is holding His satsang and has a large following, there will naturally be frequent cases of death and people have greater chances of watching the departure of an initiated soul at death. When the relatives of the departed one come and relate his condition at death. One naturally begins to believe in the presence of an invisible force because the deathbed is no mockery.
- b) In a big satsang there are some advanced satsangis also who speak from their personal experiences and that helps in developing faith in others who come in their contact.
- c) In India one comes across preceptors of schools other than Radhasoami and when they speak authoritatively on the greatness of the Master the faith is strengthened. In America you lack all this.

Indians are no way less inquisitive in this line. In short, Guru Nanak has said, "I will not believe in what the Master says as long as I have not seen it with my own eyes." But one should be prepared to give a reasonable trial to what the Master preaches and if



his experience is in the negative after carrying out the experiment with conditions imposed he is quite justified in proclaiming that the path is wrong and fruitless. Your explanation about the “saints know of all that we do without descending into Pind” is right. This much can be added on to this. He who is sitting on the top of the house can see without coming down what is going on below. A soul free from the grasp of minds and bodies (like the saints) can penetrate unhindered through every material and to the saints people appear like colorless bottles holding their contents. Again the Power (Shabd) which is Satguru is always with the devotee and does the needful guidance.

Dream and deep slumber conditions are not desirable because both the states are caused by the fall of soul from the eyes to the throat and heart centers. Whereas in meditation the soul and mind are fixed in the eye-focus and get in the habit of going upwards instead of downwards as at present. Then there is no such thing as dream or slumber, but then is instead a state of super-consciousness within although the body below the eyes is senseless, but its functions (like breathing, circulation, etc.) goes on uninterrupted as in dream or slumber. Rest to the physical frame to restore its condition from fatigue is essential. Six hours rest

should be taken. It is true that time is fleeting and when one is sixty one knows the value of time. But you should not feel disheartened. You will rise and will see while rising. I am very much pleased with your work and all the satsangis here hear of your work with affection and appreciation of your wisdom and love for the Master. When I will see you making mistakes I will let you know that myself. As far as I can see you are going on the right path. You should utilize more the power of seeing. When you use the power of hearing, look at the eye-focus and hear the Sound as if it is issuing from that center. Concentrate and hold the attention at the eye-focus, hear while sitting in that focus.

I have not got any letter with me from Mrs. Howard that has not been replied to. If it had been received before that must have been replied to.

If Mrs. Barnard needs any help in understanding the faith you may please assist her and let her take her time.

As far as money is concerned, I live upon my pension and have nothing to do with the satsang fund. If you are inclined to help a satsangi, it is purely your own generosity.

Assure the girls please that there is not anything like

“occult milk” and they should not believe in anything which is not supported by their reason and whenever in doubt they should write to me and clear up the matter. Francis [Evans] follows her mother’s [Mrs. Charles] ways. Neither she nor her mother understood the Radhasoami Faith. If her mother was taken care of by the Master, it was not that she had been working at the Sound Current. She did not do anything of the kind in her lifetime and if some favor was shown to her at the last moments, it was purely Master’s generosity.

Such satsangis can only mislead themselves and others. Radhasoami Faith seeks after Truth and nothing else. One seeker after Truth is to be preferred to a multitude that run after name and fame. Mrs. Phillips tries to understand and follow the path and I am pleased with her. Your complaints are quite right and they ought to be expressed. I think I have answered to all the points raised in your letters and if by chance any one has not been touched upon, you may please repeat that. I hope you will get them by the middle of August.

With blessings from the Master.

Yours affectionately,

*Sawan Singh*

# Letter 57

July 10, 1924

Dear daughter and dear son,

This is in continuation of my last letter. Doctor says: “certain things are left to our judgment with reference to giving instructions as for instance: *give Mrs. Gard the instructions if she understands; give the instructions to Miss Talbot if you think her fit.*” Now there is not much in these conditions. If we look upon the world from the Master’s point of view, there is nothing which is unforeseen, save He does not repent of anything after. The world is moving under the law of karma and He sees all that, only those who are destined to receive the instructions in this life get them. You remember perhaps that sometime back you said that “Master initiates those whom we consider least fitted for this work” and because they were to receive instructions through you, for your satisfaction I said that you please satisfy yourselves before recommending anybody so that you have no cause for complaint and your faith in the Master does not receive a shock again.

“Nothing is to be believed on hearsay or blind faith.” Belief or faith develops and gets strengthened as reason is satisfied. The theory of Sant Mat stands unshaken against all criticism. Seeing is believing.

Try and proceed step-by-step. You will bear testimony to this much — that it is possible to concentrate the mind in the eyes; that it is a condition of super-consciousness; that there is something like sound within; that this sound is incessant; that it is attractive; that one gets unconscious of the body when the mind is concentrated in the eyes; that a guide is essential.

Sant Mat in theory and practice is against miracles. It lays stress on control of power rather than on its demonstration, and as long as a devotee has not developed that control, he is not given that power for fear of misuse. The first step is concentration. The conditions laid down for it are few and simple and if a devotee has done his best at these, as best as he often does for the attainment of a worldly object, and then he has not received reward for his efforts in this line, he can justly blame Sant Mat. As to the question of time, it all depends on one's mental attitude. There are cases in our satsang here that at the time of initiation spirit has risen above the eye-focus and seen the Master within. It cannot be, however, that one may enjoy the worldly objects and also enjoy the peace within.

The more you will help others, the better, but be on guard that in doing this work there is an idea of

service to the Master only and not a shadow of pride crosses your minds. Think that whatever is being done He is doing and not we.

It has not been possible to reply to all the points raised in your letters and this is posted in this incomplete form this week so that this may reach you by the beginning of August and you may be able to decide to go south. Your going to California will undoubtedly be of great help to members there, but in making up your mind it is understood that *self-promotion* is our primary aim — *helping others* comes after. If you feel the slightest burden on your mind, then do not go at present and postpone it to some future date.

With Father's blessings.

Yours affectionately,

*Sawan Singh*

## Letter 58

December 17, 1924

Dear son and dear daughter,

Mrs. Edna Hedge of Los Angeles, California, has written to me for initiation. She calls herself your cousin. You spoke of her in your letter. She seems to be anxious. In case you are satisfied with her and think her ready for the work, you may please impart

the instructions to her. You may arrange the time and place as convenient to you and her.

I replied to your first letter written after your return from California and enclosed therein a copy of the letter sent to Mrs. Phillips. Your second letter gives a more detailed account of the happenings there, but on account of the coming Bhandara (gathering) in the end of December, it still lies unreplied.

Radhasoami from Sasma and other members of the Brotherhood.

Yours affectionately,  
*Sawan Singh*

## Letter 59

December 17, 1925

Dear daughter and dear son,

This is in reply to your letter dated August 13<sup>th</sup>, you had enclosed in your letter a letter from Mrs. Phillips and your reply to that. I am glad to read that you can “smile over it all now as childish nonsense.” It was a shock to your attachment to them and to see how mere way of looking at things brings pain, pleasure or indifference. Beauty lies in working without attachment. I do not mean calculated or reasoned out detachment, but detachment which has become a part

of life. This is acquired only when the mind is under control and satisfied with the sweet music of within. The Californians are beginners yet. They have not yet realized what a satsang really means. In this line of work they are like ignorant children. By-and-by they will learn. As satsangis you should look at their souls and not at their minds. The evil lies in the mind and is curable. Saints look at the devotee's soul and not at his mind or body and this is the reason why saints are never disappointed.

Attachments through the body end in pain because the body is changeable and perishes. Mental attachment fares no better either. Man is endowed with the power of detaching himself from body and mind. He shakes off his body and mind daily many a times but the interval is very short; the easiest way to do it is to associate himself with something which is beyond the body and the mind and that is the Sound Current. The greater the association with this Current, the greater the detachment from the body and mind.

The world has never been kind to saints and their real followers. The great Guru Nanak was made to grind corn in jail, was refused shelter by villagers. Guru Arjan was made to sit on hot irons. Tabriz was deskinning, Mansoor was fretted, delimbed and then beheaded, Christ was crucified, what to say of the



harsh words. But what was the response of these great men? Christ says, “O God, give them light for they see not ...”

So dear daughter and dear son; do not mind a bit of what has happened. Forgive and forget all — start afresh as they say. I wish that you remain corresponding with the Californians and meet them when convenient. They will be benefited by corresponding with you. Your clear unbiased minds will tell upon theirs. Your loving and affectionate letters will induce love and affection in them and their hearts will melt. Sant Mat is not a platform for debates, it is the glory of love. They will come round and I trust that they will respond love with love.

I am very sorry to hear that you (Mrs. Brock) have been suffering from some trouble with your eyes. Our deeds are on our heads. A devotee should bear them patiently as you have done. Pain is transitory like pleasure and will go in its time.

Mrs. Brock may give the instructions in cases of urgency, but as far as possible Doctor should do this.

When Mrs. McPherson comes to you, you may give her the instructions. I wrote to her some time ago that she can have the instructions from Dr. Brock, but I forgot to write to you. You may communicate with her

now, if she is willing. Mrs. Hedge too may be initiated whenever an opportunity offers. She seems to be earnest.

I am glad to learn that you have purchased a lonely spot on a lake front. An isolated place is ideal for spiritual work. I am very fond of lonely places. My whole period of service has been spent in the hills and here even I am in an isolated place on the bank of the river Beas.

Ram Chandra comes here on about every satsang. He remembers your kindness to him and gives you his best compliments. He is thinking of going to America again.

If you have not been able to go south this year, it does not matter; it will be seen next year.

You may ask any questions you like, there is no restriction. Your question as to whom to look for guidance if the present Master goes out of life is very appropriate. The Master leaves the physical frame in its time like other people but remains with His devotees in the astral form as long as the devotee has not crossed the astral form. All internal guidance will be done by Him and it is he who will come to take charge of the soul at the time of death. And in case a devotee rises above the eye-focus now and meets him

daily, he will meet him inwardly there as usual. He will continue to discharge his inward duties of guidance as before only he cannot give instructions outwardly for the simple reason that he has left the physical vehicle. The functions which could be performed through the physical frame only will now be done by his successor. All outward guidance will be done by the successor and the devotees of the Master that is gone will love the successor no less. They will get the benefit of the outward instructions from the successor. Correspondence will be done with the successor and you will know who the successor is.

The mediumistic and other similar kinds of work are a poor playing with the mind. It ends in nothing — much ado about nothing. No matter if it is Dr. Walker of Portland or Mrs. Clarke. If Mrs. Gard is still in public work and does not come for satsang, there is no harm — when she is tired of that, she will revert. You with love and affection continue the work.

I am very glad to hear that Mr. Parson's faith is fresh. You may please remember me to him and write to me about him when you find it convenient. I have received one letter from Mr. Heron and I will reply to him shortly.

Radhasoami greetings from Sasma and the Brotherhood.

With blessings from the Father.

Yours affectionately,

*Sawan Singh*

## Letter 60

no date provided

FROM THE SECRETARY TO HAZUR MAHARAJ.

Dear sister,

My Master has commanded me to reply directly to that part of your inquiry which concerns his personality. I will do so as faithfully as I can although I am unworthy of handling such a subject. All that he was pleased to say was that he is no incarnate as this term is usually applied to the representative of the negative power — Kal. That he is no saint either but he will consider himself fortunate if saints are pleased to accept him as their humble servant. He quoted Guru Nanak: “*My actions are mean and unworthy of Thee, but I am at Thy feet so have mercy upon me.*”

Humility is the ornament that adorns the saints.

Yours affectionately,

*Jagat Singh*

Secretary

# Letter 61

March 11, 1926

FROM THE SECRETARY TO HAZUR MAHARAJ.

Dear sister and dear brother,

I have taken much longer over this promised note than I had anticipated. My chief difficulty was that I could not describe Father as I would like to. There is no photograph of His which I could send you as a substitute for the description. He has not been photographed so far. One hears so much of idol worship in India but saints, one and all, have condemned this form of worship. They advocate the worship of the Master within at the eye-focus, for it is that form which remains with the disciple even after death. The evil practice, however, creeps in sooner or later among the followers on account of the weakness of human nature sometime in the life of a saint, but generally when He is off the scene. To avoid any possible chance of this practice creeping in here, Father preferred not to be photographed at all. On repeated requests from us mostly on behalf of our sisters and brothers in America, he has been pleased to say "It will be seen." From this I conclude something will come out. That is my only apology for delay.

You ask whether Father is an incarnation or an

adept? You must have read in *Discourses* [*Discourses on Radhasoami Faith* — see reference in the Forward of this document] that there is no difference in the spiritual powers of an incarnation and those of an adept. When the method of Sound Practice becomes extinct in the world, then the Supreme Being sends an incarnation to revive it, and that incarnation starts a line of adepts who succeed him one after the other and preach the method of the Sound Practice to the world. Thus Kabir was an incarnation and the successors in His line were adepts. Guru Nanak was an incarnation and His successors were adepts.

Similarly in this line Swami Ji was an incarnation and His successors including our Father would be called adepts from the point of view of *Discourses*. I may mention here that if somebody says to Father that he is an adept or a Guru or some such thing, his reply invariably is “Guru is the Lord and he would consider himself happy if his saints would only let him sit at their holy feet.” Flattery is foreign to Him.

As to His worldly career, He comes of a very respectable family with military traditions of Grewal Jat Sikhs of Ludhiana District in the Punjab, and was a Sub-Divisional Officer in the Military Works Engineering Department. His father and grandfather were commissioned officers in the army. He married at

the age of about 25, and has got two sons who manage the estate at home. For the last 28 years, he has been leading a strict bachelor's life. He retired from government service in 1911 and ever since has been living on His own pension, and does not accept any kind of presents from any of His followers.

His diet is very simple. It consists of milk, milk products, bread and vegetables. He goes to bed usually between 11:00 pm and 12:00 pm at night and gets up at 3:00 am and remains in spiritual meditation up to usually 8:00 am in winter and 6:00 am in summer. He spends the daytime in giving discourses to those who might have come for the purpose, or in study of spiritual books, and in looking after the hermitage. His evenings are again devoted to meditation. His preaching and practices strictly coincide.

As to his physical body, He is now in His 69<sup>th</sup> year and has a most reverential face with snowy white beard shining on his breast. His eyes have a peculiar divine luster in them. His personal magnetism attracts everyone who has the privilege of sitting in His company. One cannot pass by Him without noticing something new and unusual. It is impossible to do justice in description. He is to be seen and not described.

If you hold the map of the Punjab, you will find the

river Beas which separates the Jullundur and Amritsar districts. Dera Baba Jaimal Singh is located on the west bank of the rivers, three miles up the river from where the North Western Railway from Jullundur to Amritsar crosses this river. It is a sort of hermitage secluded from the world and its strife. Father and some dozen devotees live there.

There is no one of His family members here. They come to Him like His other followers to pay visits on the occasions of satsangs or whenever they find time. On the last Sunday of every month there is a gathering of about 2,000 persons coming to attend the satsang. On the 29<sup>th</sup> of December [day of Baba Jaimal Singh's passing] and on the Beas Puja Day which usually falls about the middle of July, the number comes up to something like 6,000, These two days in the year are fixed for special gathering.

With humble Radhasoami greetings.

Yours affectionately,

*Jagat Singh*

Secretary



# Letter 62

March 25, 1926

Dear daughter and dear son,

I am sending you herewith a translation of a poem from the writings of Swami Ji Maharaj, the founder of the Radhasoami Faith. Here He instructs us to prepare for the journey to the eternal abode, and also gives a brief description of the way. A brief explanation of the passage is also attached. I hope you will get the meaning of it all right.

The delay in giving instructions to Mrs. McPherson is due to an oversight. I think in my last letter I gave you the necessary authority to initiate both Mrs. McPherson and Mrs. Hedge. You may arrange to meet them as opportunity offers. You wrote to me that Mrs. McPherson will come when she hears from you and Mrs. Hedge may come early this summer.

I am glad to read in your letter that you meet regularly for satsang. At your next meeting you may give my Radhasoami love and greetings to all the members.

With blessings from the Father.

Yours affectionately,

*Sawan Singh*

# Letter 63

June 3, 1926

Dear daughter and dear son,

Your letter of March 7<sup>th</sup> reached here when I was out. The delay in reply was unavoidable. This will not reach you in time for you will have left for the south. I am sending a copy of this to California and it is possible that you may get it there in time. I am sending it through Mrs. Phillips. There is no time to make any commentary on your note on creation now. I am answering here some of the other questions raised in your letter.

I am glad to learn that you (Doctor) in spite of hard work are keeping fit, and Mrs. Brock has considerably improved in health, and you both are ready to take a short break in your work and go south as well in the Master's work. I am sure your meeting with the members there will benefit them greatly. Meet them all with love and affection such that even a dry withered heart takes courage and flourishes.

My message to all is: *“Brave is he who has control over his mind and senses for the inward progress is in proportion to this control. It is the repetition that brings the mind in and the Sound Current that pulls it up. Inside us there are inexhaustible treasures. There is the Lord Himself with us.*

*Only he who has gone within can appreciate this, others have no idea of it.”*

America is rich. The standard of living is high. To earn a decent livelihood, greater effort and more time have to be put in. Consequently there is comparatively less time left free which one could utilize in the training and controlling of the mind. This cannot be helped. They have to make good under these circumstances. But where there is a will, there is way.

Mind is a curious thing. It will gladly do all kinds of work externally without feeling tired but the moment you put it to the exercises — ask it to sit still inside — it will try to escape by putting in all sorts of excuses, like the need for rest after a hard day's work, need of rest over heavy stomach, bad weather and so forth. But if there were a longing behind it, or if there were the determination behind it, then the inward progress would proceed uninterrupted. Those who complain of sleep at the time of taking exercises usually sit halfheartedly and only as a matter of routine and not with any longing.

When you meet Mr. Herron next, you may tell him that during his work hours he should keep his attention directed towards the eye-focus. Work needs attention only momentarily, most of the time the mind is off the work. This utilization of the attention

will not interfere with his work. On the other hand work will proceed better.

Riches or poverty depends on the absence or presence of desires respectively. He who has no desires is the richest, and the so called richest is the poorest if his desires are not fulfilled. He who does not need anything is a sovereign.

I am glad to learn that Mrs. Brock has finished her story, and the whole thing is ready for publication. Dear daughter, you will understand me now why I dissuaded you then from writing stories. Now you know what concentration is. You have some control over your mind, and you can follow its movements. I will lay down as a general proposition that you may do anything you like provided it does not interfere with your concentration. I give you now full permission to write stories or do oil painting or any other vocation that you like provided it does not scatter your mind. If you had continued writing for publication then, it would have materially interfered with your concentration. Literary pursuit usually scatters the mind. You may do whatever you like but keep a watch over your mind. Anything that does not scatter it is good.

As to why your health has been indifferent, it is all due to karma, but not necessarily of this life or the

past. No attempt should therefore be made to connect it with this or that commission or omission. You are perfectly right when you say that: “the thing for us to do is to get to the light ourselves as fast as possible.”

Whatever effort a devotee makes to reach the Goal is his service to his Master. At the initiation the Master took upon Himself the responsibility of seeing the devotee established in Sach Khand — the region of pure bliss. If the devotee does his best, he lightens the task of the Master. Even if the devotee leaves the Guru for one reason or another, the Guru does not leave him. He will bring him round sooner or later; this life or the next.

I am glad to learn that Mrs. Howard is in the path with faith and finds answers to her questions in my letters to you. She is free to write to me whenever she likes.

Doctor says that the tireless patience with which questions are answered fills one with wonder and gratitude. In this, my dear son, I am not doing any obligation to anyone. It is my duty pure and simple.

I will speak to Mr. Ram Chandra about the law conditions that are imposed on newcomers in the U.S.A.

With Father’s blessings on all of you.

Yours affectionately,

*Sawan Singh*

# Letter 64

July 6, 1926

Dear daughter,

Yours of May 22, 1926 to hand. So far as I can remember a letter was received from Mrs. Violet Charles. If she is the sister-in-law of Mrs. Francis Evans, you can give her the instructions as some of her family members have already been members of the Radhasoami Faith. Still you might see whether she is fit. If she is some other person, then if you are satisfied that she is in earnest — abstains from prohibited diet and liquor and is otherwise fit — you may impart to her the Names and instructions.

Mrs. McPherson may also be initiated. The woman about whom Miss Sayers wrote to you has not sent any letter this mail for membership. If she did so earlier, then she must have got a reply as all the previous correspondence has been replied to last week. Jagat Singh who is in charge of the American correspondence is not here today and is not expected soon and as you have not mentioned her name it is not possible to say anything definite about her. This mail has brought only two letters — yours and that of Mrs. Basset. You might give the instructions to Mrs. Hedge. Thinking that you might have gone on your trip, I sent

a letter care of Mrs. Phillips so as to reach you in time there. That letter might contain permission to impart instructions to the woman about whom Miss Sayers wrote to you.

As for Mrs. Basset, you might give her the instructions if you think that she is fit and will be able to take to the exercises. She seems to be full of cares and anxieties, and until the mind is clear of them, it is not possible to carry out the repetition and concentration with success. You know that we are not going to establish any separate religion like the extant religions of the world so that we may be anxious to increase our members; nor have we any pecuniary gain in view. Our object is solely to assist true seekers and lovers of God.

I am glad to learn that you have not given up the exercises though in pain. The work you are doing is to my entire satisfaction. My personal history should not matter though about spiritual guidance every soul has every right to ask any questions it pleases.

I hope you will find Mrs. Phillips and the three young ladies more loving and kind during this trip. She and some others have persuaded Jagat, Professor Agricultural College, Lyallpur, to send them my photos. I am opposed to this as concentration on a picture brings the picture and not the original in the interior. A picture is lifeless and therefore it does not

answer questions nor takes the devotee on towards the spiritual Goal. Hence I have totally refused to allow my photos to the members in India to save them from harm. They can see me and so concentrate, if they relied on a picture they would not be able to produce the original form in their interior by concentration. But the members in America have not seen me and therefore I am giving them photos — not to concentrate upon, but only to enable them to recognize me when they see me in their interior. But the interior form is brilliant and the outward form is earthly, yet the features in both correspond. Therefore I have given a picture to the photographer. But in this country there is no good artist to be had. However, I shall send two copies to you and two to Mrs. Phillips. You can get them recopied, if so desired by you.

With love to both of you.

Yours affectionately,

*Sawan Singh*

## Letter 65

no date provided

Dear daughter and dear son,

I have gone through your note on Creation which I am returning herewith. It is good as far as it goes. It



supplements the information supplied by *Discourses [on Radhasoami Faith]*. But I must say that the laws that govern the And and Brahmand cannot be grasped fully by reason which but inadequately understands the laws working on the physical plane. This note tries to satisfy the cravings of human intelligence for information on this rather important point. Almost every saint has said something on the subject. Kabir has written a separate book. The description of the creation at each center will occupy volumes. Your note is good as a working basis.

I would suggest a little change in paragraph 2 on page 1. During the period intervening a *Pralaya* [dissolution] and the next creation the spirits are withdrawn from their respective spheres of action by Kal — the negative power and remain with him. They do not reach the pure spirit realm — Sach Khand. Only those that have come in contact with saints find access to that region; others wait their turn.

Again, it is not only in comparatively recent times that the saints have given the message of the pure spirit realm but they have been there on the field ever since the creation started. When times are easy people are not ready to hear the message, and very few get the benefit. When the struggle for existence becomes acute and people find themselves hard up

and the world has lost its charms to them and looks hollow — the mind automatically seeks shelter and peace elsewhere than in the riches and comforts. Then the message of going within and rising within is acceptable.

The brief note you have prepared for Mrs. Hedge and Mrs. McPherson clearly lays down the essential elements preparatory to spiritual development. This faith is purely for spiritual uplift and any powers attained are to be conserved for higher uplift within and not dissipated externally for meeting personal needs or in looking after the welfare of others. The Guru or the power within is faultless. It cannot be deceived. Outwardly one may talk of anything but there is no entry within as long as there is no chastity of thought and action.

The karmic debt has to be paid. The power to pay this debt increases as we follow the Current. As long as the attention is in the Current, it is withdrawn from the body and the mind, and as the debt is to be paid through the sufferings of the body or the mind, and through association with the Current, both of them have been elevated and they do not feel the suffering to the extent to which they would have felt it otherwise, not that they are dulled, but because the soul — the life giving principle — is capable of

detaching or withdrawing itself from their sphere. Again, many minor karmas are paid up in suffering in dreams.

Again, if a devotee is doing his bit faithfully, he receives Master's help to a greater degree. Just as a benevolent person coming across a man carrying a heavy load would offer to share his load — so does the Master. A faithful devotee is taken care of by the Master as a child is taken care of by its mother. But look at the implicit faith of the child in the mother. The Sound practice does not postpone the karma but destroys it.

I endorse your note.

The “girls” in Pasadena have written to me about Mrs. Senz. I have not heard from her. In case the girls recommend her and she be ready, you have my permission to initiate her. It is possible it may find you in California.

With blessings from Father.

Yours affectionately,

*Sawan Singh*

# Letter 66

November 1926

Dear daughter and dear son,

I am in receipt of your letters dated September 12<sup>th</sup> and October 6<sup>th</sup>, and am very pleased indeed to read that you undertook your journey south in Master's name, and that your trip was successful. I note that four ladies (Mrs. Charles, Mrs. McPherson, Mrs. Basset and Mrs. Hedge) were initiated. And so many others feel interested. Mrs. Senz has written to me for instructions but I have asked her to try to live on a vegetarian diet for six months yet.

I have not heard from Mrs. Phillips yet, but most of the others regret that your stay there was so short and that on account of previous engagements they could not come up. I received a letter from Mrs. McPherson. She did not write about karma nor I touch upon this point in my reply. Your reply to her letter is quite clear and very comprehensive. We collect our scattered energies to rise up, and if after collecting them they are again to be used for dissipating them, then there was no point in collecting them. Empty words of praise is all that the world will give in return, and that will not assist us in our turn when we are to depart from here.

Here we should strike that bargain that will be beneficial to us at our departure. Father, mother, wife and children and friends and country or the king are helpless then. The Thing that goes with us is the Word and the Master. Good actions are equally as bad as the bad actions for both of them bring us back again to give us their reward. When she writes to me on this point I shall deal with it fully. Anything that helps us in our concentration and inward progress is worth doing — all else is off the mark. The world may be deceived, self may be deceived, but He that sits within cannot be deceived. He will open the door only when He has tested our fitness and found us worthy. Is there a father who will entrust his wealth to a squanderer?

With regard to your being, “officious or anxious” about those whom you have given His message my advice is the same. Give the message in His Name and keep yourself aloof. If any of them come to you for advice, tell them what you think and forget them. Do not feel the least responsibility or anxiety about them. If any of them are anxious for improvement he will start doing something in this line and when he comes across some difficulty, he will come out himself. When the child makes an effort to walk, the mother gives help and leads him by the arm. You know from experience that the path is not a luxury. It is death in life — a

living death.

The photograph has not been taken yet. The books will be supplied soon. The enclosed translation of a poem may interest you.

With blessing from Father.

Yours affectionately,

*Sawan Singh*

## Letter 67

December 1926

MASTER'S LETTER TO EDNA  
(COUSIN TO MRS. BROCK)

Dear daughter,

I have been receiving your monthly letters, the last one bearing the date September 4<sup>th</sup>. I must say your letters are very welcome, as they are so full of love for and anxiety to see Him and meet Him who is at the back of all, and the Cause of causes. It is but natural that to such a loving soul this world should look like a big nothing and devoid of all interest, and this should also explain why you care so little for people.

I am glad to learn that after long and patient waiting you have received initiation. You have been put in touch with the Sound Current. This is the connecting link between your soul and the Creator. Your mind

with all its paraphernalia is the disturbing element or the curtain that keeps the soul away from the Current. All else besides the Current is negative, therefore transitory; changing and changeable; dispersing and distressing. The force of the negative power will decrease in proportion to the attention given to the Current. The first step is to go within (or rise above body-consciousness), that is; our thoughts should be confined to what lies within us, for it is only then we can be said to be sitting within ourselves — only then will we feel at peace.

Just as a wanderer in a forest loses his way and finds no rest until he returns to his home. Similarly our attention remains outside us. Through the nine portals of the body, it is always directed outward. It remains in communion with the outside objects or their impressions and this habit has become so fixed that we cannot hold our attention within us for even a second. The western mind even abhors the idea of vacancy.

This has to be brought inside, and when it likes to rest there — like the wanderer coming home — it will find peace within. This bringing in of the attention is done by repetition, repeating the five Names in the manner you have been told. Repetition should be done with the attention held at the eye-focus. Repetition without fixing the attention is no good. This repetition-with-

attention impresses on your mind the idea of what lies within you and tries to take you to those for whom the Names stand.

By this process we are substituting outside objects for those that lie within. The moment we are within, the Sound Current is there to take charge of us. The astral form of the Master is at the eye-focus and always ready to do the necessary guidance. In the process of repetition the limbs become senseless first as the attention is withdrawn from there, later on as the process of withdrawal proceeds, the trunk of the body becomes senseless and ultimately the entire body below the eyes will become senseless.

Breathing will continue normally as in sleep, only the attention instead of being out — will be within. Not below the eyes as in sleep, but above the eyes. There will be full consciousness within on the internal objects, but unconscious so far as the outward world is concerned. This is death of which the world is so much afraid. Those who go on this path die daily, and for them death has no terror; for them it is a beaten path. This way of concentration is the safest. There is no strain on any organ. We are concentrating attention only. When we are talking to our friends, our attention is in the talk, we are not conscious of the rate of breathing or circulation of blood, etc. They go on



normally. Similarly in repetition we are talking to our friends within. When the attention goes *in* as a matter of habit — just as it goes *out* now — then the Sound Current will begin to pull it up and by-and-by will take it to the place from which there is no return, the place of eternal bliss.

By repetition, the physical world is left behind and the astral plane has been reached. In this plane bewitching spirits interfere, but only when the attention is off the Sound Current. On repeating the Names, the idea of the Sound Current comes back and the attention catches the Current again and off go the evil spirits. No evil spirit can stand before the repetition of five Names. All spirits that come in this way must be tested by repetition of the five Names. As all the astral plane is the manifestation of the negative plane or power and is intended by that power to hold back the up going spirit — so great caution is needed in crossing this plane. The astral form of the Master guides there. The Master who is the representative of the positive power will stand the five-Name-test.

Take for granted that all that has happened, is happening, will happen, is with His Will. So whatever circumstances we find ourselves we should remain contented. If He sends us misery, we should accept it with pleasure, and if He keeps us happy, we should

take it as His children. So do not consider that your life is not a bed of roses. Take it as His gift and be happy in it. “Misery is a blessing in disguise,” says Shakespeare. Misery is a medicine and pleasure is a disease — for in pleasure the mind dominates and keeps us away from the path. You say you are thirsty for knowledge. Knowledge is in the Sound Current. It is within you. Go within and ride the Sound Current, and be the master of all knowledge.

From the time of initiation when the Master takes over the charge of a soul, He is more anxious than the soul to see it installed on the throne of bliss and peace. Even if the devotee through some chance, leaves the Master or loses faith in Him, He on His part never leaves. He will some day bring the devotee on the path again. His mission is to take up souls, and a soul once initiated is never deserted. This is the law.

A place free from the roar and turmoil of the busy world is more suitable for concentration, and I am glad to read that you feel happy in your new surroundings.

*“How will I know if I see anything? I might think it was meant for me.”* Apply the five-Name-test, and if the thing or form stands, associate it with that, and consider that it is meant for you, otherwise reject it.

Birth follows the desire. We are born again and again

because our attention is given deeply to desires and unfulfilled desires bring the attention back. When the desire is for higher planes and not things of this world, then why should we return to this world after death? The attention will go up. And for those who have while living concentrated up to the eye-focus, there is no return.

The Master is waiting for you at the eye-focus, and is anxious to receive you there in His arms, it is for you to rise up to the eyes.

*“Do you favor burial or cremation?”* Both ways are good enough to dispose of the dead body. The Master concerns himself with the soul only. It is immaterial to Him how the remains are treated. Follow the customs of your society for that is the line of least resistance. The body is a cage in which the soul is imprisoned. The bird that leaves the cage and gets its freedom does not care about the cage. It is glad to be rid of it.

*“If we are advanced spiritually can we leave the body and visit another place?”* Yes, when the astral plane has been reached. As long as the attention is in the physical plane, that is — below the eyes — this is not possible.

With blessings, from the Fathers.

Yours affectionately,  
*Sawan Singh*

# Letter 68

March 24, 1927

Dear daughter and dear son,

This is in reply to your letter dated December 27, 1926. I received a letter from Miss Neal asking for initiation and hope to acknowledge it next week. In case you are satisfied with her and she is ready for initiation you may impart to her the instructions. I believe she is living on a vegetable diet and has sacrificed the luxury meats and eggs and alcoholic drinks.

I am glad to read in your letter that your members are faithfully going along and many others are feeling interested. I would not advise you to go after people who are seeking to find something better than they have known. This may scatter our attention and not be fruitful. Let them seek until they find. No photograph have been taken so far. I would advise all, as you say, to seek the Master within. The outward form is perishable like all other things material. The outward form is for giving instructions outwardly.

People shirk going within. It is difficult — no doubt — but the path lies within. What use then wandering outside? A travel of one single inch within is better than a trip round the globe. The mind however does not wish to be imprisoned although it is to its

advantage. When outward, it dissipates itself and gains in power only when it goes within. On account of bad habits it clings to the external things. The idol worship — whether the idol is of stone or paper — is the mind's invention. By worshiping the idol it escapes the trouble of going within — worshiping an idol is so easy. Your attitude on this point is perfectly right.

In case you can spare time, you may visit Mr. Parson and let me know how he fares. Good dear soul, he needs every comfort and solace that your company can give him. Assure him that the Master is within and He is not unmindful of His dear charge.

Your cousin Edna writes to me every month. Her last letter was full of sorrow on account of her husband's illness and his losing the job. I will write to her soon. You may, if you have time, write to her that *pralabdh* karma has to be undergone. There is no escape from it and she should pay the debt with pleasure.

I am enclosing a translation of a poem by Swami Ji. This is in praise of Shabd (Sound Current or Word). It may interest you.

With blessings from Father and greetings from Sasma.

Yours affectionately,

*Sawan Singh*

# Letter 69

April 1927

TO EDNA

Dear daughter,

You speak of your husband's illness and loss of position, naturally you feel very much disturbed and disheartened. Rest assured that before you were born here, the arrangement of your livelihood was made. The pains and pleasures and general run of life were then determined. This was not by any haphazard process, but by a carefully regulated system known as the *Rarinicham*.

Nothing happens here of its own accord. The pains and pleasures of life are the result of our own actions. He who is born, no matter in what form (all forms) cannot help doing actions and all actions must have reactions. Every action is indelibly written in our minds. The memory is poor and the whole record is forgotten, but it does not mean that there is no record.

All actions leave an impression behind, which dull minds fail to decipher. Only when the mind develops — and this it does when we travel within and upwards — the memory revives and the record becomes intelligible. Briefly, the karmic theory is as follows: A farmer acquires land and prepares it for seed. He has

the option to sow whatever he likes. He will reap what he has sown. Next year he will eat what he gathered last year, and he has no alternative but he has the choice once again to sow what he now likes. In case he has a bumper crop and finds it more than he needs for present consumption, what he does is to store a part as reserve against lean years. Every bumper year he adds to his reserve.

Like the farmer everybody here is:

- a) Preparing the land
- b) Living upon his previously gathered grain
- c) Has a reserve accumulated to meet emergency.

(a) Is a fresh action depending on our choice. (b) Is an action to be undergone where there is no choice. (c) Does, not interfere in our present life.

(a) and (b) are running concurrently and it is rather difficult for people to decide whether any particular action of theirs is of the (a) or (b) class. A rough test may, however, be applied and that is that which is done by effort and struggle is (a). And that which happens in spite of all precautions is (b).

Main events of life therefore are the results of our past actions, and this is the debt that stands against us; and like a debtor we should be happy when the debt is being paid off. The debt has to be paid. We incurred

it at one time as cheerfully as some people are doing now. It seems painful now to pay, but we were not cautious when we incurred it. The only course open now is to reconcile ourselves with what is happening — for happen it must — and undergo it *we must*, then why not do so without opposition?

It is difficult to be happy in calamity, but you will find much change if you look at it from the view point just stated. Nanak, a great saint said, “Misery is medicine and pleasure is disease, because in pleasure mind scatters, and in adversity or misery it contracts.” The teachings of saints is to subordinate and merge the individual will in His Will.

The saints and the world differ here. The world pays the debt and weeps or laughs; while the saints neither weep nor laugh, but are unaffected by the pains or pleasures of this life. The question arises: “What supports the saints in this attitude?” The answer is that while they have bodies like us and live under the same external circumstances in which we live, they are not attached to the bodies as we are.

They can withdraw the attention from the body *at will*; not only from the material body but also from the astral and causal. When the attention is withdrawn — and in proportion to its withdrawal — the influence of pain and pleasure is not felt; for the mind that



was to feel it (the attention) is not there for the time being. They withdraw the attention and live in the Sound Current for the Current is Their very life. They teach the same to us, and not only wish it but make saints of those who follow Them. Hence with patience, perseverance, and faith try to rise up, first to the eye-focus by repetition of the Names and then catch the Current there and reach your Home. In all ordinary persons the focus of attention is normally at the heart center. By effort they eventually rise to the eyes, but more easily fall to the lower centers, but its headquarters is the heart.

As long as the heart is the focus, the mind continues generating thoughts, wool-gathering, and the individual is impressionable to circumstances. When the focus of attention has been raised to the eyes and the mind has entered within, then the mind ceases generating thoughts — it is now running within instead of outside. The individual then is unaffected by external circumstances or changes.

In other words a person behaves according to the focus of his attention. As long as the focus of the attention is below the eyes, there is no difference between man and animal except in form; the actions are alike. The change of focus is done by constant practice and effort to rise up and fix and hold the attention at the higher

centers. This is the underlying idea of the repetition of the Names. Each Name gives you an idea of something within you and above the eyes. Every time you repeat a Name attentively you are trying to rise up, and sooner or later the eye-focus will become the headquarters of your attention.

Patiently persevere; avoid hurry. With a calm mind sit in the exercises. The determination and faith should be so strong that even if nothing comes out of it until the last moment of life, there is no wavering of faith. There is no other way to rise up besides this. Let one seek and inquire as much as one likes, one will have to come to this conclusion. It is the natural process. But effort must bear fruit. A laborer receives wages all right from his employer; will the Creator then keep back the reward from one who is seeking Him? The moment He considers it the fit time to give — He will give. He is waiting for you at the eye-focus, and is making the path smooth for you. Your trouble was the outcome of your past actions — (b) class — and I congratulate you for having undergone it so patiently. When you have altered the focus of attention, you will not be so impressionable. I am glad to read in one of your letters where you speak of your determination to rise and say, “if applying myself will get me anywhere, I will surely reach the Goal.”

As long as the karmic debt is not paid, return to the original Home is not possible. The utmost rise can only be to the second stage — Trikuti — but no higher.

Trikuti is in the mind range. The three kinds of actions (b) and (c) have to be paid. An individual is subject to the influence of (a) as long as his attention is on the heart center and not risen to the eye-focus. The influence of (b) — called fate — will be undergone up to the first stage — *Sahansdal Kanwal*. When the attention has crossed this stage the affect of (b) actions will be borne conveniently. The (c) type of karma is not undergone, the Master does not usually interfere here.

Those actions (*pralabdh*) determine the course of life. To interfere with them is to interfere with the life course, and this is not considered advisable. By the time the life comes to an end, these actions have been undergone, and this account is balanced. But what about (a)? If (a) is being added on, how can the account end? Here the attitude of a devotee should be that of an agent and not of a primary. Let the devotee do his work as an agent, doing it faithfully and vigorously, as he would if he were working for himself. But if he does them for the Master, then the Master is responsible and not the agent.

In case a child is born in the family, why should the

agent rejoice; and if there is a death in the family, why should the agent weep? The profit and loss that may accrue are to be borne by the Master and not by the agent. The business of the agent is to do the best he can according to his lights. Therefore (a) does not accumulate if done as an agent; (b) will be paid during this lifetime; (c) has been wiped out by the Master. What is left then at death that can bring him back to this world or life here again? No action, no form, no life here — the soul must of necessity go back to its real Home.

**Question 1:** Below is the answer to your question; *“How does repeating the Names help me on the journey?”* As pictured above, the Names do reveal to us something that lies within us and above the eyes. The deities do respond when their Names are spoken but your receiving apparatus is not yet attuned to receive their message.

By repetition, therefore, we attest to hold the attention at the eyes. It is thus withdrawn from outside and below the eyes. Fixing the attention at any point means its withdrawal from other points. When the attention has been withdrawn from the body below the eyes, and has been fixed in the eye-focus, we become unconscious of the body below the eyes, but we are super-conscious within. It is just the opposite

of dreaming and deep slumber.

In these states, the attention goes to the throat and naval centers away from the brain and the farther it is from the brain, the more unconscious we become; and conversely, the nearer we are to the brain, the more conscious we are. By rising to the eye-focus we are unconscious of this material world; The material region has been crossed and we have entered the astral region. One stage of the journey is passed. Behind the eyes there is an aperture; on this side of which is the material world, in which we are living now; and on the other side is the astral world. Entrance in this aperture means death to this world, or death from this side but life on the other side. When the attention reverts and comes out from the aperture, back to the centers below the eyes, it establishes its connection again with the material world, and retains the recollections of the astral world.

So devotees who have access to this aperture die daily and come to life again daily. The attention is not completely withdrawn, but the momentary coming and going remains. Connection is not altogether cut off. But there is no fear of death. We fear because it is so painful to withdraw the current from the body.

If by practice one has become able to withdraw the current from the body below the eyes, and in fixing it

in the eye-focus, he knows what death is and knows how to die and does die daily.

**Question 2:** Another question, “*When I pass over where is my next step?*” Behind the eyes the whole vast region of the astral world lies. This region is crossed by following the Sound Current. It is not desirable to tarry here in spite of its attractions, for it is all deception intended to hold the soul down. The Master guides and takes care.

Only those devotees whose tendencies for things of this world are deeply rooted, and whose curiosities have not yet been satisfied, are temporarily held here. And if the case is as you say, “*I shudder at the thought of returning to this world.*” There will be no stay here. These go upward right through.

**Question 3:** “*Will I ever be conscious of my loved ones and can I help them?*” Yes, when the attention is fixed in the eye-focus on the astral plane, you can see sitting in America what is happening anywhere else on the material plane. Similarly after crossing the astral plane and making entrance into the causal plane, you will be able to see anywhere in the astral plane. Not to say of one’s past life — but of all your past history — you will become familiar with as you rise up.

It is not advisable to try to find it out, however, unless

the third stage — *Daswan Dwar* — has been reached, because lower than this is the mind zone, no matter how fine — yet it is the mind. It was our connection with others which kept us back so long; and it is those associations and their consequences that we are trying to get over now, hence as long as we are in the mind zone, we are liable to renew those associations and get entangled.

But this much is certain, a devotee's past relatives do get help. The proof of all this lies within. A traveler sitting in a train sees the country around and also comes to the end of his journey. Similarly, if the attention remains in the Sound Current, the journey is progressing, and occasional places around give some idea of the plane through which the upward journey is continued. But if the Sound Current is given up by the attention and it is wholly given to scenes, then the upward journey stops.

**Question 4:** *"I receive no results from the exercises."*  
Your mind is wavering yet. Do not worry, but sit in the exercises with great calmness. The desire to see even scatters the mind. The moment the mind contracts into the eye-focus, it will see the Light. The Light is already there. The attention which is to see the Light is outward, yet. Again, the ups and downs of worldly affairs will continue. They never cease; hence

time for our exercises must be found in whatever circumstances we find ourselves placed.

**Question 5:** *“If a form or something should come; will it be entirely inside? If I took my hands from my eyes would I see it on this plane with me?”* When the attention has gone within, then the body will become unconscious. The eyes, the power to see will be seeing within and very likely your hands will not be on your eyes then. Whatever you see then, you will be seeing within on the astral plane. On coming back into the body, you can only see what is on the physical plane.

But when the coming in and coming out is at will, then the impressions of one merge into the other, a moment here and a moment there as it were.

You wish that many more converts may come in. This is a natural desire. A generous heart wishes that everybody should get what it has; but do not go out of your way. Whomsoever is to get on the path will find a way. As long as the Master does not will to give it to anyone, no amount of effort can succeed with him. Time is a great factor. Everybody has his time fixed. When his turn will come, a desire for going within will spring up. This world will look hollow. Whenever it is to rain, the clouds proceed to gather.



**Question 6:** Suicide is determined by past actions. It is not incalculable. But death or suicide are one and the same. No matter how death occurs, the attention goes within the eyes after having been withdrawn from the body. You may have seen people dying. Attention first leaves the limbs, then the lower centers are vacated and slowly it moves upward, until finally the eyes turn. In exactly the same manner the attention is withdrawn in the exercises.

In the case of the initiated, the Master's form lives within at the third eye and takes charge of the devotee when he reaches there. From the time of initiation, the Master is with the disciple. Rise up and see.

**Question 7:** *"If bad scenes come, shall I repeat the Names?"* Yes, withdraw the attention from them and put it in the Names or on the Sound Current. But ask not or desire nothing, instead take shelter in the Current. Do not lose heart but trust in the Master. Subordinate your will to His.

Yours affectionately,

*Sawan Singh*

# Letter 70

October 27, 1927

Dear daughter and dear son,

*The Karmic Theory* has been written out in some detail. In case you find it ambiguous in some points, please write them again. The real thing lies within, its description outside will always be imperfect.

Some of the points raised in your letters of May 8<sup>th</sup> and August 28<sup>th</sup> have been answered in the second part of this letter. I quite see your point. We are all very busy people. We seem to feel that time will eventually do what we fail to do in the exercises. In America and Europe the struggle for existence is very acute. The high standard of living requires hard working for long hours. Very little time, if any, is available for sitting in peace and bringing the mind at peace — a struggle which surpasses all struggles. In these nerve-wracking activities, the keenness to subdue the mind loses its edge. The high expectations of rising up spiritually get setback. The exercises soon become a matter of routine if not altogether given up. Mind conveniently lays the blame somewhere else. The mind has deceived. It has not played its part. The Guru had been waiting all along to receive it at the eye-focus. If it had risen up to that point and the Guru had not given it the lead, it would have been quite justified in blaming Him.

But the Guru is pledged to take it up. At the time of death when it will have finished its wanderings, it will perforce come up to the eye-focus, the Guru will receive it as His own and play His part. We are not justified in blaming the Guru or the system. Honesty demands that we should take the blame on ourselves. Only unalloyed devotion to a cause has ever brought success. But human nature is the same everywhere. A real seeker is rare.

With blessings from Father.

Yours affectionately,

*Sawan Singh*

[Note: *The Karmic Theory* on the next page also had an edited version published in the April 1975 issue of *Sat Sandesh*]

# The Karmic Theory

**T**he Supreme Creator and the individual spirit in this creation are connected together through the Sound Current. But Kal, also the creation of the Supreme Being separates the individual spirit from the Current by coming in between as minds and forms. Hence the individual feels disconnected, but not so the Creator.

There are three minds, and corresponding to these three minds, there are three kinds of forms. In Trikuti the Nijman (the innermost mind) or Brahm and the Universal mind covers the spirit. The forms here are made up of very pure maya so much so that a majority of the seekers have failed to see here the spirit apart from this maya and mind, and therefore considered the mind-covered-spirit or Brahm as all pervading, etc.

Lower down in Sahansdal Kanwal the forms of Trikuti get another covering of mind and form both coarser than the above. The astral form here is governed by the Andi Man. In this zone there are the hells and heavens and numerous other lokas (regions). The tendencies of this mind are directed inward and are elevating. This mind behaves like a wise enemy. Further down in Pind (the region below the eyes) the astral form gets another covering of coarse material with which we are

all familiar. The mind that governs this form is termed the Pindi Man. Its tendencies are outwardly and diffusive and is most difficult to control.

Now, a body activated by mind and spirit cannot help performing karma and the karmic law — as you sow so shall you reap — continues to work, and the account gets complicated with time. The more one works, the greater the entanglement like a bird struggling in the meshes of a net. So cunningly has Kal arranged the snare of forms and minds that it is well nigh impossible to escape from this. Working in these minds and bodies — no matter how goodly and Godly — will not take us out from these regions. Says Lord Krishna, “Good actions are as much binding as bad actions; good actions may be likened to the fetters of gold and bad actions to those of iron and both are equally sufficient to keep us tied.”

The escape is through the Sound Current which is the substratum at the bottom of these minds. Only when the attention catches and follows the Current does the mind become dormant and out of action. At all other times when the attention is off the current, the mind gets the upper hand. Through the long and indefinite times ever since the spirit separated from its Ocean and associated itself with the minds and bodies, not only has the upward passage been blocked,

but the spirit has been so bewildered, entangled, and enfeebled, that it has lost all memory of its Home, and is contented to live a miserable life in this wretched, material world.

Now, there are two ways of looking at this creation — the Creator's point of view and the individual's point of view; or in other words, from the top end and from the bottom end. From the top end, it seems that the Creator is all in all. He is the only Doer and the individual seems like a puppet tossed right and left by the wire-puller. There seems no free will in the individual and therefore no responsibility on his head. It is His play. There is no why or wherefore. All the saints, when they look from the top-end describe the creation as His manifestation. They see Him working everywhere.

Now, looking at the thing from below, or the individual's viewpoint, we come across variety as opposed to oneness. Everybody appears working with a will and is influenced by and is influencing others he comes in contact with. The individual is the doer and is therefore responsible for his actions and their consequences. All actions are recorded in his mind and memory, and cause likes and dislikes which keep him pinned down to the material, astral or mental spheres according to his actions in an endless move

in the cycle of transmigration. The individual in these regions cannot help doing actions, and having done these, cannot escape their influence. The individual is the doer and therefore bears the consequences of his actions.

As stated above, the observations differ on account of the difference in the angle of vision. Both are right. The individual clothed in coarse material form, sees only the external material forms. His sight does not go deeper than that. If he were to rise up, the same individual from Sahansdal Kanwal will see the mind actuating all forms. The forms will be secondary only; mind will be the mover in all. The same individual from Daswan Dwar will see the Spirit Current working everywhere and will see how the mind gets power from the spirit. From Sach Khand the whole creation looks like bubbles forming and disappearing in a spiritual Ocean.

An individual is endowed with intelligence and does every action knowingly. It is therefore incumbent upon him to find a way to escape from these entanglements. To raise his spirit, he must struggle against the mind for he lives by struggle. "Where there is a will, there is a way." He cannot say that this is no part of his duties.

Now, the karmas are divided into three groups. (1)

*kriyaman* or new actions; (2) *pralabdh* or fate; and (3) *sanchit* or reserve. We take the case of a farmer. He prepares his land for seed. He has the option to sow whatever he likes. Suppose he decides on wheat and sows it. The crop matures and he gathers it. Some of it he keeps for his consumption during the coming year and the surplus he puts in store. Next year he will have to live on wheat for he has nothing else with him. If he now wants something else, say corn, he can sow it next season. Suppose he now sows corn and gathers his crop at the end of the year. Like his wheat crop, he keeps some for his consumption and keeps the surplus in his store. Year after year he is living on the previous year's gathering and increasing his reserve, the store to be utilized in times of scarcity.

All the same, he is living and hopes to live, on what he himself sows and gathers. Similarly, whatever we do in this life becomes fate for our next life; and some of this is kept in reserve by Kal to be given to us if by any chance (of course these chances are practically nil) we run short of karma. Without karma, Kal cannot keep down a spirit in a body, and without a body, no karma can be performed. It is quite open to Kal to add from reserve to fate, or deduct from fate for reserve. Like the farmer who is preparing his land for the coming season and is living on the gatherings of the



last year with a confidence based on his reserve, we are undergoing our fate in which we have no choice and have the choice to work anew as we please for our future good, and have a reserve, the surplus of past lives of which we have now no knowledge.

We are therefore at present doing a dual function: (a) in fate, we are helpless and (b) in new actions we have a free hand, but to distinguish between these two types by intelligence is not easy for the individual; but a rough rule can be laid down that what comes in spite of our effort and spontaneously is due to fate. But those whose attention is concentrated and who have access within can read their fate easily. It is an open book to them.

Now in the physical body, actions are done from the heart center. As long as the mind is centered here (in ordinary individuals heart is the center of mind-action), it will be influenced by the actions. The sensations of joy and sorrow will be felt as the body is worked from this center. When the mind has been elevated to the eye-focus by concentration, or in other words the mind has changed its center (seat) from the heart to the eyes; then the feelings caused by the outward influences working on the body will be felt imperceptibly. Joys of the world will not elevate and sorrows will not depress a person.

The fate actions are stored in the eight-petaled lotus in Andi above the eyes. Their influence is felt forcibly as long as that center has not been crossed. When that center is crossed, and the Master's astral form is seen — for that form resides there — the influence of the fate actions will be perceived nominally. The mind has then become strong and it has the power to bear joys or sorrows without effort. But fate cannot be effaced or altered. It will have to be undergone. An arrow after leaving the bow must find its mark. The reserve actions are stored at the top of Trikuti, and only when a spirit has crossed the third mind or Trikuti, is it said to be free from all karma. Below this the spirit suffers from the ills of karma.

All actions are performed with a motive and the motive is binding. It is not easy to conceive of an action which is performed without a motive. The mind is subconsciously active. And it is ridiculous to talk of karma without a counter-karma. There is no escape from counter-karma. By doing actions, however good, there is no escape. Charity, offerings and pilgrimages must bring their reward, and the soul doing these things must receive the reward in one body or another.

The escape from karma lies in the protection afforded by the saints. They are themselves karmaless. Their actions are not binding on them for their spirits work

from Daswan Dwar, a center above the three spheres of mind and forms as stated above. They show us the way out. They say that let new actions be performed in the name of the Master, himself working in the capacity of an agent only. The new actions done in this spirit will not be binding. The fate-actions will have been undergone by the time the life comes to an end. The reserve-actions saints take partly upon themselves and partly are undergone by the devotee as the saints think proper. They put the individual spirit in touch with the Sound Current — the substratum and as the spirit catches It and rises up and throws off the influences of mind and matter, it gets stronger and stronger. The more the individual works on these lines, the easier the course for him. Otherwise, the course becomes lengthy, but the saints are pledged to see him through after they have initiated a soul.

The practice of Sound Current cuts the root of karma. The Current acts like a magnet on the spirit. It attracts the spirit to itself, and if the spirit were not covered by the rust of mind and matter, it would go up like a shot. The rust of attachments and impressions are removed by repetition. The repetition of thoughts of the journey within, replace our common day thoughts; and the mind instead of wandering outside begins to take rest and peace within; and when it comes in,

the spirit comes in with it, and when the spirit is in, the Current in its turn pulls it up, and when Trikuti has been crossed (this will only be when all karmic accounts have been settled) the soul never goes back into transmigration. It will go up to merge with its Ocean.

## Letter 71

May 10, 1928

Dear daughter and dear son,

This is in reply to your letter of December 17<sup>th</sup>. In my last letter I tried to show that the practice of the Sound Current is the primary duty of man and all else is secondary and a means to that end, for this Current is the one antidote for karma. As long as the soul is in the mind zone, it is a prisoner. It is engulfed by the mind and is subject to it and has to obey the dictates of the mind.

The mind and the soul combined in their turn are locked up in forms — causal, astral and physical successively. As long as it is in the forms, the actions and reactions against other forms continue to impress the mind and so the karmic skein gets knotty. This is the karmic debt, and it has piled up and multiplied as the soul descended into the mind zones. When it

will travel backward from the physical to the astral and the causal, the knots in the karmic (skein) would straighten out. For as long as the attention is in the Current, its union with the form is loose and is free from the impressions and the karma.

The soul is pure and needs no cleaning. The dirt is in the mind and as long as the mind does not go within and catch the Current, the soul cannot go within.

Hence the time spent in the Sound Current is time spent usefully, for during that time the problem of life is being solved. No talk or theory is a substitute for that. It is a practical separation of form, mind and soul from the combination of the three. It is an uphill task.

The Sound Current is at the bottom of all the faiths. Mohammed called it *Kalma* and Christ calls it *Word*. Nanak calls it *Shabd* and the Vedas call it *Nad* (sound). They all mean the same, the difference is in the language only and in the extent to which the lift was made within, or in other words the extent up to which the soul followed the Current on the uphill journey. The majority stopped at the first stage and the remainder at the second. Only a few have traced it to Sach Khand and beyond to the Nameless or the Radhasoami. The beauty lies in the actual rise and not in the talk of it. An illiterate person who catches the Current and rises some distance on it is nearer

the Goal than a philosopher who expounds theories ceaselessly. The Truth as it is lies within. The Current is only Truth for it is unalloyed. The illiterate sees it and the learned gropes in the dark.

Experience is the best teacher. If someone praised his wooden sword and in ignorance considered it to be the best sword, the only way to disillusion him is to ask him to try a few strokes with it. His eyes will soon see the reality. Similarly, let the people try their method in freeing the soul from the mind, if they succeed well and good. But the experience of the living and the experience of the departed as recorded in their writings makes it clear that save the Sound Current, there is no other method that takes the soul to Sach Khand — beyond the yokes of mind and Kal.

We have absolutely no quarrel with others. They are all our brethren for they are the sons of the same Father and try to rise up according to their lights. As He directs — so they do. My advice to you is that you keep yourself above the petty prejudices of the people you come across. As His humble servant, give the message as you have received it and concern not with what way the wind blows. Why limit the inquiry to discussion alone, why not go and see actually (not intuitively or subconsciously) and super-consciously what is right and wrong.

The mind feels shy of going in and coming in touch with the Current for there it loses its identity and freedom. Instead it is prepared to go to the extent of sitting in the trenches in the face of bullets to win a bottom victory, or will gladly face the risks of crossing the Atlantic to make a name or establish a record. It should not be understood that there is an attempt here to belittle their achievements; no, we are no cynics. We simply admire them for their courage and fortitude in their domain. In the sphere of life they are working, they are great. But the Goal of humanity lies elsewhere. It lies within. The ocean of existence is crossed by rising up within. If they are not working for the real Goal it is no fault of theirs, for it is all in His hands. Some He brings near to Himself by associating them with the saints and the Sound Current, and others He keeps busy in other ways. He is playing everywhere and in all.

To submit our will to His Will is the greatest achievement and this quality develops as we rise up on the Current. You keep your mind broad for the mind that harbors anger has lost its peace. Under all circumstances, you keep cool so that the rays of the disturbed minds may not affect you, and on the contrary your rays may cool them down. As long as the mind has not been lifted up and merged in the

universal mind, the theory and the practice remains a misfit. The mind fails in practice when the time of trial comes.

The game of life seldom runs smooth. When everything seems to be going well something comes in to disturb it. Kal interferes. But if the faith is strong and one keeps on with the Current, the time passes on well. The wind has come and gone. The pains and pleasures of life come and go and mind learns by experience.

Let Mrs. Howard alone. Let her gain by experience. When the time of very favorable karma comes, only then the mind feels inclined to go within, and only then the love for the Master and the Current springs up, and he spends some time in devotion. On the other hand when the disturbing karma intervenes, mind feels dry and indifferent and runs away from satsang and sinks back in the quagmire of the world.

It takes time to remove the layers of karmic dirt deposited through innumerable births. Krishna of the *Bhagavad Gita* says; “Freedom from karma is attained after a long succession of lives spent rightly on the path.” The saints put the limit to four births only, and that too for those who go in active opposition to the saints. This much is certain however, that once the saints have placed the seed of the Word in the



bosom soil of a person, the seed sooner or later will germinate, will form a plant and bear fruit. It cannot perish.

You may write Mrs. Hedge that life is a combination of pains and pleasures. If the happy days are gone, the days of adversity will also go in their turn to make room for the happy times again. The karmic cycle must work. The arrows that have left the bow must find their mark. Man should put up with it as best as he can for the karma is unchangeable.

The devotees of spirituality went to pay respects to a lady well advanced in this line. The talk turned on the visitation of good and bad days. She asked them to state the attitude a person should have under these varying circumstances. One of them replied that good and bad should be borne with patience. She replied, that there is pride in this attitude. The second said that one should take delight in both good and bad. She smelled pride here as well. They asked her to state the attitude and she replied, "Soul should be so elevated that it feels no difference in good and bad."

The mission of the saints is to take away the individual spirit from the spheres of mind altogether. They have done this work in all sorts of times. I am glad to read of your determination to put more time for in the exercises. Rumi, a Persian saint says, *Do so much effort*

*in this line that even at the time of death you fall forward on the path, and not backward.*

I have received your new letter also — but about it in my next. With blessings from the Father and Radhasoami greetings from the members here.

Yours affectionately,  
Sawan Singh

P.S.: Translation of a poem by the founder of the Radhasoami Faith is enclosed. [*Note: poem not provided.*]

## Letter 72

August 29, 1929

Dear daughter and dear son,

Some time ago, I sent you a pamphlet on the Radhasoami Faith written by an American who passed some time in Central India with Baboo Madho Prashad Ji. I believe it has reached you. This American gentleman had intended to translate the writings of the founder of this faith but fate did not favor him. He died early.

Speaking about the little girl, Marjorie Mae, you say, “*Is a child of six old enough to understand or does their unclouded mind see the Master, while ours only blurs the image?*” The child’s mind is clear as a rule. He has not

scattered his attention here very much and has short memory. Some of them had a good record in the past life and went within. That impression in the absence of memory manifests as a tendency and on a hint the spirit tries to go within again, and if circumstances are favorable that tendency may develop and the spirit may acquire the habit of coming out and going within at will. Normally such favorable circumstances are not met with. In all homes, the talk is of the world and of the worldly and such children are taken as abnormalities and not infrequently subjected to a doctor's treatment. The child, however, has no value or appreciation for this faculty. He takes it as a curiosity at the most. For purposes of going within, a child is at an advantage in comparison to the elders, for the thoughts of the elders are scattered. To the elders concentration is not easy. They will have to concentrate their attention with effort. The child is already in concentration.

Mr. Parson is gone. It is good. The fruit was fully ripe. If you had been with him at the time of his departure, he would have talked to you and informed you of his destination. It is useless for me to talk about it for it cannot be verified unless you go within and see for yourself. I am glad his daughter served him so well.

I am sending you a rather free-translation of a

poem by Guru Nanak. In this song He has laid great emphasis on the necessity of practicing the Sound Current for that is the only way to reach one's Home. I am also enclosing here a translation of a poem by the founder of the Radhasoami Faith. Herein also attention has been drawn to the necessity of cultivating the Word. All shortenings result as the spirit gets off the track of the Word, and all strength results when the spirit is back on the Word. Is it not strange that the world is poor when everyone is carrying the Treasure with him? The long and short is that the Treasure belongs to Him, and he only gets it whom it pleaseth Him to give It. When He gives, He gives it through His saints, and saints connect him with the Sound Current within him (no theory and no logic) and help him on to it and see him back in His Home.

With blessings from the Fathers.

Yours affectionately,

*Sawan Singh*

## Enclosure from Letter ੭੨

### **Guru Nanak says:**

The body that practices the Shabd Yoga is made up of superior clay — superior to gold and diamonds for within that body, the Creator is visible.

He whose spirit is connected with the Sound Current has attained the mission of his life. He should work on this Current, for out of all the good actions, this action is the best.

To attain supreme bliss, there is but one method and that is the method of the Sound Current. He who has attained this bliss, has attained it through the Sound Current; and he who will attain it, will attain it through the Sound Current; irrespective of whether he be a Hindu, a Mohammedan or a Bodhi (follower of Buddha) or of any other faith.

I would a thousand times sacrifice myself unto them who seek the Truth through the Sound Current, for by this practice they will reach the Goal. I am ready to rub the dust of their feet on my forehead who have themselves sought the Truth and induce others to seek it.

To hear the unalloyed Current within is to sing His praises, and he only does it to whom He is kind.

The Word is ringing in every atom. We do not hear it because we are not in touch with it within ourselves. It is proper that we seek the Word within ourselves for it is there for us, created for us, and placed within us for us.

So long as the spirit does not touch the Sound Current within, there is no end to its transmigration.

He who is born as man and by good luck is connected with the Sound Current and practices it, is great. He is the monarch of monarchs for he will be one with the Creator. Man is the top of the creation. To man alone is given the privilege of union with the Creator. The man's business is successful who in this life comes in touch with a Master-Saint and gets the secret of the Sound Current and rises on the Sound Current. Such persons are rare.

The learned come to this world, waste their lives in the discussion of theories barking like dogs, and die without doing anything for themselves.

Union with God is not attained through any particular religion, caste or creed. The union is attained by going within and rising on the Sound Current which is present in all men.

Mind is like a camel without a nose-string. Man spoils his life by submitting to the whims of the mind. Man

values matter in place of the Creator, and hence takes birth again and again in matter. If man were to value his Creator instead of matter, the man will unite with the Creator.

In the cycle of transmigration, birth as a human being takes a long time to come. Once the opportunity is lost, there is the cycle to go through. A slip from the top of a mountain means a heavy fall and a stop on the way is rare.

If any one wishes to overcome his *me and mine*, he should practice the Sound Current. (I am wise, I am rich, I am brave, I did this, I did that, my country, my family, my nationality, my discovery, etc.) This *me and mine* attach him and bind him with the material and do not let him go within. The Sound Current is the antidote of his disease.

Matter and mind are both subject to change but there is no change in spirit. Spirit is therefore imperishable. It cannot be cut by weapons like a sword or hit by a bullet, nor can it be burnt by fire. In the creation it is covered by mind and matter, be they fine or coarse. The mind and matter keep it imprisoned. The imprisonment has been of such a long duration that the majority of the creation consider themselves matter only and another lot of the creation go a step ahead and consider themselves mind apart from

matter. They who have thrown off practically the coverings of mind and matter are rarer. The spirit is free from these coverings after crossing the second stage — Trikuti. In the third stage, the spirit is naked and is free from the disease of dualism; and is out of the prison-house of mind and matter.

When it finds itself free from the association of mind and matter, it becomes conscious of its own independent reality. It then looks up for its Source and tries to become one with the One.

There is a story of a shepherd who picked up a cub of a lion and brought it up in the company of the sheep. By constant association with the sheep, the little lion behaved like the sheep and roamed about as one of them. Another lion happened to pass by and was astonished to see a young lion mixing up with the sheep. He tried to argue with him and convince him by saying, “You are a lion like myself and there is nothing in common between you and the sheep, for you are the monarch of the forest, etc.” But the sheep-lion was not convinced. Then the lion took him to a pond and asked him to compare his reflection with his and see the similarity for himself. He then asked him to roar with him and when they both roared together, the sheep and the shepherd all ran away helter-skelter and the young lion went with his kin, the lion. Similarly,



the human spirit by association with mind and matter has forgotten that he is a spirit and finds himself not only dependent upon mind and matter but in actual practice feels as almost matter. He spends his life in feeding and covering his body and never or seldom thinks beyond that. The Master like the lion gives him the message, "You are not matter or mind but spirit apart from matter and mind. The mind and matter are for your service and not you for their service. And if you catch the Sound Current within you and rise upon it, you will be independent of both the mind and matter." The Master not only gives this message but is on the way right through to help him and see him back in his Home.

Taking this advice of the Master, the man can go within and rise within while doing his normal worldly affairs.

# Letter 73

March 26, 1930

Dear daughter and dear son,

I received your two letters in due course of time. About a month ago a few copies of the pamphlets were sent to you without any forwarding letter with them. No money is to be sent for these as the price is nominal. I shall be glad to supply more copies if there be need for these.

Regarding the yogi and his forty-dollar-course — Mrs. Phillip wrote to me about him. I gave her an outline of the yoga course and compared it with the Sant Mat, and as usual gave her full permission to satisfy her curiosity. There is nothing very wrong with the systems in as far as they go. The point is that these systems when practically looked into do not carry very far. Almost all the systems end at the first stage of Sant Mat. Even this stage is reached by a few. Again, there is no time limit fixed in any system during which a practitioner will reach that stage. If anybody fixes the time limit, he is deceiving himself and deceiving others. People get enamored when they hear somebody say that by following this or that system they will attain the goal during this much time, and are caught. They do not critically examine the various factors involved. They do not examine themselves.

Mind is not such a thing that can be switched off and on at will. It cannot be taken away from its routine course in spite of one's best efforts, in a day, a month or a year. It is a lifelong struggle.

Those who have carried on this struggle or are engaged in this struggle understand what it is to struggle with the mind. Look at the coarseness of the mind. It is son, daughter, wife, husband, friend, wealth and property, attachment, greed, lust, anger, pride and what not. It is attached to the outside world with ropes, double ropes, triple ropes and manifold ropes. It has been held by these chains so long that it does not feel the irksomeness of these chains. It likes them instead. It has completely forgotten its origin. To the caged bird, the captivity is the normal run of life. What would a course of yoga do to such minds? The tangled skein cannot be unraveled so easily. Just as a mother watches (looks after) her child, a practitioner looks after his mind. Even when there is no time limit.

In the words of a famous poet, a struggle with the mind is like an invitation to a lover to come ready for extreme sacrifice (his head); but there is no promise of an interview even from the beloved. If it were an easy affair, Guru Nanak would not have sat on pebbles for twelve years, Christ would not have spent nineteen years in the Tibet hills, and the founder

of the Radhasoami Faith himself would not have been contemplating in a solitary dark back room for seventeen years. I need not write more, you know the struggle. Doctor has already said, "It is death-in-life." All that I would like to add is that there is no disappointment for those who are attached to the Current within. Sooner or later the door will open unto them.

Mr. Diteman's [*see mention in Forward*] tragic end was reported at the time in leading Indian papers as well. Looking at it from the angle of vision of a matter-of-fact man of the world it is a rash act. Aviation over sea is not safe yet. Yet Lindbergh had succeeded where Diteman failed. A matter-of-fact man would say that Diteman's machine was not so good that he came across very foul weather and on the whole Diteman was not wise enough when he undertook this adventure. The matter-of-fact man has to give some sort of reason to account for an occurrence. When a doctor fails to give any other reason for death, he calls 'heart failure' and there the matter ends. When the cause is known, the element of surprise disappears. Common occurrences do not produce surprise for the cause is so apparent. Similarly, they who see the past and future with their inner eye and see the cause of a happening in this life in some distant past, are not

surprised at the extraordinary happening like Mr. Diteman's tragedy. To them it is as much a result (an effect) of a cause.

Destiny therefore is nothing extraordinary to the inner eye. To it, it is a matter of routine. Diteman was to end his present life like this. It was the result of his own doing at some other time. He could not avoid it. When you say he was clean and sound and there was no necessity for him to hazard this, then you take away all blame from him and have to admit that he must have been forced to undertake it unconsciously by force of circumstances which he could not see or avoid. He was helpless. He perhaps undertook it with all the forethought he was capable of.

Saints as a rule do not interfere with what is happening. They live in the Will of the Supreme. Because they see the past, the present and the future, there is nothing extraordinary for them. Knowing full well the past, the present and the future; they pass their time unostentatiously. They intentionally pose as ignorant. They look at the thing from a much broader point of view while we look at things from a comparatively very narrow angle. Deaths and births are great events with us and yet they are not even a drop in the Great Ocean of Creation.

A story goes that in the time of Guru Nanak a man

came to him and in the course of their conversation, talk turned on 'saints living in the Will of the Supreme.' Nanak advocated the supremacy of His Will and the safety of the individual in bringing himself in line with His Will, and the man advocated superiority of reason and action.

The long and short of it is that this man asked Nanak if he could point out somebody who lived up to this. Nanak gave the name of one Bhai Lalo, a carpenter by profession, and gave him the other particulars. This man in time reached Lalo's place and found him working in his shop. Lalo greeted him and said that he would attend to him in fifteen minutes. The man continued watching Lalo who was making a wooden plank to carry the dead (a bier). After finishing it, he placed it in the shop and went out to the bazaar and soon returned with some other articles required in disposing off a dead body and put these aside with the bier.

Lalo was about to address his guest when a messenger came running from Lalo's house and said, "Your son fell down from the roof and is dead." Lalo was unperturbed and reflectively said, "His Will." The guest was watching Lalo all the time. Lalo quietly took out the plank and the other articles to his home and arranged as is customary for the disposal of the body.

After disposing of the body and taking leave of the people assembled, Lalo returned to his shop along with the man and apologized for his failure to attend to him.

The man had been watching Lalo all the time and knew now that the plank Lalo was making was evidently intended for the body of his son, and that Lalo knew that the boy was to fall and was to die. He therefore accused Lalo of his negligence in not going home in time and saving the child from the fall. Lalo repeatedly pointed out that the child was to die like that, and it was in the interest of the child that he was not saved, that his (the child's) connection with him (Lalo) was to end like that, and it is in the fitness of things that this had happened, and he is happy in His Will.

Now it (Lalo's) is not a negative attitude, it is decidedly a positive attitude, an attitude which is not attained so long as one is confined to the sphere of reason. Reason is blind and activity based on reason is also blind in comparison to what is seen by the inner eye. But so long as the inner eye is not seeing, everyone is in the sphere of reason or intellect and has only his reason to guide him. Looked at from the point of view of reason, Diteman was not wise in his adventure. Looked at from the point of view of the inner eye, he could not help it, and it was to happen like this. Would he have

been saved if he had taken to the Radhasoami Faith? If death is an event in our life, then the initiation to the Sound Current is the event of events. The initiation is preordained. Those who are ordained to get it in this life, get it, and not others no matter how close they may be to a Master. Death and initiation are in no way to be connected together. One is independent of the other.

The outward run of a soul (covered by mind and matter) may be likened to a journey by stages on a long road. The journey from one stage to another is the span of a single life. Now assume that this journey is done in such a way that the covering is changed at every stage. The old covering is left behind but the impressions of the past journey are there. These impressions or experiences mold the onward course. And if there are many a traveler on the road, one traveler impresses and is in turn impressed by others. A traveler left behind may catch up again. A setback or a runback is not unusual. A skirmish in one stage may develop into a fight in another stage. The vanquished in one stage may turn out victorious at a later stage.

The impressions and experiences on the journey are the karmas. They influence reason as a magnet influences iron. Diteman's reason was influenced by his past history, and so is the reason of everyone



else. No two persons think alike because the past history of everyone is not the same. On this journey no traveler is a cent percent [100%] fatalist or a free-willer. A fatalist makes a feeble effort but is not always successful. A free-willer makes strong effort but is not always unsuccessful. In this journey struggle is the rule. We have been on this road ever since creation started. A who can say when endless period. We have not gone back to our Home for the simple reason we are here now.

The way Home is within us. That is the Sound Current. We are disconnected from this Current. Saints connect us with this Current and see us back to the Home. This is the mission of the saints. From the time of initiation, they are with the initiated at the eye-focus, helping him to come back to the focus, and from there going with him and seeing him in the Home.

There may be people who hold that in spite of their great desire to go within they do not seem to get the help. Such people have only to search their hearts a little deeply. They will find that what they call their great desire is very superficial. They do not want to go within and stay within but wish to go as a curiosity and return and play the juggler. When a soul really wishes to go back there is nothing to prevent it. It is the law. Has any father given away his hard earned

money to his son to squander away? Or has any father kept away his earnings from his deserving son?

I am glad to learn that during the long sickness of Mrs. Brock last year, you both turned out stronger in faith and are more determined to push on with renewed vigor.

In case you find Mrs. Diteman ready, you may give her the instructions.

Enclosed is a translation of a poem by the Founder of the Radhasoami Faith. I am proud of you both and of your work.

With blessings from the Father.

Yours affectionately,

*Sawan Singh*

### Enclosure from Letter 73:

First three lines of the poem describe the outward run of the soul: Soul-Mind-Body-Senses-Objects. Mind is stupid because it left Trikuti and degraded itself by coming down in the body. It did not stay there but through the senses is attached to the objects exterior even to the body.

Fourth line indicates incompatibility of soul and matter.

Fifth line indicates the risk involved.

Sixth and seventh give the way out. Heaven in the seventh line means first heaven (eye-focus).

Eighth and Ninth give hope and assurance.

## Letter 74

May 1930

Dear daughter and dear son,

My last letter seems to have crossed yours of March 17<sup>th</sup>. In that letter I have requested you to give instructions to Mrs. Diteman if you consider her ready for initiation.

Regarding Jack, the eight-year-old boy of the late Mr. Diteman, you may please connect him with the Current only and not bother him with the Names, etc. Whenever he likes he could give sometime, say 15 minutes to hear the Current. He is too young for a regular course and he cannot be expected to take it up seriously at this age. Boys pick up their parent's habits automatically. If Mrs. Diteman takes to this seriously the boy will benefit also, and he can have the full initiation later on.

It is not uncommon here to initiate children of parents who themselves are in the faith and practice it regularly. The children have already imbibed the

spirit of it. It has also been seen and it is natural that children succeed in catching the Current easily, but as their minds develop with age and education, their tendency goes cloudy. They then lose interest in the Current and their vision goes cloudy. Youth is blind. But he who remains normal in youth succeeds best.

I am glad to learn that your faith is deepening and your vision is getting clearer. The whole brotherhood here is proud of you both and of your work in the service of the Master.

With blessings from the Father.

Yours affectionately,

*Sawan Singh*

P.S. Some of the points raised in your letters were answered in my last letter. Others will be answered in my next.

## Letter 75

April 1931

Dear daughter and dear son,

I am very sorry that your letters have remained unreplyed so long. The Secretary misplaced all the American letters in August and found them this Christmas. I had gone out for two months in October and November. You must be feeling this delay but I

hope you will be generous.

You have recommended Marion Schumacker and Dr. Johnson and Mr. Myers. I have received letters from the last two asking for instructions and initiation but not from Marion. I have written to Dr. Johnson and Mr. Myers to correspond with you for initiation and fix a time if they be ready. You may please give all three the necessary instructions and initiation if you find them ready. I hope they will be able to do without eggs, meats and alcohol.

Regarding initiation of those who have not applied directly, I would say that you may give them initiation in special cases if you consider them fit. But it would be better if you let them apply and wait for a reply. It is in your interest, for you may feel disappointed in case they go wrong.

It is difficult to make a true estimate of a man intellectually. What to say of others when one does not know aright of himself. The mind changes with the impressions received and sometimes without any apparent cause. *Coming events cast their shadows before.* But what is yet in store — intellect cannot comprehend. At best it only tries a guess.

To follow the working of the mind, we must leave the physical or material zone and enter the mind

zone; and more than that we should detach ourselves from the mind also for only then we can see it dispassionately. *To understand the laws regulating entrance to this faith* you must go within. You will then see that *all that shines is not gold* nor all that looks dull is base.

As long as we are covered by mind and matter we cannot see reality. When you have thrown off these coverings you will be able to read others correctly at a glance. You will then find that everyone — good or bad — is working under a law, and whatever has happened or is happening is right. Those who are to get initiation in this life are stamped already. Says Guru Nanak, “God has written on the forehead that this man will have faith in the Guru, will get initiation and meet the Creator and be happy.”

The simple minded accept quickly that the Shabd path is correct and stick to it and succeed, while the so-called “educated or learned” continue wandering. Their scattered minds are not at ease and take long to settle. Their minds are to be “tired out” so to say before they get ready. For them it is a hard task. You are familiar with the soil or rock strata. In some places the strata vary in quick succession while in other places the same stratum continues pretty deep. Same is the with the karma. Unless you are familiar with the strata, you

cannot guess what lies underneath. The change may be sudden or otherwise from one stratum to another. Similarly, the change in man's temper may be sudden or slow depending on the pile of karma. To understand the law — “Know Thyself.”

You feel dejected when you find that people do not stick to the faith. I would ask you not to make it a personal case. We are not creating a new religion or a new sect, there are plenty of them already. We are not making money out of it that we should feel sorry that with the fall in members there will be a loss of income. We are not hankering after name or fame — they are poison in this path. You do it simply as a charity-giving or wasting your time for the good of others.

If you come across a real seeker, give him a hint. There is no necessity to go out of your way to influence others. Things happen when the time is ripe for them. Your talk with others leaves its impression on them. Sooner or later they will go deeper and bear fruit. It is not the coming or going of others that interferes in your own progress. I do not wish you to help others at the sacrifice of your own progress.

Says Nanak, “He who preaches to others but does not act upon it himself will continue coming and going in births and deaths. Everyone on the Path immediately you may try your hard best — he will not grasp the

idea. And whom He wishes to give it, he will accept it without hesitation. Go within and see this law. It is true that faith like other things varies in intensity. The only way to strengthen it is to have first-hand knowledge. Knowledge is within you. You have to go within yourself to get it. There is no other way.

The Christian religion and the Shabd Yog or Sant Mat are two distinct things. Sant Mat is not a religion of customs or rituals or a theory and blind faith. It is a science which connects the soul with its Source. Christ studied a branch of this science but it is a pity that Christ did not leave behind any writings from which his philosophy or science could be made out. All the books on the Christian religion were written by his disciples. The science of the Indian saints is given in their books which are authentic. In their writings they have described the inward journey of their soul. They say they have seen Him and lead others to Him. Their system is quite clear. The disciples of Christ have mixed custom and ritual in his science. It has resulted in confusion. Saints do not care for outward customs and rituals. They neither abolish them nor create new ones. Their business is to go within. They emphasize pure spirituality. From the Bible we learn that Christ did follow the Current. Even now if you go within, you meet him on the way. To understand Christ and his



science, let us go within and meet him.

If Mrs. Hedge has dropped out, it does not matter in the least. This seed (Word) once planted in a bosom cannot die. It must germinate when watered and bear fruit when nourished in this life or the next. There is no getting away. She complains that she is not cared for. Poor soul. She does not understand that pain and pleasure are necessary adjustments of this life. Our life is a combination of good and bad karma. Disease is due to bad karma — our own karma — and one should be happy that through disease the bad karma is being nullified. Disease is the unloading of the burden of paying off the debt. When a child gets dirty the mother cleanses him and washes him no matter how the child may cry and weep. The object of the mother is to clean the child. When He gives us disease, He wishes to clean us. If she were to go within, she could see what help is given and how? I have not heard from her since July. I will write her one of these days.

If Helen Weaver or anybody else wants proof, she must enter the laboratory where the experiment is going on. The laboratory is within the body, not outside it.

I wish you all a happy New Year. With blessings from the Father.

Yours affectionately,

*Sawan Singh*

# Letter 76

July 12, 1931

Dear daughter and dear son,

Your letter of March 11th was duly received.

You have initiated Marion Schumacker and Dr. Johnson, and recommended Mildred Bersetti and Mr. Elliot of Gridly. Mr. Myers of California and Mrs. Diteman and Mr. and Mrs. Steele may be given instructions whenever you find them ready and convenient to you.

You say sometimes you find yourself completely tired out after giving the instructions, and this may be due to meet the opposing forces that were opposed to their entrance. Energy is spent in taking out souls from the sphere of Kal and bring them into the sphere of Dayal. The person initiated does not know or feel the change. You feel the effect but yet do not understand the nature of the forces that have to be dealt with in initiation. When you will rise up, you will see for yourself what goes on within.

Every item of the old karmic debt has to be paid. Kal demands his “pound of flesh.” I give you an instance of my Master, Baba Jaimal Singh Ji. On the request of a satsangi he went to his village to hold satsang for a few days. When two days had passed the satsangi

recommended an intelligent, influential person of the place for initiation. Master asked the satsangi not to recommend him and instead another dozen if he liked. The satsangi insisted and the Master yielded on condition that after initiation he would leave the place at once and he [the satsangi] should not insist on his staying there.

The conveyance to leave the place was arranged for and the man recommended was called in and initiated. Master returned to the Dera at Beas and for ten days suffered so much from dysentery and fever that nobody had any hope that he would survive. I happened to see him then. I had come on short leave. On inquiry I was informed that he could not refuse the request of the devoted satsangi (saints are very tenderhearted and merciful). The man initiated had an enormous amount of ugly karmic debt to pay. That karmic debt was paid through suffering by Himself [the Master]. All cases are not so bad. But there is no initiation without the payment of karmic debt.

People may be thinking that saints lead a life of ease. They have crowds of followers and so on and so forth. But the saint's duty is the most difficult. He carries a heavier responsibility than the captain of a ship in a storm. This sea has a bottom and shores, but compare it with the Sea of Existence through which saints guide

the soul and make it one with the One. The more your soul is elevated the better your service. There is no doubt that in the garb of saints enormous harm has been done, but such is the case in other walks as well. This cannot be helped.

There are two words — *Naam* and *Kaam* — in our literature (vernacular). *Naam* means Word or Sound Current and *Kaam* ordinarily means lust or passion or indulgences in sexual desires as opposed to self-control, but in its wider sense it means all outward tendencies of the mind. *Naam* and *Kaam* are therefore opposite to one another. The tendency of *Naam* is inward and upward, and that of *Kaam* is outward and downward. *Naam* is the inlet pipe to a reservoir and *Kaam* is the outlet pipe. The reservoir may be filled if the inlet pipe is large and the outlet pipe is small. But it cannot remain filled if the outlet is wide or even leaking. The sooner the outlet is stopped, the faster the reservoir will be filled. Now taking *Pind* or the physical body (six centers of the body below the eyes) as the reservoir — so long as the attention is at the eye-focus it is filling and when the attention is running below the eye-focus it is leaking. And the lower the attention below this focus, the faster it is leaking. The sensual center is located very low and therefore paying attention on this center causes an

enormous leakage. There is a considerable amount of dissipation of energy. Nobody feels happier after the act of dissipation. That act is a happy act which leaves you happier.

Kabir compares Naam and Kaam to day and night, respectively. Day and night do not go together. If there is day, then there is no night; and if there is night, then there is no day. If attention is given to Naam, there is no Kaam and if it is given to Kaam there is no Naam. The same idea of reservoir and inlet and outlet pipes may be extended to the And and Brahmand.

The world is the design of Kal and maya — the negative forces. To keep the soul down, they based the structure of the world on *couples* — man and woman. If both man and woman were to catch the Current of Naam and rise up, both will be free. Here one holds down the other. And because one has not seen the other side of the world picture, we take our present existence and our surroundings as the normal affair. Strictly speaking we are living an abnormal life. Soul combined with mind and matter is an abnormality. Soul, the queen of royal blood enjoying the company of servants and sweepers, is an abnormality.

By holding the attention at the eye-focus, we are to fill the Pind reservoir. By holding it at Trikuti, we are to fill the And reservoir, and by holding it at Sach Khand

we are to fill the Brahmand reservoir. If leakage — wide or narrow — is permitted, the filling is delayed or perhaps may never be up to the Pind level. The law admits of no exceptions.

The longing for Naam means turning your back to Kaam. Turning your face to one is turning your back to the other. Saints find human nature weak. They make it strong step-by-step. They attach him to Naam and slowly and slowly as the longing for Naam develops the karmic tendencies diminish. Now those who indulge in Kaam for the sake of indulgence are doing no good to themselves. To hide their ignorance or weakness, they call this indulgence as a physiological necessity and have gone to the extent of advocating the use of contraceptives, etc. All that is due to the weakness of human nature. Those who indulge in it for the sake of children should try to control themselves when they have got the required number of children. The rest of the life is spent as a family-donkey in carrying its load. (And what fun is there in having big families which they cannot support). Again, to indulge after conception and so long as the child is dependent upon the mother is something inhuman.

Here again, to defend our weakness we may propound any code; but weakness is weakness and no amount of defense will convert it into strength. To rise up is a

slow process but to fall from height is sudden. Kaam is a sudden fall of attention. Saints emphasize the grandeur of Naam and bring it again and again to the attention of those who come in their contact. They advocate looking up while the world looks down.

Whenever Naam will become tasteful, Kaam will disappear. There is no other way of controlling Kaam. Raising the focus of attention automatically subdues Kaam. Saints have to deal with weak human nature. If they asked a person to leave Kaam all at once before initiation, we know he cannot do so. They attach him to Naam. There is something for him to look up to now. He has heard of the magnificence of Naam from saints. A tiny spark is kindled in him. He gives it some attention. The days are passing.

Partly through receiving knocks (sickness, death in the family, demands on the purse, shocks to pride, etc.), partly through age, partly through satsang and partly having passed through pralabdh karma (fate) and partly through devotion to Naam, his attention is slowly contracting and by the time he reaches the end of days, he is almost ready to go up and grasp the Naam. And if during his lifetime he had made Naam as the main subject of his study and had treated the world and worldly affairs secondary, there is no reason why he should not have gone inside the focus and

risen up.

Saints come across all sorts of cases. Souls that go inside the focus and rise up during their lifetime are naturally few. The majority are of the type described above. And those who are of the world through and through have no faith in saints in the practical uplift of the soul and do not come near them. Please understand this carefully — the law and its use by the saints.

Dr. Johnson said after his initiation that he considered the day — March 1<sup>st</sup> — the greatest day of all his life. When a soul (child) comes here in the world we say he is born. In reality the soul has been entombed in the grave of the physical frame. It is more appropriate to say that it has died. When it comes in contact with the saints and gets the initiation and is attached to Naam, it is getting out of the grave of the physical frame. So it is appropriate to say that it is born or reborn. The day of initiation is the birthday.

Socrates was familiar with Sound Current, but gives hints only in his writings. The old philosophers gave hints only. Same is the case of the Persian saints and Indian saints. It is only in modern times that saints have spoken out about the Current in some detail.

In recommending a person and in giving instructions



straight away in special cases, please satisfy yourself, as best as you can that the person is a deserving fellow and is sincere in his search for Truth. And when you give, the instructions, please see that no pride even in its subtle form creeps in. Do not bring yourself into it so that there is no burden on you. Look at it this way: “It is His Word. He gave It to us and we are passing It on to this person.”

He is with us and is watching us. Every step that we will go in our love and affection for Him will increase. Our shortcomings and lack of love keep us out.

Remember me to all the satsangis please.

With blessings from the Father.

Yours affectionately,

*Sawan Singh*

## Letter 77

October 1, 1931

Dear daughter and dear son,

Your letter of June 29<sup>th</sup> was duly received. I am sorry to learn of Mrs. Brocks' illness. I hope she is better now. Please keep me informed of her condition.

It is a matter of satisfaction however to learn that in her trying illness she never lost faith in the Master and the Word. It is needless for me to repeat that disease

is caused by past karma and it goes off when the karma has been undergone. The interference by Kal is also connected with the karma. The negative power harasses when the period of painful karma is on. But if the person is firm and stable in faith, the negative power retreats. Kal always wishes to pounce upon his prey — the creature — but the positive power defends and protects, for the latter is more powerful. Mrs. Brock knows it by experience now. She says, “It is such a little slip over death’s shadow into the light and would be so much easier than taking up life’s struggle again.”

You should be above the idea of death and life — neither fear of death nor joy of life. Cultivate the idea — *we are to be as He wishes us to be*. This will come when you have handed yourself over to the Current. You say the doctor advises complete rest. You should follow the doctor’s instructions implicitly. I am glad you did not take meat, and you may not worry over the small doses of whiskey given in that weak state of your health. The dose should not be so much that one may lose consciousness. You took it as a medicine and not for pleasure.

I would repeat however that food and medicine do not save a man from disease or death. Before one is born he is credited with a fixed number of breaths,

morsels of food and an amount of water. Karmic law is complete and till the whole credit is used, there is no power that can touch him. But in illness, one should take medicine as advised by the doctor (barring meat, etc.). The diseased derives comfort from medicine and those who attend on the patient also feel satisfied. There is no point in being obstinate.

Mrs. Brock feels troubled by dreams, the palpitation returns. She should understand that a dream is a dream and has no reality, so why to get nervous. In such a disturbed state try to catch and fix the attention on the Master's form. Neither should she worry over the Master's work. Health should be her first consideration. The work will take care of itself. It can wait. It is immaterial to the Master if there are two, twenty or two-thousand satsangis. One faithful devotee is enough. I am very much pleased with both of you for your selfless devotion to this work.

If Marion Schumacker finds it easy to concentrate on one Word (name) at a time, she may do so. The idea is to concentrate the attention.

I have written to Mr. Myers and if you ever write to him you may also say that everything including the Current and the Creator lies within him. It is he who is to dig up the Treasure. It all depends on his effort. If he will work patiently and faithfully, there is no

reason why he should not succeed. He is evidently a sincere worker but you know the mind that has been wandering so long yields slowly.

While giving instructions to a newcomer, Doctor may take help if he finds it necessary from Mrs. Basset or anyone already initiated. Those who are not initiated are to be excluded.

I hope you have received the books for which you had sent the money. The parcel ought to reach you by this time. I am very much pleased to learn that Mrs. Basset helped you so much in Mrs. Brock's illness. She has a kind and a generous heart. I will be writing to her one of these days.

Doctor says he cannot understand why Mrs. Brock should have so much pain since we have been in the faith, and he comparatively so little. Mrs. Brock is running her own course and Doctor is running his own. Her past record is different from his. Doctor managed to take care of her in her acute condition. If the positions were reversed, Mrs. Brock may not have succeeded so well. Again, Doctor says, "We are told that at the time of death we are happy — not suffering." Doctor may learn from Mrs. Brock how she was feeling at the critical time (although it was not death as Marion says), if she has not informed him already of her great experience. She knows by

experience that the Master is more powerful than Kal. At death some sort of physical cause — fever, heart failure if nothing else — will be assigned by the doctors.

The body may appear to suffer but ask the dying one if he feels any pain. The Current keeps the attention detached from the body and the departing one is actually happy to go and feels annoyed if somebody says that it would be better if he had stayed for a few years more to complete this or that work.

It is easier to pay the karmic debt on the physical plane and it is more advantageous to pay as much of it as possible here than to carry it to the planes within. The mind — if it is not free from its subtle tendencies here — takes a long time to work them out at Trikuti, although it may not have a tendency to return to this plane again being free froth the coarse tendencies which do not allow it to go within or let it stay within. By a little suffering here it loses these subtle tendencies much quicker. In many a case it has happened in India that the body is too warm and hot on account of fever to touch, but ask the patient if he feels any pain and the answer is: “It is not my body. I do not feel any pain. I am going and going with the Master and there is no happiness greater than this.” The body is a covering only. Soul took it from Kal and

the borrowed thing is to be returned. We return it at death. Mrs. Brock will tell Doctor how she was being saved from Kal and whether she was happy or not.

I do not quite follow what Dr. Johnson means when he says, "Is there anything in this teaching that teaches we have affinities of the opposite sex?" Please put it more clearly. As desired by you I am allowing Dr. Johnson to give instructions to persons who may find it more convenient to go to him.

I am leaving it to Dr. Johnson to recommend Mr. and Mrs. Gilmore for they may have gone back to California.

You are right when commenting on Mr. Myers' Freemasonry when you say "The teaching (Radhasoami Faith) is so universal that people are inclined to find it in the thing they are most interested."

Every faith starts with some sort of concentration. Some focus it on external objects like mesmerism or wall worshipers. Others focus it on centers in Pind below the eyes like the heart or even so low as the rectum. Some simply sit discarding all thoughts as they arise. Some pay attention at the tip or rise of the nose. When the attention is fixed then some sort of control over the mind is acquired. Thought-reading, foretelling and subordinating other minds becomes

possible and people begin to waste themselves like that and the world becomes enamored of them and they are called great men. Their progress stops automatically.

A few after acquiring concentration start rising up inside by following the prana if below the eye-focus or following the light or sound if above the eyes. Almost all stop at Sahansdal Kanwal. Some cannot penetrate the light while others catch the wrong sounds and are misled. In the absence of the Guide who has access to higher planes — this plane is not crossed. The net result is that almost all faiths have this plane as their end-point. Rarely Trikuti has been reached. Saints however go to Sach Khand and lead their disciples to that plane.

No wonder therefore that other faiths find in Sant Mat the things that they are most interested in. Access to Trikuti or Sahansdal Kanwal and even to the eye-focus is no joke. You know from experience how difficult it is to bring the mind to the eye-focus. Whatever is seen inside cannot be described in words. Superlative adjectives are soon exhausted. Saints find the same difficulty in describing what they find in Daswan Dwar and beyond. Perforce they also use the same adjectives for lack of vocabulary. The true difference in the various stages can be grasped only by going within.

Words fail to bring out the difference. Sant Mat is not grasped or comprehended by reasoning. It is the subject for direct observation.

Enclosed is a translation of a poem by Nanak comparing an individual here in the world to a boat and a boatman drifting in a sea. Such a boat is sure to sink in the deep dreadful ocean. The soul is in the boat of the mind laden with the poison of karma (good as well as bad actions is poison for both have to be undergone and are the cause of rebirth). Every individual is working under the influence of mind and is blind. He does not know where he came from and where he will go to after death. The only way of escape from this state of uncertainty is for the soul to leave this mind-boat and take to the Word-boat with a Guru as Boatman. The soul will thus reach Sach Khand — the imperishable abode.

1. Nobody can say when this world started on its course. Neither its beginning nor its end is known and ever since we have been here, we have been subject to births and deaths.
2. Nanak finding the world in such a miserable and helpless state, feels for the world and shows a way out through the Guru's grace and practice of the Sound Current.



3. Nanak teaches the soul to sit in the boat of the Word and to take Guru as boatman. The inner journey is not done by the help of the wind or fire or water — the means of which a boat is usually propelled in the seas — but is done by following the Word alone.

4. **Gurumukh:** he who follows the Word.

Gurumukh is outside the range of transmigration by following the Word. **Guru-Mat:** Guru's wisdom: Word. **Sehaj-state:** the state of soul in Sach Khand is called the Sehaj-state. It is a state of absolute peace and knowledge. By following the Word, Sach Khand is reached. **Basket:** our body; **Snake-mind:** mind is the snake in our body which bites us always. Under its influence we do actions and our actions are the cause of our endless struggle here causing births and deaths. This snake (mind) is charmed when it catches the Word. It is attracted by the sweet Sound of the Word, hearing which it is rendered motionless and the soul is released from its bondage. Nanak says there is no other way to conquer the mind except by the practice of the Sound Current. And so long as the mind is not conquered there is no getting in.

5. It is proverbial to speak of a snake guarding a

hidden treasure in the earth. The treasure cannot be reached until the snake has been dealt with.

Sach Khand is the Treasure, and Kal and its agent mind are the snakes guarding this Treasure. Sach Khand can be reached only when the mind-snake has been charmed. It is charmed when it hears the Sound Current.

6. **Big fish:** Soul. We repent when in trouble but not knowing what to do so that the trouble may not recur again, we act under the influence of the mind and perform karma and are born to die and die to be born again.
7. **Ego** lies at the root of our actions. The world could not exist without ego. The mind functions through ego. The soul is free when the mind ceases to function. It ceases to function when all other tastes and no other taste satisfies the mind for any length of time. Sooner or later the mind gets dissatisfied and begins to look for something else. Only when the Word has been tasted, the mind finds complete satisfaction.

**Old age:** Miseries of old age are proverbial. All sorts of anxieties stare it in the face. Guru Nanak says that if you practice the Word, the worries of old age will not shake you.

**Salvation-in-life:** The saints put their faith in salvation acquired while alive and do not trust in a salvation which is to come after death. He who is uneducated while alive will not become a literary man after death. Saints say salvation can be attained while living, only the Word is to be caught. The Word cannot be caught as long as the mind interferes. The mind is the wall between us and salvation.

Ask anyone and you will find him saying that he is busy in doing this and that. All his doings are either for the subsistence of his family or his own body or he has taken upon himself the cares and anxieties of others. All our actions can be resolved to show that we do not do any action for our Self. Only that action is for the Self which will stand by it at the end. Friends, relations, wife and sons and daughters, country, etc. — even the body itself — do not go with the Self after death. The Guru and the Word only could accompany it and it did not love them while alive. Discrimination lies in the knowledge that the Guru and the Word are true companions and all others are mere hindrances.

8. **Manmukh:** it is the opposite of Gurumukh. The manmukh follows the mind and Gurumukh

follows the Guru or the Word. The manmukh is an idiot for he does not take the long range view of things. His actions are binding on him and like the silkworm, his activity lies in forming a cocoon around himself ending in his death.

9. **Caged parrot:** The soul is caught in the mind and the body cages. If the soul were to follow the Word, even in its state of captivity, it will gain freedom. In the physical body are the soul, the Word and the mind. The soul as at present is attached to the mind, the mind to the senses and the senses to sense-objects. If instead of the mind, it were to attach itself to the Word it will be free. Guru Nanak says that you are not to get anything from outside. Inside you there is the Word. Only if you could cultivate the Word and discard the mind, all your troubles will end and you will be free forever.

With blessings from the Father.

Yours affectionately,

*Sawan Singh*

# Letter 78

October 14, 1931

## MASTER'S LETTER TO HARVEY H. MYERS

Dear son,

I received both of your letters of April 13<sup>th</sup> and July 13<sup>th</sup> in due course of time, the latter having been written after initiation. In my last letter I had given you some hints on concentration of which you were expected to get a clearer idea after initiation and application. You have now a better idea of your difficulties.

The posture is not easy for you, and the usual course with you is to sit upright in a chair. You occasionally lose consciousness and muscular control momentarily, and your head falls backward or sideways until it ends with a jerk which awakens you.

In the ordinary way, when one is about to sleep, what happens is that as the attention withdraws to the eye-focus, one loses muscular control and one gets unconscious of the body, and finally the eyes get vacant and consciousness gives place to semiconsciousness and then to unconsciousness. The loss of consciousness means that the attention did not stick to the eye-focus, but fell below this focus into the lower centers — throat and navel. At the throat

center it is almost in a semiconscious state causing dreams, and at the navel center there is a complete loss of consciousness. If it had held to the eye-focus, and — instead of falling down, it had gone up — the center there ought to have been in full-consciousness and super-consciousness — not conscious of the body, nor of the external world, but of what you were doing within such as repetition or grasping the Current, or seeing something, if anything was visible. Therefore, loss of consciousness means ordinary sleep.

There cannot be unconsciousness if the attention is at the eye-focus, or at the centers above the eyes. Then you say the jerk awakens you, it means that you were asleep. There is nothing unusual in this. The attention has the habit of going down, and it is this habit which we are to control. It is here that the struggle commences. Attention by habit goes down and we wish to come up. So when you get the jerk, start again. Consciously stick to the focus. When you are conscious of the focus, and repeatedly bring your attention to it, when it goes off you will by-and-by become unconscious of the surroundings and the body and remain conscious of the focus or what lies in the focus. It is a slow process, and takes time. But rest assured, sooner or later you will succeed. This struggle for achieving concentration has been compared to the

rise of an ant on a smooth wall. The ant rises and falls sometimes after a climb of a few inches only, and not infrequently when the roof is in sight. The withdrawal of the current from the body to the eye-focus is like the climb of the ant-struggle, but struggle with determination.

The headquarters of the attention is at the eye-focus, but its rays animate the whole body. They go beyond the physical body as well, into the sons, daughters, wife and other relations, into the movable and immovable property, and as love of country and into the country as well. They have a long range. The withdraw of these rays to the focus takes time. It is only when the rays have been focused in the eye-center that man is man. Otherwise he is akin to a beast.

When these rays or the attention begins to collect at the center, or the process of withdrawal starts, one feels the pricking sensation. It is a sign of concentration. It appears as if ants were moving on the skin. The inner waves are coming up, and as the waves come up they should bring in a state better than the state of wakefulness, instead of unconsciousness.

You have not the habit to sit in the posture. We Indians have this habit. Only the fat people here find it difficult. But like other things, posture is only a means to an end. The end in view is concentration, or holding

the attention in the focus.

*(Here, omitted from this letter, are certain private instructions regarding the posture, applicable to the recipient only.)*

The Light and Sound are always present at the focus. They are never absent from the focus. We could not remain alive if the Current were absent from the focus. To get them you must reach the focus. Do not worry yourself that you have not seen anything so far. You may worry about their absence when you reach the focus and do not find them there. Everything lies inside the focus. Your wildest dreams or imaginings cannot picture the grandeur of what lies within. But the treasure is yours and is there for you. You can have it whenever you go there. Take it from me and once and for all that everything — including the Creator — is within you and whosoever has attained it has attained it by going inside the focus. That there is no easier method to go within than that you have been informed of.

Please be not in a hurry. With patience and perseverance complete the course of concentration. Going within takes time, the rise within is comparatively easier. This part of the course is tasteless. Taste comes with the concentration. Slow but steady wins the race. That which is acquired after



struggle is valued; and that which comes easily is not often valued.

The natural tendency of the soul is to rise up for it is a bird of a different sphere. The mind and the body keep it down. The cream in milk automatically rises when the milk is left alone. The moment the body and the mind are stationary, the soul begins to rise up toward the focus. It is the disturbances of the mind and the body that keep it down as the cream does not rise if the milk is disturbed.

There are three bodies with corresponding minds. The physical body, the astral body and the causal body. We are all familiar with the physical body. We can have some idea of the astral from the forms we see in dreams with this difference that the dream is a state of attention below the eyes, and the astral sphere is above the eyes. The idea of the causal body cannot be grasped as long as the attention does not go within the focus, but it may be compared to the tiny plant in the seed itself. Inside the physical is the astral and inside the astral is the causal.

When the attention reaches the eye-focus, it has cast off the physical frame, and for the time being it is free and separate from it; just as we take off our coats. At the top of the Sahansdal Kanwal the attention casts off the astral form, and at the top of Trikuti it casts off

the causal form. These three bodies are controlled or moved by their corresponding minds. So long as the soul is within the sphere of these bodies and minds, it is subject to births and deaths. At every death it changes the body, although itself is imperishable. The body dies or changes but not the soul. The change in the form of the body is determined by the past actions or karma. There is no *body* without actions and there is no action without a *body*. Every action that has been done has left an impression behind on the mind. It may not be in the memory for the time being but may flash itself at some time. The point is that the impression remains which will manifest itself in its own time.

Now so long as all the impressions (received ever since the soul entered into the spheres of minds and bodies) have not been removed, the soul is not free and till then shall remain subject to karma. It performs actions only when it activates the mind and this happens only when it leaves the Sound Current and associates itself with the mind. It is free from the mind as long as it is in contact with the Current. So practically the whole humanity — leave aside other creations — is disconnected from the Current and performs actions leaving their impressions behind and becoming the cause of rebirths. At birth, a definite

number of actions or impressions are allotted to the soul. They form in a way the mold in which the new life has been cast. They determine the temperament, span of life and the trend of activities during our life. During the lifetime, therefore, these have been worked out and new impressions have been received. These new impressions together with the unallotted old impressions are assorted again, and a definite number assigned to run through another span of life. The process therefore is unending and evidently there does not seem to be any way out of this cycle. But saints show us a way out. They say that the impressions that you brought with you in this life form your fate and you have to undergo this. There is no escape from this and if they were to terminate them somehow, immediately death would ensue and therefore there should be no interference with it. They cannot be altered or modified.

But the new actions (kriyaman karma) that you do, you must do — not as a primary — but as an agent of the Masters. As an agent you are not held responsible. A faithful agent does not misuse the powers and the property entrusted to the agent. Suppose that the body, the mind and the worldly property we possess, we take them as trust from the Master and work them as His agents, then there is little possibility of our

using it in ill ways. The new actions therefore will not be binding. The agent is responsible to the primary, and if he has done his work honestly and to the best of his ability, then for all his actions as an agent, the primary is responsible.

In addition, the saints put us onto the Sound Current. By these means, they free us from the new impressions and the assigned impressions are worked out during the lifetime. The unassigned impressions saints take upon themselves and themselves render an account. Saints have the capacity to render an account for the unassigned actions for they come from a zone beyond the limits of mind. Without the help of saints and the travel on the Sound Current there is no escape from the impressions. The range of the mind is up to Trikuti and so long as the soul is in or below Trikuti, it is subject to transmigration.

Souls that have taken shelter with the saints, sooner or later — sooner if they follow their advice — go beyond Trikuti to Sach Khand. Saints are merciful. They do forgive and help. Their mission is to bring up souls from the sphere of the mind. It is impossible for a soul to go beyond the mind regions if it is not helped by souls that have access to regions beyond the mind regions.

You will thus see that the law of karma is universally

applicable while forgiveness is the specialty of saints. Christ forgave those whom he initiated not those who did not come in contact with him. Christianity is wrong where it supposes that in the name of Christ they are forgiven. It is blind faith and self deception. Christ played his part when he was present on this earth in the flesh.

There are in our satsang Freemasons up to the 12<sup>th</sup> degree. They say there is no such thing as actual concentration of the attention and the rise of the soul into the higher planes. They call Freemasonry as a society more inclined towards charity. They do not find any spirituality there. As to the journey within, there is no stage which is crossed by the show of passwords, mantras, signs or grips. Words finish at the third eye. The journey is done by force of love and longing.

Religion means union of the individual soul with its Source. In actual practice it is the concentration of the attention at the eye-focus and the rising up by following the Sound Current. It is, therefore, an individual's affair. Everybody for himself. You are to go within yourself. I am to go within myself. To do this, no outward ceremony is needed. The moment one begins to concentrate his attention, he cuts off his connection from others. All outward ceremonies are meaningless. True religion admits of no external

ways of devotion. Burning of incense, human and blood sacrifice, eating bread and drinking wine are non-essentials. Human and blood sacrifice indicate not only ignorance, but show a perverted mentality.

Idol worship, blood sacrifice, grace worship, pilgrimage to so-called “holy places,” and many other customs are common in India, and some of them in other countries as well. How they originated is not difficult to trace. Take the case of idol worship in India. A, by actual concentration, went inside the focus, saw the thousand-petaled lotus (let us say) with its big central light and the other subsidiary lights, together with the various sounds that are going on there, and also had a glimpse of the deity there. As an artist, he expresses that in wood or stone or paint and brush. No wonder that he having seen the deity within, may bow his head to what he has made himself. He gives the idea to others. The sluggards, instead of rising up within, remain contented with bowing their heads outwardly. Some of the outward forms of worship are thus explained. But they are meaningless.

Saints, if they like, may pass their magnetism to others. Christ as we read in Bible passed it on to others. He cured the blind and the invalid. Through word, touch or look, if they like, they may use their power. Or they may not use the external organs, and

instead may use the mind or even the soul, and affect the mind or the soul of the other, without the other person even made aware of it. These latter ways are the rule rather than the exception.

Christ passed his magnetism to bread and water, and whosoever partook of it, received the magnetism. The value lay in Christ and not in the process. Christians now perform this ceremony but the magnetism of Christ is absent. To get the magnetism, rise to spheres within and be Christ-like.

With blessings from the Father.

Yours affectionately,

*Sawan Singh*

# Letter 79

November 26, 1931

## MASTER'S LETTER TO HARVEY H. MYERS

Dear son,

I received four letters from you since June, dated June 30<sup>th</sup>, July 7<sup>th</sup> and 28<sup>th</sup>, and August 7<sup>th</sup>. I wrote to you last on June 19<sup>th</sup> and you acknowledged that letter in yours of July 28<sup>th</sup>.

I am glad to read that you have set up a separate house, *Samadhi*, for doing your meditation. The mottoes which you have put on the walls are in accordance with the Radhasoami teachings and your dedication so happily worded is an indication of your own good nature. Your appreciation of Mother India is perhaps unsurpassed in the depth of feeling and trust. All that I would say in this connection is may India prove herself worthy of this trust.

Your “Elder brother” is within you occupying the right bright half of the eight-petaled lotus in And [astral]. (The left dark half is occupied by Kal). He is there to receive you and, anxiously awaits your arrival there to lead you onward. So long as the devotee has not reached so far and seen him, his faith in the Elder Brother, Friend, Guide or Master or Guru — no matter by which He is called — is shaky. Only after seeing this



form of the Master the faith matures.

By the time the devotee reaches this stage he too has shaken off the growth of material bonds and sensual low desires from his mind. The same mind which working through the physical body had established its connection through the physical organs of senses with the worldly objects, now finds itself in a different world (And), far more attractive and stable, looking at which the mind begins to discard what he had held so dear before. When it grasps the inner form of the Master and finds Him the Master of the inner realms, and sees face to face what He does for the disciple, the faith becomes firm. Whatever hymns and songs of praise and devotion the disciple may compose to express his love and yearning for that form, he fails to express himself as he would like to. There is nothing in this world with which that form could be compared or likened. Like the bride returning from her husband, when questioned by her sister companions as to the pleasure of meeting the beloved, the disciple expresses himself in silence and a smile. That is his greatest eloquence.

This form of the Master has a magnetic influence which holds the mind and soul of the disciple there. Before that the process of concentration is a struggle. You bring in the attention and the mind is running

out again. Sometimes you may succeed and sometimes — oftener — the mind. Therefore patiently and determinedly enter the arena daily and stick to the focus. The scattered attention as it collects in the focus and the mind narrows down its sphere of run and calms down (the attention), begins to be withdrawn from the extremities of the body. As the practice advances, one gets unconscious of the extremities — feet, calves, thighs and upwards.

On discontinuing the practice, one feels the attention slowly returning to the extremities. It is a slow process. The whole attention is to be taken within the focus (eye-center). When the attention is in the focus we are unconscious of the body, but we are conscious of the focus and what is there in the focus. When the struggle has been carried on for some time and you feel the change from repetition necessary, then sit in the position for hearing the Sound Current and still stick to the focus, and not go after the Sound. We catch it from the ear because we have the habit to hear through the ear. But the Sound we are after does not come from the ear, nor is our ear the organ to hear it. It comes from above the focus. The attention hears it. There are ten different sounds here. We are to catch the bell sound. If the bell is not grasped, catch the shrill whistle, and failing that the sort of noise of a

railway train passing on a bridge. As the attention goes inside the focus, the different sounds become distinct and the bell will be audible. Do not go after the sound. If one goes after the sound, in catching it, the attention scatters. More again, you will find that there is a struggle. The part of the attention is catching the sound while that which is still in the physical body is sometimes narrowing towards the focus, causing strain or pain in the calves or some point in the spinal cord where it is held, and sometimes causing a disturbance by communicating outward sensations.

The strain or pain that has been mentioned above should be borne. This is the equilibrium of outward and inward tendencies of the mind. It is not the strain or pain that will leave any ill effects on the body. The best way to succeed in this stage of equilibrium is to look up into the focus and not to let the attention slip down. It is the attention that feels the strain or pain, and if instead of giving attention to this part of the body, one ignores it and instead engages the attention in the focus, the strain or pain will disappear and the residual attention will have been pulled up a step. And if you do not stick to the focus but let the attention slip down, the strain or pain will disappear also, but the attention is now outward and the game is lost.

However, by daily practice we are to rise up to this

point of equilibrium. This point determines how far we have succeeded in withdrawing our attention from the body. So long as the whole attention does not go within, it will not stay within. When it has established a connection with the Master within, it is completely within. Below this it hears the sounds, but these sounds do not pull it up; or in other words the scattering tendencies of the attention do not allow it to catch the Sound fully.

The bell sound that pulls or attracts like a magnet commences from the eight-petaled lotus. The tables are turned now. The attention that had found it so difficult to go within, now finds it difficult to stay out. To talk of the joys of staying within is the privilege of a different set of people. Only he can appreciate this state who has gone within — in the eye focus. This form of the Master is unique. There is nothing in this world with which to compare it.

In my last letter I described the connection between Pind, And, Brahmand and the pure spiritual region, Sach Khand, and stated that the six centers of Brahmand are reflected in the six centers of Pind. The five stages revealed at the time of initiation are the most important stages or stations of the journey.

The Light from the spiritual region, Sach Khand, downward, steadily decreases toward Sahansdal

Kanwal. If you examine a flame with a slight tendency to give soot or smoke, you will notice that just below the point of smoke, there is some redness, and down below this redness is the luminously bright zone, and lower down the light increases in brightness. Now, imagine that from Sach Khand down to Sahansdal Kanwal is an inverted flame. Sahansdal Kanwal is the smoke, Trikuti is the redness from which smoke has been eliminated, Daswan Dwar is the brightness from which redness has been removed, Bhanwar Gupha [Par Brahm] is glowing brightness, and the Light of Sach Khand is beyond comprehension.

Although, by analogy, Sahansdal Kanwal has been called smoke, yet its thousand-petaled lotus with a thousand little candles and a big central candle flame is the final stage of many a prevalent faith. I hope you will understand why Trikuti with its red sun is located below the bright, full moon of Daswan Dwar.

The Light increases and the Sound becomes continuous, finer and sweeter toward Sach Khand. The sounds of the Current at the various regions at the various regions have been mentioned as resembling the sounds of material instruments, like the bell and guitar, etc., but in reality there is no comparison. To give an idea as best as it can be given, one has to resort to what one is already familiar with. The unknown is

explained in terms of the known. Guitar, flute, etc., are the nearest approaches known to us here in this world to give some idea of the Sound of the Current at the different regions within. These lights and sounds are the characteristics of those regions and any soul that goes within must see and hear the lights and sounds characteristic of the region through which it is passing. The Current is continuous from Sach Khand downwards, but it produces different sounds in different regions just as if you strike your stick against a wall — wood, stone or metal — it produces different kinds of sound.

The Current is within us always. We could not live without the Current. The Current is life. The Sound is going on within without any interruption and so is the Light within. Why do we not hear the Sound and see the Light? The reason is that our mind is shaking. Our attention wanders. One does not see the reflection of his face in agitated water. The moment the water goes still, the face becomes visible. Now if the water is muddy, the mud brings in an additional disturbing factor. So purity of mind and calmness are the prerequisites to see what lies inside the focus.

When sitting for the exercises, throw out all other ideas from the mind. Just as Pind, And and Brahmand are not the abode of the soul (Sach Khand is its abode),

Pind and And are not the abodes of the mind as well. The mind gets its derivation from Trikuti. The soul and the mind are both misfits here on the physical plane. They are never at rest. How could anybody be at peace in someone else's home? Both are in search of their home and have carried on this search — nobody can say since when — ever since they left their respective homes.

Soul is misguided by mind and mind by senses and senses by objects of sense. Objects control the senses, senses control the mind, and mind controls the soul. The whole order is thus reversed. With proper guidance, mind should control the senses and the soul should control the mind. What a shame that soul, the child of Sat Naam in Sach Khand, should be subservient to the mind, the child of Brahm of Trikuti and this child of Brahm subservient to senses and senses hopelessly attached to material objects.

Let us now reverse the order. With Master's help and guidance, let us commence the journey backwards. Make the mind and soul or attention occupy the focus at the back of the eyes and leave the senses helplessly behind and dissolve the individual mind in the Universal Mind in Trikuti, and take the soul freed from mind and matter to regions of peace and bliss — its original Home. You may read my letter

to the Brocks wherein I discussed *Kaam* and *Naam*. That should give you the basics to understand the sex question in all its phases. If there be any phase of this question which you wish me to discuss more fully, I shall be glad to do so.

*“How far may I use my own judgment in telling inquiries about the Radhasoami philosophy, about you and about my connection with you and the work generally?”* One real seeker for Truth is better than a hundred of those who inquire from sheer curiosity or are more theorists and intellectual gymnasts. You need not waste your time with the latter class. Of this type, the less said the better. With a real inquirer you may discuss the subject as best as you can without bringing your personality in and without revealing what you got from Dr. Brock at the time of initiation. If there be any point arising out of your discussion of the subject which you think is not very clear to you, you may please refer it to me. Your comprehension of the subject will increase as your practical knowledge increases.

There is no need to found a new sect; for there are plenty of them already. Nor is this work to be judged by the large numbers initiated who do not attempt to go within. As I have said already, one real seeker is better than a crowd that has no deeper insight than an idle curiosity. It is pure unalloyed spiritual work, holds



no promise to cure the sick or blind or improve their worldly position. People are to follow their normal avocations in life, earn their livelihood as honorably and as best they can, and utilize the means that are within their reach to keep themselves fit. Sant Mat aims at pure spiritual uplift.

*“If there are Masters in India and they knew the highest Truths, why do they not do more to elevate the poor and ignorant masses of their own country?”* Saints are the treasurers of the wealth of Naam. Their mission is to take souls from this plane and see them in Sach Khand. To remove economic poverty and so-called “intellectual ignorance” is the business of the worldly kings and rulers, or monarchies or democracies. The spiritual uplift is not dependent upon economics nor even intellectual development, nor is spiritual development a national affair. It is the affair of the individual. He entered the world alone and goes out alone.

The Current is present in everyone irrespective of his economic and intellectual development, and everyone is free to rise up within himself. The department of saints is entirely different. The question of rich or poor does not arise, nor is there a question of ignorant or intellectually developed. The commodity of the saints is Naam or the Current. It sells rather dear. The price

they demand is body, mind and poverty. Few are prepared to buy the food of the saints at this price.

Perhaps this requires a little explanation. An individual is a combination of soul, mind, body and property. So long as mind, body and property have not been sacrificed, the soul is not free. So long as soul is not free, it does not enter the pure spiritual zone. When an individual discards attachment of property, his attention has no difficulty to leave the objects of sense and come back to the center of senses in the body. When the individual discards the attachments of the body, his attention is at the eye-focus. When he has dissolved the individual mind in Trikuti — in the Universal Mind — he has discarded the attachment of mind. He is soul now, free from mind and matter in all their phases. The soul now is fit to enter the pure spiritual zone.

Saints do not want the property, body or the mind of the disciple, but ask him to give up their attachments, to use his property like an agent and not as a primary; so that if there is a loss, it is the primary that suffers and not the agent. To use his body as if it is taken on a loan. A thing taken on a loan is not misused. To use his mind with care and not let it wander about. Saints do not take a pie (smallest coin) of the disciple. The above is a means to free the disciple from his attachments. I

hope you will get at my meaning.

Saints know all about the past, present and future. When you will go within, you also will begin to know. The knowledge is within. The Current is knowledge, for everything is sprung from it. The more you rise on it, the better informed you will be. That will be your firsthand knowledge. But this knowledge is not to be utilized in the shaping of worldly affairs whether personal or of others. This knowledge is to be utilized for advancement within. If one begins to use the acquired power, the mind naturally turns outward and gets scattered and not only does further progress stop, but there is an actual setback.

This is natural, saints have no will of their own. They live in Him. They are His servants, no equals or co-sharers. They do not assert themselves against His wish. It is Bhakti Yoga. As His dear children, He gives them everything. You will value the saints when you will go within, and see for yourself what the Master does for the disciple and how through the maze of mind and matter he lifts the soul.

You may have my full permission to give copies of these letters to whomsoever you think they are likely to benefit. There is considerable literature in Gurmukhi but much more in Hindi. It will be very good indeed if you could learn Hindi, or Gurmukhi

— Hindi preferably. Both are very much allied. The Gurmukhi script is easier for there are fewer letters. (It is difficult to acquire proficiency in a foreign language). You may please pick up whatever facilities are available. It will be of great help to you later on when you may choose to render some of our literature into English.

Just as a cow, even if let loose, will not go very far away from her calf. Similarly our minds do not go very far away from the worldly objects to which they are attached — as the cow is attached to the calf. Our first business is to detach it (the mind) and bring it inside the focus. The whole attention is to be brought in. Although the Current is audible even before this happens, the Current does not attract and pull up very much, just as a magnet will not attract with any force a dirty, rusty piece of iron.

With attention in the focus, hear the Current but do not go after the Current. The Sound will come to you of itself. Out of all the sounds (there are ten of them at the eye-focus) catch the bell sound, and when the bell sound is caught, leave the others. When all of the attention will be inside the focus, light will come automatically. Light is there even now, but your attention is shaky and is out of the focus. Both the powers — the power of hearing and the power of

seeing — should be made use of. The power of hearing to hear the Current and the power of seeing to see even the darkness in the absence of Light. I will write to you some other time on the different powers of yoga.

I have received your letter of September 14<sup>th</sup> as well. Jesus performed the miracles that are attributed to him in the New Testament. Saints have the power to do them. But Jesus was wrong in utilizing his powers that way. If Jesus had lifted the souls up from this physical plane, he would have done better. When you will go within and some day meet Jesus, you will be in a position to see it for yourself.

Regarding the limit to reach the first stage, I am afraid no time limit can be fixed for an individual or strike an average. It is entirely a path of love. I have known cases where at the very time of initiation people have conversed with the Master within, and there are cases as well where even after thirty years the attention is still wandering out. Do not go after the human form. Please look at the past record of the individual. This much is certain that after initiation there is no going down the scale of evolution — below the manhood. The rise up is bound with the past record — karma.

You may please write to me as often as you like. My reply may be late; but the reply will be given. I am glad

that you are working with zeal and faith.

With blessings from the Father.

Yours affectionately,

*Sawan Singh*

## Letter 80

December 31, 1931

Dear daughter and dear son,

The last letter that has reached me from you is dated November 5<sup>th</sup>. I am glad to learn that Mrs. Brock's health is improving steadily and she feels much strength, so much so that you may be able to go south to initiate the newcomers there if everything goes on well. Dr. Johnson writes that it is impossible for some of them to go north. I have four names from that locality: Mrs. Kahan, Mrs. Estes, Mrs. Edna Spedden and Mr. Paul Kornsten. I am writing to them that they will be initiated by you when you will go south and meanwhile they can study further. It is understood that your going south is conditional — subject to Mrs. Brock's complete recovery. In the course of my letters — I wrote to you that as desired by you — I will be permitting Dr. Johnson to give the instructions to persons in his neighborhood. I have written to him that the sooner he creates confidence in himself, the

better for all concerned. For it is very difficult for the Brocks to come south frequently and some of the persons — perhaps the majority — have not the time and money to go north. I will be writing to him in my next letter that the Brocks may come south if Mrs. Brock can undertake the journey without putting any strain on her health, and initiate the new members. This will give him an opportunity to meet you personally and derive benefit from your company.

I quite see the force of your point that for the Americans it is very hard to isolate the spiritual Truth from the admixture of Theosophy and Christian Science and “healing the sick” and “curing the blind.” The incomplete grasp of evolution as developed by the present day science is another stumbling block. Man is a mixture of matter, mind, spirit and the Truth. This eye sees the matter only through it when it is aided by the telescope or the microscope. The eye that sees the mind and the spirit is different from this eye. This eye depends on the extraneous source of light for illumination. The other eye is self-luminous. Guru Nanak says, “The eyes that see the Lord are different from these eyes.” When the attention is reversed and is held at the eye-focus that eye becomes active and begins to function, and sees the cause instead of the effects and the higher the reversed attention rises, the

more luminous and the more penetrating this inner eye becomes. Finally it sees the primal cause.

As members of this world, we assume certain duties pertaining to the sphere of our activity. We should perform them as best as we can without losing ourselves in their performance. All the philosophers and the mystics agree on the par excellence of man in creation. His superiority lies in that as Man he can solve the riddle of the universe and isolate the cause from the effect. And if he did not solve this riddle, he came in vain. Therefore repeatedly I draw your attention to this important duty of man. You are on the high road of the Current and with love and faith and forced marches travel on this road and reach the place of eternal peace and bliss.

Mind is the disturbing element. It connects the spirit with the matter by coming in between as a connecting link. When the tendency of the mind is outward, it is attached with the matter and people and when it looks inward it gets detached from matter and tries to follow the spirit which naturally has an inward tendency. In proportion to the loosening of the union of mind with matter, the union of mind with soul strengthens. Carefully therefore examine the tendencies of the mind and study its weaknesses and try to overcome them. So long as there is dirt in the



mind, it cannot stay within. Its attachments draw it out. Whichever pan of the balances is loaded that pan goes downwards.

Mind is our enemy and like an enemy its movements should be watched. The whole world — man, animal, bird or insect — dances to the tune of the mind. Every creature is being tossed up and down by it. The only place where the mind cannot dance is when it is brought before the Current. Only then it becomes helpless. It cannot be controlled by the study of scriptures nor by the performance of austerities neither the soldier nor the warrior nor the conqueror nor the moralist has succeeded against it. He who ever succeeded against it did so by catching the Sound Current.

Remember me in all the satsangis. We are having our annual gathering these Christmas days. Greetings from Sasmas and others. I hope you have received the books.

With blessings from the Father.

Yours affectionately,

*Sawan Singh*

# Letter 81

June 9, 1932

Dear daughter and dear son,

I wrote you last near Christmas. Then I have received all letters written by you, the last one dated March 29<sup>th</sup>. I am glad to learn that Mrs. Brock is steadily improving in her health and that both of you are doing your spiritual work earnestly.

Re: Dr. Johnson's coming over here to study the faith, I had given him the same reply as I had given to you. Sometime back he wrote that he had made up his mind to come over in September 1933 and in his last letter he informed me that he had left for India. I have been awaiting his arrival but he is still on his way. He is welcome. And I hope when he has picked up our language, he will do very useful work in making the works of Indian Masters accessible to the Americans and the West. Ours is a poor country and we live in a state of poverty. Again our summer is very hot and winter very cold. It is possible Dr. Johnson may not like our dry unpalatable bread. Still we will serve him as best as we can.

If you decide to go south, you may arrange some convenient place to meet the newcomers. In the absence of Dr. Johnson, Yuba City may not be the

suitable place for holding a meeting. You know but how and where to meet the people. Please look to your and their convenience. Again, human nature is weak and old deep-rooted ideas lose their hold slowly. Man is temperamentally much more inclined to throw blame onto others than take it upon himself. So handle the old and new members gently and lovingly. Mr. Myers is working very diligently and sincerely.

You may come across Mrs. Phillips in Los Angeles if you go that side. I heard from her at Christmas. She said she is “living” the Radhasoami Faith.

To rise up to the eye-focus is hard anyway and it is harder still in the circumstances many Americans find themselves placed to “live” the Radhasoami Faith, his attention goes within and is in communication with the spirits living in the stages he has access to. One comes across masters of the lower degree inside. There are worlds and worlds inside. David Russick is very likely connected with someone within and gets his information directly or through others according to the stages he or they with whom he has a connection have access to. If he makes further inquiries regarding the Radhasoami Faith you may give him more light. He will be benefited by it. I do not see any objection in Mr. Myers giving the name of his Master to Russick. You may inquire from David Russick if you get a chance if he meets Swami Vivekananda and master

Onkar inwardly or he met them in the flesh. Onkar of Trikuti is entirely different.

Regarding the printing of letters and poems, I leave this matter entirely to you. You may consult Dr. Johnson on this point. If you think the printing will serve any useful purpose, you may.

Remember me to all the brothers and sisters in faith. With blessings from the Father.

Yours affectionately,

*Sawan Singh*

If a jungle is visited by a lion, other animals of the forest leave the jungle. The jungle is not safe for them. Similarly, when Naam establishes itself in some heart the Kaam and its paraphernalia make good their escape from that heart. Both cannot stay side by side. If there is day, there is no night then — and if there is night, there is no day. Naam and Kaam are opposite like the two opposite poles of a magnet. The use of contraceptives or medicines indicates that Kaam has not departed yet but is holding its sway in full force.

Mind and intellect keep the fires of hopes and desires kindled. In these fires the soul suffers. Therefore pass on both the mind and the intellect to the Master and take from him in exchange the wealth of love and devotion.

The body below the eye-focus is a grave into which when the attention descends — the attention becomes dull and dead. The whole world is living in graves. When they will rise up to the focus, they will be born again.

# Letter 82

March 24, 1933

Dear daughter and dear son,

The Secretary has not been keeping fit for some time past and thus the reply to your letter has been very much delayed. Your letters — one written in August, the other in November and the third in January — were received and gone into by me in due time. Dr. Johnson has been writing to you off and on. He is working earnestly.

On your recommendation I have asked Mr. Myers to take up the work in the south and I hope Doctor will be keeping himself in touch with him and help him as best as he could. He is very sensible, loves the Sant Mat and is also seeing something in within. I hope he will not feel it burdensome.

As I wrote in my last letter, Mrs. Brock's first consideration is to look after her health and as her physician says not to overstrain her heart. The Radhasoami work can wait. Even in her exercises she should take due precaution.

I am very pleased with you both for the practical way in which you have molded your lives and your attitude on life. You provide a practical demonstration of what Radhasoami teaches in theory. You have met the ups and downs of life cheerfully and your faith in the goodness of the Master has not shaken. In adversity and disease one gets an opportunity to test himself and his depth in his faith. Your November letter written after Mrs. Brock had recovered from the attack is creditable to you both. Sickness if borne with patience,

causes less trouble and worry to the patient as well as to those who are looking after the patient. Patience lies in stilling the mind, and the higher it has been raised, greater the patience.

You know we are not to live here forever, nor it is our wish to stay here on this plane of struggle and strife a minute longer than we can help. And even if somebody tried to live here forever, he cannot succeed. The angel of death cannot be bribed and the karmic law cannot be defied. We are to go one day. Therefore we may so mold ourselves that while doing our allotted duties here as best as we can, we find ourselves ready to go with the messenger when he gives the message "return home." We should not be found staggering and hesitating then. This is the time for preparation to meet that requirement.

Again, why any hesitation (in us) the followers of Sant Mat, the followers of the Current. Our path homeward is lit with the brightest of suns and moons, and our Home is peace personified and our Father Love and Grace. I gladly repeat that you are living as a disciple should.

Mrs. Brock says that in her last attack of the heart disease, she did not see the light and she expressed fear of going in darkness. Doctor also thought that she may pass any minute but no Master had shown his face. Dear daughter, you will never die in darkness. When the end is not near and karma alone is being paid, the Master's form does not show itself so that the devotee in pain may not request for

the altering or the modifying of the course of the disease. The Master wishes the karma be gone through and its bad effect neutralized. When the end is near the Master does not lose sight of the soul and remains with it and gives so much sweetness in the Current that the attention is withdrawn from all directions and is held within.

I tell you the case of my own mother: I was her only son. She was the disciple of my Master, and once or twice a week she saw her Master within. I was yet in service in the Himalayan hills, some distance from her and home. Like a good mother she would write to me of good things only but never wrote to me of her illness so that I may not feel anxious about her. She fell ill and was down on her bed for two months. I was sent for by wire. Reaching home I found her better. On inquiry about the trouble she said the disease was not so painful but the absence of the Master for the full two months was too much to be borne. He is with me now for the last three days. On further inquiry about the absence of the Master for two months, she replied Master said there was this karma which had to be gone through. It is not intended to give you [mother] another birth. Your end is come now, and you are to go now, and you will be taken away in three days' time. After three days when the time came, she asked us (family members) to sit in meditation. When we were in meditation, she passed away.

Coming back here or going up within after death depends upon the tendency of the attention. Like the pans of the balance — that which carries the heavier load goes down.

If the world is meaningless and has no value in your eyes, and instead your mind is given to the Guru and Sat Purush and there is a longing to go to Sach Khand, then there is no power which can bring you back. If due to adverse circumstances much time has not been given to the Current, but there is love for the Master and a wish be go within, even then rebirth is not given. The soul is taken to Trikuti or Daswan Dwar and made to make good the deficiency and in time taken further up.

If on the other hand the love for the Master and the Word is nominal only and the mind is given over to the world, then there is rebirth. But this new birth is better suited for the spiritual work than the previous one. The mind is peaceful and the devotee gets initiation and opportunity to work up and replace the worldly desires by a longing to go within and live on the higher planes. Therefore a devotee of the Current should never fear death. He is not going down the man stage in transmigration. His effort should be to finish his work now and here.

You are right when you say that it is our duty to lighten our burden (karmic) in this life by giving as much time to the Current as possible. Karma of innumerable lives has to be paid. It may look difficult but it is easier to pay it here. A creditor is contented with taking very much less than his dues from a debtor who has made up his mind to leave the country and settle somewhere else particularly when he has the backing of a mighty Companion (Satguru).



I have said many a time before and I repeat it again that once the seed of Naam has been sown in soil (heart), it must sprout one day, grow, become a full tree and bear fruit. It is impossible to destroy this seed. The devotee of the Current must reach Sach Khand. It is inevitable.

Regarding your lark, you know the birds and animals are endowed with all the feelings and senses that man has. There is difference in quantity but not in quality. Governed by the karmic law they are in this form now. They were men like us once. The old associations express themselves in attractions and hatreds, utilities and enmities. Your lark is no stranger to you. New acquaintances have little depths.

Soul is a drop of the Word-ocean. To find peace it must merge its entity in the Word. He who practices the Word here, feels lighter here and is happier when he goes within. He who has attached himself to the Current cannot go astray.

I sympathize with Miss Schumacker in her present troubles. In this world you seldom come across a happy soul. Under the burden of ailments and troubles, mental and physical, every soul feels oppressed. The soul that rides on the Current is happy however. When hard times come, a devotee should face them with patience and should derive strength from the Current to bear them, remembering that if good days have passed away giving place to bad; the bad also in their time will be replaced by the good days again. A boat held to its moorings will see the flood waters pass by, but detached

from its moorings it may not survive the flood. The Current is our base — our moorings.

The soul attached to the Current is safe. No harm if she [Miss Schumacker] has to cook meats to keep a house. She may not eat it herself. But you know the temptation is too strong sometimes. The world is a furnace in whose fires soul is purified. She should look inward and carry on as best as she can. The Current is within her and no outward ceremonies should stand in her way if she wishes to hear it. Choosing the line of least resistance is the simplest way of pulling on in this world.

Doctor is right when he said that the devotional practices do not bring with them wealth and riches, sons and daughters, fame or abuse. The practices neither make us rich from poor nor poor from rich. Whatever actions we did in the past are now with us as fate. This we cannot alter. This life is for working out that fate. If in this life we give ourselves to devotion, we will not come back again. This life is for the purpose of avoiding coming back into life. I am glad you have grasped this truth and have taught it to others as well.

I am deadly against the performance of miracles. Sant Mat gives no value to the performance of miracles. In Sant Mat going by His Will is much more creditable and honorable than doing miracles. If anything has been interpreted by Dr. Johnson as a miracle, that may be his way of appreciation of interpretation. I am ignorant of having done such a thing. A miracle is an ordinary thing — a low thing. Go within and

see what wonderful powers a soul acquires in its rise.

Sant Mat knows only one miracle and that is to withdraw the attention of man from this world and direct it towards his Creator, to save the soul from transmigration and unite it with its Origin. It is impossible to make an estimate of the powers of saints. They are unfathomable. They are dear Sons of their dear Father who has entrusted them with all that He has. From the scent-box of a dealer in scents, some scent may per chance go out but only those who have fine brains will catch the scent and appreciate it.

With blessings from the Father.

Yours affectionately,

*Sawan Singh*

## Letter 83

late 1933 / early 1934

Dear daughter and dear son,

I received your two letters — one written in June and the other in November. The reply is delayed for various reasons chiefly the Secretary's long illness. He is better now and is attending to the American correspondence.

Kind, generous and loving natures may not be good connoisseurs of the world. But when they come across something they have been in search of consciously or subconsciously they are naturally elated, and wish that the whole may benefit by it. Dr. Johnson has come across the principle of the Master and the Sound Current. He

thinks that if it is given sufficient publicity, people will be forthcoming to accept it, and some of them may be very earnest about it. In this spirit of pure service he through his letters is placing it before the American people for their information jointly with a brother satsangi (S. Sewa Singh) who he has translated into English Swami Ji's writings in prose. The book is in press now.

In his letters to the Americans he has given out his best and faithfully described what he had observed. But the frame of mind of one individual differs from the frame of mind of any other individual. If one thing appeals to one, another thing appeals to another. This diversity decreases as the scattered attention narrows down and rises inward and ultimately merges into the unity on the spiritual plane. It is natural therefore, that individuals should differ in their grasp and comprehensions of the same subject. The greater the rise within on the Current, the greater the comprehension of the underlying unity even in the diversity outside, and greater the understanding of human nature and consequently the greater the toleration and sympathy. When this new principle takes roots in him and sprouts, his writings will become more direct.

The outward music and meats and eggs, etc., have no attraction for him who has reached Sahansdal Kanwal. Even he who rises to the third eye would not go after these. If anybody parades of his having reached Sach Khand you may safely conclude that he has not, for he who goes there looks not to men for appreciation. The ornament of Sach Khand

is humility. You did well in drawing the attention of Mr. Myers, and the Brocks to stand by themselves. Bad company produces its effect sooner than the good company does. Water runs downhill automatically but requires a powerful engine to force it uphill. It is good to be cautious always but particularly so in *Abhyas* or *Bhajan* (spiritual practices).

I have asked Dr. Johnson to write to Mr. Myers to be cautious and on his guard against the disrupting influences. If the “batch” does not want us, why should we run after them. We are to help those who are in earnest for Bhajan. Those who have given themselves over to the world and are worldly, are welcome to that sort of life. So long as they do not give up their old habit they will not derive any benefit from any source. They may deceive the world but they cannot deceive Him who sits within. The glamour of the world does not last long. People go from here empty handed. In that narrow gate of death — Bhajan alone helps.

I quite agree with you that two real seekers after Truth are better than a crowd of indifferent followers. I have said many a time before that I am not after numbers for the sake of numbers. Overcoming and giving up of outward tendencies, stilling the mind and dying while alive is not easy. The inner gate opens only when the outer gates are closed. There is no other way to get in. People wish to continue to run out through the outer gates and also wish to get into the inner. This is impossible. Two things cannot happen at the same time. One is to be given up to achieve the other.

Strictly speaking, there is no wish to go in. If you probe or even scratch their minds, you will find that they are saturated with the grossness of the world, that their minds are so attached to the objects as a painted picture is attached to the wall or the canvas. If you ask the picture to detach itself from the wall it cannot do so. It is a part of the wall. The worldly man is no better. People take to Bhajan as a curiosity. The day they come for initiation you may credit them with some sincerity. There is some desire to escape from this place of misery and sorrow. It is this stuff on which the saints have to work.

Bhajan for the sake of Bhajan is cultivated by few. Slowly and slowly the little ripples of awakening die out and disappear in the vast waves of karmic activity. Yet saints are not disappointed. They know the helplessness of man and also know the efficacy of Naam. Naam is all powerful. As one spark of fire burns away a forest of wood, so Naam burns away the karmic outgrowth. A bird may escape from the sweep of an eagle, but the mind dare not stir when the Naam manifests itself. Saints are the custodians of Naam. Their method is sure and certain. They see that by-and-by man is paying the karmic debt. By age he is slowly turning his face away from the temptations as he is getting feeble. Misery and sorrow of the world narrow down his mind, and death brings him concentrated to the portal of the third eye, where the Master takes charge of him for the soul is His, and He had accepted him when he initiated him.

Progress in Sant Mat is not slow when compared with the

other systems. In other systems people complete their incomplete courses in a series of lives, living under strenuous circumstances. In Sant Mat while staying at home living with kith and kin, facing not the hardships of jungle life, doing one's duty in all the walks of life, observing no restrictions of caste, creed, ritual or ceremony; young, grown-up and old man or woman goes up never to return. Bit-by-bit we are marching in the right direction. Step-by-step we are hearing our goal.

No letter has been received from Elaine Toomry of Oak Park, Illinois. In case she is still in correspondence with you or Mr. Myers, and there is a chance of her meeting you or Mr. Myers, and you think her ready, she may be given the instructions.

My home is within you and I am also within you. The outward homes are of clay and are perishable. The real permanent Home is within. I wish you could come up and see me there.

Dr. Johnson is keeping fit and is working earnestly. He is happy and is grateful to you for putting him on the path to our Eternal Home.

I think I should not write to dear little Mai so long as her father is in opposition. Your writing to her is as good as mine. I approve of the Simran (word given for repetition) given to her by you. You may give her further hints, as to the way the repetition is to be done particularly with regard to the keeping of the attention in the focus. You may ask her to

write to me as to what she sees and what she hears if she can get an opportunity. On hearing from her I will write to her.

I hope you both are keeping fit. Please remember me to all the satsangis and ask them to continue Bhajan and Simran (repetition of the Names) with love and faith.

Yours affectionately,  
*Sawan Singh*

## Letter 84

November 11, 1934

Dear daughter and dear son,

No letter has been received from you for a long time. I hope you are doing well and keeping fit. On account of the continued illness of the Secretary, I could not write to you earlier. Your last letter had been replied to. Mr. Estes of Live Oak, a Radhasoami follower had his arm broken accidentally and later on his thigh bone as well. It was very sad indeed. In the hospital the doctor in charge advised him to take meat if he wished to get well. The gentleman had a strong conviction in his faith and refused to take the doctor's advice. A few days after he was, however found one morning to have passed away from this mortal world.

As I have said before, many times death comes in its time. No physician or medicine can hasten or retard its coming. And when one is to go, then why go carrying the dirty load of killing other life. It is creditable to the gentleman he did



not waver in faith. This gentleman was a friend of Dr. Elliot of Yuba City and was in correspondence with him. Dr. Elliot writes to Dr. Johnson that Mr. Estes loved the Radhasoami Faith and in his association many people got interested in it, and some thirteen of them applied to Dr. Brock for initiation in last August. It was Mr. Estes' wish that as many of them as possible should receive the blessing of the Master by entering the Radhasoami fold. I am enclosing hereto the list that Dr. Elliot has sent. I hope you are in correspondence with them. In case they are willing to receive the initiation, you may please send up their names with your recommendation.

There is one point I would like to draw your attention to. It is possible that in some weak moments a thought may cross your mind that you are at a distance from me and Dr. Johnson is with me. Consequently he is dearer to me. I must say that although he is here and you are in America, yet I love all of you. This love does not vary with distance. The disciple may forget the Master but the Master does not forget the disciple. I may also add that Dr. Johnson remembers you with love always.

With blessings from the Father.

Yours affectionately,

*Sawan Singh*

# Letter 85

no date provided

## NO OPENING SALUTATION

There is no doctor in our society who appears to know of substitute for cod liver oil from the vitamin viewpoint. There is no laboratory in Northern India where work on twins is conducted. Perhaps almond oil may be useful. It is so much in vogue here with the physicians of the old school.

In modern medicine, curative and preventive animal extracts and serums are becoming common. Every day new theories are expounded and new products are put on the market. In this world where life subsists on life, it is difficult to lay a hard and fast line for the adoption or rejection of animal products for the maintenance and preservation of health.

Killing is bad no doubt, but innumerable microbes go in with our breath and die. Good many insects are trodden under our feet, and a very large number of organisms collide against our bodies and perish for the atmosphere is packed with souls. To avoid all killing is impossible. Line of least resistance has to be chosen here consistent with the circumstances we find ourselves placed in. The conditions vary from man to man in different professions and from country to country. No hard and fast rules can be laid down. Meats and eggs and alcoholic drinks must be given up. There is no choice here. Substitutes are available for these. The use of vaccines and serums should be permissible where laws insist on their use and their efficacy is unquestionable. The

point is that we should work here on lines that lead to our goal with a least resistance. The goal is to catch an rise up on the Sound Current to our Eternal Home.

To go into details is mere hair splitting. Avoid killing as far as possible. A farmer in the following of his vocation kills more life and at the same time nourishes more life than say a tailor working in his shop. Instead of going into details, I would lay emphasis on concentration and the catching of the Current. Practice of Sound Current destroys karma just as fire is capable of burning to ashes any amount of wood. Lead an honest pure life, hard at work during the day and in meditation at night. If you find your mind at peace with you in meditation taking rest within, and catching the Sound Current with eagerness, then conclude that you are leading a good life; and if not, then it is time to find out the drawbacks.

The span of life can neither be extended nor shortened even by one single breath. Fate cannot be altered. Health and disease are connected with past karma and come and go as determined by the cycle of karma. Medicine does not cure disease. Karma is at the root. When the karma has been gone through, the disease has run its course; and the medicine is effective. No medicine is effective as long as the disease has not run its course. But it is good to take medicine in disease as advised by doctors. Medicine keeps the patient consoled. Friends do not unnecessarily trouble and press the patient while others get no chance to call the patient a miser or stupid. Again, it is an opportunity for the

paying up of old debts through doctors fees and apothecaries bills, Faith unsupported by direct evidence from within should not be put to very severe tests for it is shaky. When the spirit has access within and has direct evidence of the coming, duration and going of disease. In such cases even saints advise the use of medicine, for the patient may be getting evidence and support from within, but his relations or attendants in whose charge he finds himself may not be of his way of thinking. They will be constantly pressing him for medicine. So why not take a little dose and let things go smooth.

I am glad to learn that you are giving your valuable time to the typing of philosophical portions from letters for the benefit of others. You may give a copy to anyone you may think will benefit. People who are mentally unfit for this education will not learn much. Instead they raise objections. You may pass on a copy to the Californians and get extracts from their letters if available.

I am glad to learn that in your illness in February and March you had no dread or fear of going out of life, and bore the disease with unshaken faith in His goodness. It is one of the signs of devotion that mind should remain steady in pain and pleasure.

I thank you for keeping me informed about the condition of the members there. Will you please convey to them all *“that man is at the top of the creation and has the capacity to rise up on the Sound Current, and that they should devote as much time*

*as they can to meditation and that they are being looked after.”*

I have received your letter dated August 28<sup>th</sup> as well. I am glad that you visited Mr. Parson and encouraged him. I will write to him soon. In old age, mind gets scattered with worldly cares and the weak body is helpless in improving matters and cares and worries hold the mind. But there is no room for disappointment. It is very easy for the Master to pull up a soul and bring it face to face with the light within, but it is not easy for the devotee to bear the strain and behold the Light. The daily practice however makes it easy. The combination of the spirit with matter is very intimate, and to avoid a shock it should be separated bit-by-bit. A silken cloth spread over a thorny bush, if suddenly pulled, will go to pieces and if separated bit-by-bit can be removed intact. You may assure Mr. Parson when you write to him next, that he is safe in the hands of the Master.

I am glad that there are two Americans at least (the Brocks) who understand the principles of Sant Mat. Some of the points raised in your second letter have been answered here, others will be taken up in my next. This letter has been exceptionally delayed long, and I hope you will not mind it much.

Yours affectionately,  
*Sawan Singh*

# Letter 86

no date provided

Dear daughter,

I have received your letter full of love and faith and am very glad to hear that day-by-day the hold of worldly things is growing weaker and weaker. Such should be the result of your devotion. A votary marching on the spiritual path will eventually find out that this world with all its attachments is nothing but a deception practiced by the Kal Purush. These knotty ties get loose by themselves according to the progress made in spiritual practices.

The bell sound which you hear will forcibly attract the soul when it will become purer and unalloyed, and will free you from earthly ties. Your marriage as you seem to think now, is not a tie, but a helpful association which will not end even when you have reached the true spiritual region.

Kabir Sahib was really a great saint and his teachings were perfect and the same as that of Radhasoami Faith. But in translation often the essence of Truth is lost because a translator generally mixes up his own individuality in the work. Rabindranath Tagore is a great literary man but he is not initiated in the secrets of teachings of the saints, consequently he could not adequately express the truths as given out by Kabir Sahib. I have seen the book by Tagore, most of the poems are not translated in full. They contained many inward hints relating to the spiritual practices, but these people not being initiated in these secrets do not

understand them. They only give a literal rendering.

Brahm is the presiding deity of the second grand division of creation and this is the ideal and goal of the Vedantists who know nothing beyond that. By degree as you will advance, you will realize the relative position of all these deities.

I have also received Doctors' letter together with yours. He said that sufficient time cannot be saved for learning the language. It is not necessary to take your office time, but if you learn this language a little, it will help you to understand the Hindu saints' literature, then you won't be obliged to seek the help of translations.

With love.

Yours affectionately,

*Sawan Singh*

