Sansār Rogi Nām Dāru

OR

THE LIVING WORD of GOD

The Only Corrective of the World's Maladies

How To Be Spiritually Shock-Proof

in

a Disturbing World

By

Dr. Bhagat Singh Thind

1466 Queens Road

Los Angeles 69, Calif. *Telephone Olfield 6-1642*

INTRODUCTION

Man is man only when he hungers for Eternal Verities and wants to make them realities in his life and living. Church people can appreciate the joke against the gentleman, who was prepared to swear that Jupiter had no moons, and indignantly declined Calilio's invitation to look through his telescope and see them. Let every churchman have a peep into the deep of his own being to see the real God, the inescapable Christ and not look for Salvation to a defunct man of history. We dare them!

Moralists disappoint their intimate acquaintances, they are impelled by an inner ever increasing tendency to transgress in daily dealings. The primal instincts of selfishness surmounts and crushes the Holiest proclamations of eternal truth. The contradictions of human nature cover the earth with a blighting, desolating darkness. The inimitable comedian, whose simplest speech and gestures convulse with merriment an audience of two thousand intelligent persons is the epitome of independent and incurable melancholy. The physicians interests are inseparably allied with the pecuniary health of his patients. The family of a professional philanthropist is most threatened with visitations of poverty and inhuman neglect. Oh, the contradictions of human nature! Bloody wars--do they originate in principles of war or in human nature? Or do these cruelities crop out of conditions and circumstances? Dark breathings of universal selfishness and poisoning the very air with evil emanations, blinding, polluting, degrading and filling with torment and consuming anxieties all human hearts. My inmost heart recoiled and was ready to withdraw its sensibilities from mankind. Wails of grief, suggestions of indescribable despair, indifference towards my dearest friends, an irresistible impulse to fret and quarrel with my circumstances, these and unnumbered other psychological states and temptations accompanied the approach of light. Have you not had a conflict between your heart and head? Has not your bosom said "Yes" to what your brain said "No"?

We live in succession, in division, in parts, in particles. Meanwhile within and without man is the soul of the whole, the wise silence, the universal beauty, to which every part and particle is equally related, the Eternal Word. There is a great inner fullness which comes not of bread and meat, an inner warmth, that is not of fireside or ermine, or inner radiance which the material sun can little effect, an unfailing abundance which no tide in outward affairs can turn to scarcity.

The heart which abandons to the supreme mind finds itself related to all its work, and will travel a royal road to particular knowledges and powers. The way of life is wonderful, it proceeds by free choice and abandonment to the currents of the Eternal Word within. The goal of all science and scholarship is the glorious spiritual communion with the Indwelling Lord of our own life. Can we force anyone to it? Human nature may be invited, led, persuaded, directed, prevailed upon, but cannot be driven. Only through communion with the Living Word, body heals its hurts, mind outgrows its doubts, the heart conquers fears and sorrows, and rises victorious over the dolors of death. Progress, more progress, ever upward and Godward is the magical panacea for all our ills.

Light and love could not pour into us unless we were built of both light and love and so could draw both from the deeps of life's ocean by native attraction to the NAM - their source and strength. Nature is organizationally a magazine of incompatibilities. Man never realizes God until he can experience this consciousness of the NAM, working in the ups and the downs of life and world, which removes all inner resentment and rebellion, then he surrenders and feels at home in every situation. In the NAM is this profoundly wise duality of our inmost spirit, constructed for our immortal career for us in progression.

Ideal for man is not to attempt to be like God, nor yet to be like Jesus, but to be healthfully and harmonically, and wholly and fully, his own inner unique, distinct, and Divine Self.

Lesson I

The motive of life is to function and to function at its utmost best. What do we want? What are we after? What is the motive of life? What are the real values of life which enrich it? The zeal of pitting one's powers against a puzzling obstacle, the fun of using one's mental, moral, and mechanical abilities, in a word the joy of functioning is the driving power of all triumphant living. And life cannot function without meeting a difficulty. Adventure is to be prized as a superb form of functioning. Safety is not and neither is comfort the prime object of life, exactly the contrary is true. The most important thing in the world is adventure, and by adventure I mean a fresh, first-hand experience of life. All things worthwhile in life, love, friendship, loyalty, knowledge, art, religion are adventures in which the human spirit goes out to experience the realities of life.

It is the daring, vital, vigorous, high-souled men and women with the courage to face and experience the world who become conquerers of their minds, and the world. All who insist upon getting their experiences by proxy and not first hand, the thrill of dangerous and painful adventure remain flabby and flat in their moral and mental muscles. Only the fullest and successful functioning of life brings enduring joy.

The values of life consist in purposes and possibilities, in awakened purposes and in potential ways of functioning, not yet adopted as purposes by the individual. The aim of our existence is the perfecting of our human nature. In addition to conscious reasoning, there exists also a type of unconscious reasoning, in which people think with their feelings, and sometimes to even better advantages, although, the power of conscious thinking is the highest faculty, which has been developed among living beings on earth. But the soul is not a set of memories, whether conscious or unconscious, but the possessor of particular groups of memories, most of which occasionally rise to consciousness. Our conscious, sub-conscious and unconscious segments of life come from a common source. Their root is in the Fourth state without which they would not be. That which misleads and that which leads us aright are parts of our own being, the lower and the higher selves are derived from it, is larger than either of them, these are full of thoughts in which there is neither permanence nor stability. They carry meshes of desires which hold us captive to the world. Neither science nor reason is a complete guide to human living.

Power in finite control is always a source of horror. No one without a conscience, an internal critic nagging at him, giving no peace, has any hope of being integrated. No one ever discovers a quality apart from a quantity or a quantity apart from a quality. Why then adopt the weird hypothesis that the quantitative is objective and qualitative only subjective? Are space and time derived from the events? Or are they already in the mind ready to receive events? Soul is prior to time and space, and events, it carries "all the events that are going to befall it.

You have the freedom of choice, only by, with and through creative inlook, and proper and enlightened attitude is possible to become a different, and divine being and have your animal and human characteristics transfigured and transformed. Hence the necessity of awakening and deliberate direction and divine transformation.

Our limited life is for the privilege of experiencing and growth. In order to be something or anything it must occupy space and occupied space indicates a definite place. Place is a system of arrangement of things in it, each thing confined to its own condition. The power and principle of ideality lies in this specificity, hence limitations; and in this limitation is the very kernel of every existence. Each in its own place is great. Guna or earned capacity or quality or value gained enables a thing or being to move where it will be from where it is.

Evolution without such gains is not possible, it is change for the better plus an addition to one's inner worth. True livingness is the qualitative capacity gained by experience, --- a larger self-awareness. To be thoughtful, honest, and courageous, to face the reality of your own being is the necessity of growing into "more life and fuller." When nature fails, your inner structure is weak, only when you fail to contribute to your own growth through ups and downs of life, the failure then is disastrous and not otherwise.

We today think with our past, from the level to which the past has prepared our present. No conscious personality and no God, an impersonal God is as much a contradiction in terms as an impersonal person. If cosmo is a process, what is it that proceeds? What is its destination? Have you discovered you have something in you, that could hold its own against all circumstances and conquer them? Growth and character of personality can be controlled only if the emotional processes are understood. If you can learn to control the intensity and the quality of emotional experience, you shall have learned a central secret of living. But control is not conquest. Likes and dislikes develop through a process of linking up experiences with old likes and dislikes brought from the past. Even reflexes are linked with previous memories. An opinion is an extension of a reflex, and reflex is an integration of memory of such a character, as to dominate behavior. Only when our "insides" react to all happenings constructively and divinely, then nothing can ever hurt us, and this is the gift God gives to all who are born of the Word of God, our emotions have to be spiritualized and transformed.

When a stimulus thwarts our purposes, or inflicts damage or threatens injury; the injury generated goes under such names as rage, fear, grief and courage. Thwarting means the defeat of a purpose, interfering with it, holding it back, damming it up, destroying its constructive power making it destructive. The bitterest experiences of life come from thwarting. Misery and suffering arise when the personality is prevented from carrying out its purpose from functioning normally, from engaging in the activities on which the heart is set. Anger and rage are merely the explosive escape of the pent-up power. Successful, Godward functioning of life brings joy. We need most careful studies of the method of integration of the different units of mind, of harmony of our inner and outer lives. The poison of the unceasing currents thought formation is not neutralized or eliminated except that the mind be made whole.

"Although a cloth be washed a hundred times, can it be rendered clean and pure, if it be washed in water which is dirty."

Man as the microcosm cannot unite himself mentally with the macrocosmic mind of all, he must search for the place whence the essence and life, both cosmic and individual originally sprang from. No relaxing exercises nor rest cures will suffice. The peace which comes to us in body and mind when we commit ourselves, to sleep is negative and is no more when we wake up. The Psychologist seeks to resolve his patients' quarrel with primordial nature so he concentrates on the archetypes and primordial images which are "pictorial forms of the instincts". To suppress the instincts entirely is to generate neurosis, and to give them full rein is also to end up in neurosis and self-degradation. Instincts and emotions revolt against the too repressive rule of the conscious ego and unseat it, the psychologist is unable to remove the stultifying dualism in human nature which reduces human spirit to impotence. An awakening, a summoning to abandon a way by which we miss our truth and destiny is the first requirement. The spiritual development must lean on the moral foundation of men and women. Moral stability accepts pains and pleasures as of equal values for balancing of character. If I know trouble is good, my conduct is quite different from what it would be if I considered it bad.

The flowers that blossom on earth are dependent on the sun without their knowing it. Is spirit of truth the truth that makes us free, our Sun? Truths which relate to God and to the Soul till made manifest in actual experience, must of necessity rest solely on the authority of the sanctified Sat Guru or the person who propounds them. His amiability, attainments, and skill in exposition are the credentials of his authority, without them the mind will not be drawn to him, and before whom we need wear no draperies, nor be anxious as to what we may get in return for what we give.

Man searching for the source of his wonder, man searching for his God finds the trouble is at the center, he lacks something beyond himself. There is something volcanic at the center, he feels it so often, a kind of restlessness, an uncertainity, as if he were living over a storm that might break any moment. He is also conscious of the presence and criticism of a part of him which as it were is not a part of him but a spectator sharing no experience but taking note of it and that is far more he then it is himself.

How to be near to this perennial source of our life, the Holy NAM whence everything issues forth is to learn to meditate, to imbibe delight through every pore of his being. The Divine sounds chime through us subtly ringing in our inner ears with the world's security. To listen to them is to found our life upon the Rock--the living Word and not upon the sands of time. The meditator is blithe and carefree, an effortless and gushing spring of the living waters of life. In the midst of death he is still listening to the voice of life, lifting him above the realms of mortality of time and space, he is consciously conscious of immortal life, the life with his God, the Self of his Self, and beyond the Self. He experiences this God-self in his self. "The proof of the pudding is in the eating, not in the cook book". It is not in your Bible the cook book. Religion is this communion and union of the human spirit with the spirit of the universe; God.

NAM is not lawless in the sense of being below law--it is the purposive whole above it. It is beyond the level of growth, and losses are undiminished by its overflow. NAM in regard to the time--process is Vishnu, the Preserver, and Shiva-the destroyer, and Brahma-renewer in one. In the NAM all are related at once as different and simultaneous. NAM sires nature and ourselves. In NAM's presence no past is to foul the radiance of Eternity. It is altered or expunged it has no inherent power which could cloud forever the possibilities of a radiant future. Awareness is always awareness within its own capacity of content. Right living enlarges this capacity. NAM centered awareness is God awareness with no limitations to becloud it.

SECOND LESSON

Why the course of true love is never smooth, is if it ran smooth true love will never develop. Resistance is an essential factor in reaching the heights of passion. Good may be built out of even the situations that seem most hopelessly evil. There is a power at work in the world, through the good and evil, which will empower those who care to work with it, and will guide their lives who wholly give themselves to it, so that they will grow ever upward beyond their fondest dreams and realize the highest ends of life. Those who have anchored themselves to its fixity, will neither retreat, nor have any outside agency the power to hurt them. They will have no desperations, no final thwartings -: Sufferings - yes, hardships and toil and privations galore, - but these come as part of a splendid service. These are stimuli which help to generate the high elation of achievement, - The resistances which build up the capacities to enjoy - the joy of our Indwelling God.

Instead of attempting to smash the menace or to run away from it, or lying down under it, one ought to face it, and attempt to deal with it intelligently in the Divine sense. This is the energy of courage to act righteously and energy is turned toward constructive grappling with the stimulus, instead of blind destruction, evasion or acquiescence, whereby our inner worth is diminished and not developed. The worn out invalid, exhausted, and listless, is hardly able to respond efficiently to any stimulus whatever, unless renewed and recharged with the power of the conquering Paraclete within, - the Spirit of Truth, the Nam. When energy produces constructive results, raising the individual into larger awareness from within, and making the outside, the environment a better stimulus from without, the process is called progress or sublimation. This code of inner growth makes a man keep a stiff upper lip, and play the game of life triumphantly turning tears into laughter, and joy into greater joy. Maximum sense of achievement comes through conscious harmony with the Word, the producer of all ups and downs of life.

Bored men and women do almost nothing to overcome the world of ups and downs; to escape or forget, they will drink, drug themselves, prostitute their bodies and sell their souls, or take up mad causes, organize absurd crusades, fling themselves into lost hopes and crazy ventures, they will torment themselves and torture other people to escape the misery of being bored. Boredom is born of nonfulfillment of what is natural in you and your failure to spiritualize the natural. Discover a cure for boredom, and you end more misery and tragedy, than all the doctors and priests put together. In working with God and drawing nourishment through his Nam in a spiritual adventure, we forget our littleness of ego-centered life and find His larger life and Self and His greatness grow upon us. Joy of the Lord that He experiences in His world becomes our joy. - Yes the joy of struggle, delight of battle with ones own peers or persecutors. No heartless fate can ruin our lives if we can grow thru it ever upward. Ignore not the creative possibilities of conflict, for us there is no peace except within this process.

Excruciatingly painful at the time, conflict can force a reorganization of the personality, which will release splendid new ways of functioning. It is a castigator of flatulence and superficiality in human life. Drink deep the Nam nectar for the delight of battle with mortality. Unless a person gives his inner consent to the justice of the solution of a conflict, he is not apt to live up to the arrangement forced on to him. Force fails to win the inward conviction. Desire to be well thought of is one of the most overwhelmingly powerful of social motives. The desire to carry out one's own purposes divinely, rather than the purposes of another, creates and fosters a desire for liberty. Expanding personalities inevitably collide in this little world, unless we grow cosmically, working with cosmic means to realize cosmic ends. Things are not bound

to get better, but most be made better by making ourselves better. Places and persons get graces from us. Nonresistance is the basis of all true and lovely human relationships. Internal soul strength must be consciously exercised to make it ever stronger. The tendency to put oneself in the place and position of others is a foundation of equality, reciprocity, justice and democracy. The self must be interpreted always in terms of others, and others in the terms of the Self-Divine. There is no record of a man making a low score in neglecting his inner growth, and achieving a great and deep sense of peace and joy within, and call his life a success.

Trust justice means a recognition or differences. Differences in treatment should be based upon corresponding differences in people's capacities. Recognition of inequalities in mental and moral abilities is necessary. Men are not relatively equal in nature. No nurture can make up for the differences.

Sense of injustice destroys all personal domestic and social co-operation. Fraud once discovered destroys the vital basis of further co-operation. Only with righteousness alone we can advance with great strides, and combine qualities of most use to most people. How can we release, stimulate and reinforce, each others functioning, so that all of us together shall be living a far richer, fuller and nobler life, than we could any of us live separately? Must it not first begin with each of us? Nam centered man takes the long-term view in place of the short view of immediate advantage. He alone is a man of vision, he sees things separately, and in their togetherness simultaneously, so his zest of service is contagious. Every man has to choose: - an inward war and misery of integration and creative functioning, Part of a drunkard who is trying to give up drinking, cries out for the alcohol. Part of him aspires to be free from the drug and rebuild a better life, or more often, part of him yields and then the other part rises up the morning after to call him traitor, he is torn by mental conflict. How to make him win and be one-minded? The failure complex develops whenever an individual falls persistently below his picture of what he would like to be, or ought to be. He struggles to knit together the strands of a divided life, but fails again and again.

When different parts of the same personality seek to function in ways which are inconsistent with each other, thus generating emotional energy, which becomes destructive and disruptive, we have a house divided which will fall. "For the good which I would I do not, but the evil which I would not that I practice - Oh wretched man that I am! Who shall deliver me out of the body of this death?" (Paul) High clean words and low soiled actions!

There are tricks and devices of the spirit by which men preserve their souls in peace, but how futile are the words of a moral optimist, a mockery to a neurotic pessimist. It is like telling a person who feels despair that if he makes the grimaces of happiness he willbe happy. Human nature simply cracks under the strain when we are driven to the wall in a great modern city and so deafened by its tumult, and so drunken upon shameless sex and deadly liquor, and so scoriated in our nerves, by the gregarious confusion. Only thing that can really help us, is getting down to the granite rock-bed of the Holy Nam, where soul is stripped of all its earthly vestures and made stark and bare, in the presence of God. For the human mind and its ills, there is no cure only palliatives, except one that the mind be made whole - Only meditation on the living Word the God imminent helps us to attain to peace in the midst of anarchy all around, solitude in the midst of the multitudes. Even in the midst of our vulgar civilization we ascend into our own soul, and we alive with the Word of God - the Nam Divine, that can create and destroy without violence. We tap a reservoir of unfathomable power, from which a mysterious life magnetism can pour through our whole being.

Returning to our roots, in what we call the state of stillness, where we draw evermore sap of life into our being. Nam's quintessential life energy is at once ethicospiritual and material and possesses all of God's incarnate Being in it and His consciousness. It casts out grief, fear, covetousness, envy, malice, anger, and lust, and completely defies them, and we enjoy life with a stalwart gusto and all the joy which is in life itself. On our world burdened and life weary brow sit all the mental tragedies. Without Nam, human life remains "mirthless, unadorned and unperfumed". It is the source of all the master currents of world's nature. They all rise up from it and sustain and nourish our beings. Art of retaining our identity by losing it is fully learned by being anchored in it. It keeps our inmost being in a conquering mood of tension between opposites. We are creating for ourselves a continuity of inner and secret happiness in defiance of the world and superiority over it. Here we are alone in the core of our souls with our maker. Here every conscious self possesses a central core, a unifying power, an integral entity, and can never lose the feeling of such an identity implying a constant renewal of our total being.

This central power - The Holy Nam is not only the mind, the psyche, the self, the ego, it is also their driving power, the energy, the will, the moral and magnetic neucleus of our personality. In it we possess a centralising, unifying Self which is the driving force of all we think, or do, or feel or say. Must we drift along through our disordered days, as if there were no living fountain of Divine graces within us, welling up from the center, and able to integrate our whole being and grant us wholeness? Are we alone with the universe and alone against the universe?

Our conscious self, our ego forced to be diffused, formless, loose, amorphous, helpless, in the presence of the moods of others, and itself moody, servile before the opinions of the crowd, invaded and overwhelmed: Who would give us freedom from them and victory over them? In the Nam the mind is focussed upon the mind, the Self upon the self, the Life upon the life, it is done for us and not by us. In it we are surrounded by staggering immensities, and by things that are so miraculously lovely that they dissolve in us all that is mephitic, effete and atrocious and deify our whole being. Those who pretend they can face all the ups and downs of life, by themselves alone and not crack under their impact, are either lying to others or to themselves! No man not even the noblest saint, can face the horrors of what can happen, has happened and is happening to human beings in this world, alone by his own powers. This is the nature of our life upon earth that we can only live by foregetting the intolerable, but can we escape it? Only when the soul is alone, can the magic of the mighty Nam flow through it. It needs silence for the murmur of its forward marching forces, to grow audible to us. Silence is necessary for the mystery of its cosmic procession to make itself felt. And this silence can be attained in the maddest hurly-burly of the most crowded city.

THIRD LESSON

We need the Word of God to break up the sluggishness, the weariness , the inertia of the moments, in our life that are our very own. We need it to kill boredom, to dispel lethargy, to overcome the sense of futility, to give us actual quick-quivers, life-pulsation, life thrust of the self, as it wrestles with the world - the not-self. The sickening pressure of the everlasting duality in things, this good and this evil, this happiness, and this unhappiness, melts away as we meditate and are transported into their source: - The Nam and taste its essence and know it is good. The mystic's mistake is that they make their feelings the basis of their experience, they are not transported above them. We would be in a sorry plight were we dependent upon the wayward unaccountable chances of mystical illumination and not on the Rock of the Nam.

Fatal paralysis has stolen upon the western man, whose life beneath the pressure of modern industry has lost the urge to meditate, and be alone with his God. He is poisoned by the decomposition of dogmas and their drfiting life - husks from which the spirit has fled. Historic Jesus found it necessary to withdraw into absolute solitude before he could attain his full realization through the link of the Nam between the son of Father man, and the Father of men. One of the reasons why he does not attain to the fullness of life in God is a reason of ghastly simplicity - he does not desire it, he desires desperately certain external forms of pleasure, he desires powers, glory, money, health, reputation, but not true and enduring happiness. The miserable emptiness of joyless and banal existence is manifest in the expression of man's countenance, yes, on the face of a successful, well-to-do man. Escape from what and into what? Escape from ourselves, and into the whirlpool of the crowd.

Soul is like an unfolding flower to be given rich earth, sunshine and water, to be protected against weeds, pests and frosts and to be allowed to develop normally its potential powers and beauties.

A real life is to be lived from the depths of a person's individual soul. Nothing can be more cruel than a person's own mind, to torment with him its evil phantoms. Against these phantoms, against their goblenish cruelty of the auto-sadistic demon in his own mind, the only defense is not the forgetting, or escaping but transformation of his entire sub-conscious, and unconscious nature and character. If the individual's mind has its own self tormenting demon it also hath its own pool of Lethe, deep and healing in its own fathomless oblivion, but oblivion is not the cure, it is only a palliative, memories of bitter dregs, the sour rind, the poisonous pricks, the mephetic fumes, the harsh hurting accompaniments, do not fall away and are not lost in retrospect, but have to be transmuted, assimilated, eliminated, cauterized and burnt by the fires of the Word of God, the whole being of man is transformed by the fast pervading leaven of the Holy Nam.

"Expectancy Mood" of nature, the throbbing pulse of the cosmos, the rhythmic flow of its intent, cannot be experienced without silence, and being anchored in the Nam. This hushed and muted inbreathing, this tense expectancy the "waiting mood" needs to be exercised and practiced diligently. Listening in silence to the song of life in the universe, and within man must be cultivated. Mind must turn upon its own axis in its own unique orbit. We turn not from the hurts and harassments of life to God but we bring God in our hurts and harassments, so we may grow through them into more Godlike statures of our souls. A religion that offers hopeful or pessimistic opinions about the general scope of things, without dealing directly and intimately with the pricks and stings, and bites, the solaces and anodynes of our daily experiences, is not worthy of its great name, it better abdicate. All the seekers of life's fullness have to draw their nourishment from the same fountain-head, from the solitary communion

of their own Godhead, feeling their way upward amid the smarting blows, and the thrilling caresses of intimate personal experience.

There must be some sort of fatal insanity in human character that drives us to hug to ourselves the very things that kill our joys, the very thoughts that murder our peace, the very strivings and competing, that poison the well of our life. We ache for freedom and yet hug our chains. Our mind's machinery must be dedicated to the capture, reception and storing up of the heart-quickening soul-warming energies of the Nam reservoir, all that we need is the desire in our whole being for a divine and triumphant life steadily directed towards this ocean of bliss. Life must be daily renewed from this central fount, if we are to remain in full possession of ourselves. Self-possessed we can turn hell into heaven. We are dealing with an unfathomable universe on the brink of which we stand, while our souls grapple with the unknown to bring it within the realm of our knowledge. Only in soul's complete isolation, stripped of all its antennae of external contact, it is still in itself, and listens to the sounds, that shine and give peace to our minds. Escape from the pressures of the not-self several times daily is a strengthening, a realization, a consummation, and a triumph over all that oppresses us. Meditate until an uplifting and rhythmical harmony, lulling our senses, liberating our minds and quickening our hearts, flows like a river, bathing us deeply in the cool bath of primordial bliss, and we feel ourselves able to return to the troubling arena of humanity with an inviolable and a sure and serene strength. We feel a marvelous divine power surging through us, in the depths of our being, a divine sensation of sure animation, then the devilish worries, that drain the living udders of the soul like snakes at the teats of buffalos, disappear.

There are many degrees, measures, graduations, and levels of meditative realizations. As we fling all thought of personal happiness to the wind, in our passionate love of justice and righteousness, we shall at times drop under some tremendous disappointment or under some spiritual shock, which growing life must bring to us in order to grow in and through us.

Our eternal striving and clutching goes through a terrific strain, then on such desolute and soul-searing circumstances, we wholeheartedly turn to the Nam, and find its river is flowing upon us in a brimming flood. Here we contemplate the mad melee from the vantage ground of interior spiritual detachment, lifted above by the Nam, and see things as God sees them, as they are always whole, undivided and never isolated.

Occasions arise when the mind hesitates, and fluctuates at some cross-roads of some purely contemplative thought or memories and inclinations of our past and we are unable to end its attractions and repulsions with their alternating spasms of misery and exultation, call upon the God in the Guru to help you smash it, and instead of turning upon it with angry wholesale negation, this is our mistake. There is no way of really freeing ourselves from these old reactions and opinions, grown so stale, so sterile, so sapless, except by appropriating to ourselves all the transforming powers of the Holy Nam to give them a new connotation, a fresh and fruitful divine meaning. A crowd poisoned personality needs a startling jolt, and awakening and not a mere religious conversion Billy Graham type.

We become aware as we listen to the Word of God of a lovely calm and airy sea of light with rocking undulating waves, and luminous and shimmering atmosphere, as we become absorbed in the Nam - Dhunn - the reverberations of the song of life the "peace that passeth understanding" is here. This luminous serenity is worth all the concentration we have given to the whole quest. In this calm of mind, in this

hushed, tremulous diffused quietude we become conscious of the Highway, and the by-ways which lead upward towards God and eternal life, and downward to the ever-revolving life of birth and death, and certain volatile essences float toward us to transfigure and transform our natures and character - giving us intimations of immortality ahead of us. These forces function above the slippery corredors of time, and in and through time and space.

Neither in the outward of external machinery, nor in the inward of metaphysical speculation, is the happiness of the individual to be found, but only in the Nam - this fountain-head. Here everything is Holy and whole. Every self in the world is at bay, if we can acquire the art of letting go our being to get anchored in the Nam, we shall find a peace, nothing external or internal could disturb. Our human irritations, our human jealousies drop off, and we think divinely and magnificently of our enemies and events. We draw down into our selves that we may draw up into ourselves from the reservoir of His Word, saturated with this primordial chemistry of the Divine Silences, we can receive with genuine humility the conquering graces, to liquidate the pin-pricks to our hot, fussy, human vexations, which the crowded commerce of life thrusts upon us. It is better to philosophise for yourself, and bitter to be psycho-analysed by another. Is slavery less humiliating than ignorance?

We must steer our own life, and deal with our own neurotic weaknesses, as mere local and transitory, soon to vanish. A fashion of current thought with its humorous chat about 'complexes' has assumed such preposterous authority, as to parade itself the last word of intellectual enlightenment. When it comes to question of nerves, we need a philosophy of our own, far more than we need the psychiatrist who can never grant us the calm, detached divine serenity of spirit. Brooding moods can only be shaken off if we could be catapulted out of duality as a leaping fish shakes off the muddy sediment of the river. We must experience all the bites and stings, hisses and the kisses, kicks and caresses, the bitters and the sweets, and paradisiac torments of our actual experiences and grow inwardly stronger.

We rush here and there among outward things, pushing, carrying, dragging, tieing this knot, unloosening that knot, rolling stones uphill like Sisyphus only to see them roll down again. We put the blame upon this person and that person, we sulk, we scold, we denounce, we burst into paroxysms of wild self-pity. Was I not born to be happy? When a certain largenss of the atmosphere, obliterating the transitory, and ephemeral flows around us, and lifts us up and out and away upon its full-brimmed tide, we are being dissociated from the five senses - a region of twilight where there is neither dawn nor dusk, neither the outer and/nor the inner is entered into - we call it Sahaja.

Here the clanging brazen gates of senses separate us no more from the calm, cool, restorative wells of life. The harsh outlines recede, the crude colors withdraw, the raucous noises die down, and out of the vaporous grey an indescribable luminousness - not light as it were - the spirit of light, like the blueness of fathoms of deep water floods our exhausted world. No screen between the ego and the Atma, the Christ within and the ego from without is left - no barriers between them "I and my father are both one" is realized.

Sahaja state is not only the mother of healing thoughts, it is the grand releaser from the prison of mind and body, the great liberator of the ego from the pressure of the entire not-self the Maya. In Sahaja, souls are separated that the world has joined to it, it unites those that the world has separated. When we are in contact with a man or an animal, or even with a plant, a certain living consciousness in this fellow creature separates us from the power behind the cosmos. But in the case of Sahaja we are

instantaneously aware of this power, the screen between it and ourselves is a much thinner one, and no animal-soul or vegetation-soul divides us from the Divine Presence. The soul that has made a habit of interior meditation can withdraw even in the presence of those it cares for most, into its secret communion with the Living Word, and instead of this withdrawal weakening its feelings for the beloved one and dearest to us, it increases it. Our link with the souls we care for is not loosened but tightened, not lessened but enlarged. It is a strange madness to lay the Life-stress upon anything less significant, less mysterious than Life itself and its Lord. The eternal culminates at every moment. Nam centered men are islands of infinity in the rushing sea of time.

111

LESSON IV

For the moral life we must look within, moral experience is grounded in a subjective moral nature. With every moral act is associated a feeling of self-approbation or self-condemnation. For duty done it bestows its approval in the form of an inward peace, while for duty neglected it punishes with a sense of guilt. Regret, remorse, shame, these three hell-hounds,ever dog man's step, and bay at his heels, and consciousness of guilt is a perennial sense of torment.

Why do the heart and thought cry out for the Living God and fellowship with Him? Whence comes this constant longing, this intense yearning for the Infinite? There is in the soul a chord, which thrills in tune to the strains of the harp. So there are in man spiritual susceptibilities, which answer and thrill to the strains of the NAM. Like the one who, inland from the coast, puts the sea shell to his ear and hears the roar of the ocean, from which it was taken, so in the deepest recesses of the heart, the eternal Word is heard through the ears of the mind. The yearning and longing are overtures from God. No heart is purified without His Word and no heart is good without Him. If the spirit were not covered by the rust of mind and matter, it will ascend to God like s sky-rocket. Man turns to God as the flower turns to the sun because God is the source of his life. As man's social instinct craves intercourse of his fellows, so his spiritual nature craves fellowship with the All Father. Some not possessing the knowledge of the NAM and meditative science have erected nature or humanity into a Divinity. We cannot commit our ways to one whom we know not and of whose character we are ignorant--Word, the NAM alone, reveals the Divine within us.

There is a vast army of men and women faddists of all imaginable and unimaginable hues who make their living out of looking after other people. They have little interest in making money, they seem lost when divorced from some cause, not content with their own contentment! What they do must be evil or good, and so far as they do evil or good they are human and will lack the serenity of mind and an inward joy that attend a life made whole and Holy by the NAM - a life of intimate participation in the Life of God, and His life in the world, intimate with it in strife and in peace. The most strenuous God-believers confess that it is only a belief with them, that they know nothing on the subject. Give God geographical limitations and you destroy the Infinite existence. The shocking absurdity of Christendom consists in affirming the philisophical and scientific impossibility that the Infinite once had a local special finite expression. Word is peculiar to no people, to no period, to no religion, to no sect of believers, to no epoch or era in human history. Is Christ the name of a historical personage alone or the Holy name for the pure presence of the Word, the logos, the spirit of truth the light of the universe?

Animals accept what nature provides, be it good or bad, and abide by the law, but man undertakes to work out his own adjustment to life and its conditions. If these do not suit him, he endeavors to choose the favorable factors and to eliminate the unfavorable ones, and when the discarded elements are not dealt with and assimilated, but are merely repressed, the conscious adaptation will be threatened by their inherent energy. Yet, just because the discarded values have been pushed into the unconscious, the individual may be completely unaware of His difficulty. Though they know their distress is psychological, they experience it in their bodies. Anxiety can disappear from the conscious mind and reappear disguised, as for example, a paralyzed arm.

Inner division and conflict tears one down, every attempt at activity requires a herculean effort that has a nightmarish quality as in that uncommon dream in which one is unable to move because one's feet are too heavy to be raised, or so light that they can get no grip on the ground, a conflict of this kind can produce an almost complete paralysis of life. Any quietism that is repressed into the unconscious will not cease to exist, instead it will activate a relevent archetype causing disturbance. Each

of the opposing tendencies is dynamic and will not brook complete denial or repression. Self-mutilation is not a satisfactory solution of the problem of the opposites within oneself nor their denial, nor the pitching of one against the other. Wholeness is the aim, all the members must find some place within the individual's life and these differences and incompatibles must be overcome through the integration and transformation by the Word of God--the HOLY NAM within, rather than through suppression. NAM-integrated parts-of-mind hold together and never fall apart at any strain. Only the truth, the Word which is genuinely one's own can cure the sickness that afflicts the soul. The bearing and dignity of an integrated person is inspiring when he is gripped by the Grace of His Indwelling God. The image of his God will shine in his image, and nothing can locate this image in the past of his soul except the mind of his God, which holds the past before him. Sun force lifts and carries the ocean's strength to the mountain tops, so does the NAM-sun carry the soul into the supper heights of heavenly bliss, granting the individual a liberation from all terrene concerns. "All that is not one must ever suffer with the wound of absence"

Every fact is so connected with every other, that its overcoming leads to still larger life of greater facts. The human soul is like the roots of a plant, which reaches down into the soil of ups and downs and selects from them both the substances which are to be converted into trunk and stem and leaf and bloom and fruit and fragrance. Like the lily's roots select from the black muck in which they find themselves, fragrance and the whiteness of purity, even so the soul must dip into human experience, through defeats and victories, and draw from them strength and stamins of character, which makes its life Godlike. It is not our catastrophes that ruins us, but what we do with our catastrophes, convert all the raw materials which the pairs of opposites offer into peace, power, and spiritual fullness of life Divine.

Much reading with little doing develops a life of false valuations. All events, great or small, must be reacted upon by us righteously, wholesomely, constructively, and divinely for our growth. Our possessions can possess us or we can possess them. They will build us up or tear us down, disfigure or beautify us, demoralize or spiritualize us. The choice is ours to make. Each day of spiritual living is a day of victory, a day of upliftment, a day of giving all and receiving the yet more from the all, such a one knows no better or worse, for him it is always the best which his God brings. Big men, in high places, have actually died, like Woodrow Wilson, from disappointment and exasperation, because of the reluctance with which their ideas were accepted, or the bitterness with which they were opposed. If we are not poised we are poisoned. Where there is poise offence is neither given nor taken. The poised look with serenity at the pattern that comes through the loom of life, from the hand of the weaver they listen not to the multitudes, but to the authoritative voice of their own souls.

All laws based on truth are intimately related to one another, and transgressions become retroactive on all planes, moral, spiritual, intellectual and physical. Evidence is evidence, facts are facts, and truth is truth, wherever found. These cannot be wiped out by contumely or contempt. The joy of devotion to God-the one Indwelling Lord, the joy of loving Him so much as to feel entirely loyal and true cannot be known except to the pious on the Path of Truth and Love, the virtue of this plant of Truth and constancy reared in the heart, spreads through its branches into each part of life in ever-springing virtues that are constantly blossoming and bearing the fruits of every happiness and blessing. Instead of accepting salvation it is better to deserve it, do refuse to be a mental and moral mendicant.

IV

It is impossible for anyone who harbours a sour and vindictive disposition, not to be sick. Some people must get well from the bottom up and others from the top down, and no one can stay well, until top and the bottom are joined in a single whole. The test of the best qualities of mankind is how they bear their suffering. The true knower of God rejoices in the severest trials, because only in them can he manifest Divine loftiness. Highest possibilities of human life and destiny organizing victory out of defeat is revealed in him. Those whose minds get standardized cannot meet change and change for the better. Mind must be kept open and fluid for mental drainage. Variation is newness, uniqueness, distictiveness, yet mutuality. Fitness of life and fitness for life must match naturally. Larvae of bees fed royal jelly become queens, canaries fed on sweet red peppers, become red in color, and NAM-fed man is federated into an indivisible union of himself with his Indwelling God - made one with "the conquering Paroclete."

If you take a single mental case and submit it in turn to twenty different psycho-analysts for individual study, and then compare their reports, the entire structure of their science will collapse, and the same is true of the priest-craft, and philosophers' disporting in glamorous metaphysical moonshine. Philosophy is but a child's hobby-horse, on which men rock themselves to and fro without advancing. Seek life itself and its Lord, which exists in its own rights and for its own sake, an inner life, an inner Lord of Life, which no outer bread alone can satisfy. There is a great lack of the lifting up of the soul in quest waiting upon God.

Blossoms fall, but to find in fruitage both their distinction and their meaning. Bulbs rot, that lilies may bloom. The oak becomes at once the death and glory of the scorn; man born of the Word of God dies to the life of mortality and finds himself and his life in his God, and God in Him - enjoying life everlasting. Meditation is not the self-forgetfulness in the self, but the realization of the fullness of life in God's self. Each morning my gallant heart quickened by meditation rallies itself and shouts hurrah for the hero in me today - this time we will go over the wall and into the enemy's very stronghold. By improving ourselves, we increase the value of all contiguous property. Every addition to inner and human greatness endows man with a more distinguished name. One wearies of everything, even of the sublime, unless grown and made nobler and renewed through relationship. Only in darkness the light of the heart shines bright, as well-watered sub-soils need little momentuous things go by destiny, go their appointed path like stars in the Milky Way. To confine little knowledge or science within such limits as "sense-perceptions", "mental picturing", or "experimental verifications", admits of no rational justification. Sense-perception is not all perception. To ask that spiritual truth be verified by a sensible experimental proof is to ask what is self-contradictory - namely, that such truth should be both what it is, and what it is not, both spiritual and physical. Mind has its limits too - unless integrated and made whole cannot have the full vision of Life and its Lord! "Whose Kingdom is where time and space are not." Why remain helpless straws upon the ocean of the mind?

IV

LESSON V

Suggestibility unchecked may reach a degree of intensity in which reason is helpless, and will absolutely without effect. Self-suggestion blocks the efforts of reason to go afield for the material of new interest. Superficial knowledge and a persistence of emotional supremacy over reason is a basis of suggestibility. In suggestibility the mind is influenced by feeling, even in the face of the protests of reason, but too frequently the reason is not there to protest. Most suggestions come from influences appealing to the imagination. The less one really knows, the more he will imagine. If a man does a thing unconsciously, it costs him no trouble, but if he tries to do it by taking trouble, he fails. Only that which is innate and natural is genuine, and will hold water. Imagination cannot make fools wise, but it makes them content, and so triumphs over reason, which can only make its friends miserable. Every slip, every pang of pain will show you, where you are to set to work and what you have to remove out of your heart, your character, in order to bring it nearer to the likeness of the Divine.

When you are growing patient and calm, when your peculiarities, tempers, and irritabilities are passing away from you and the more powerful lusts, anger, greed, gregariousness and ego-centeredness and prejudices cease to dominate and enslave you, then you are drawing nearer to the Eternal Heart, and you are not far from that selfless-love (Prem.), the Love from above, the possession of which is Peace and Immortality. When all selfishness has ceased, suffering cannot be, and whatever happens to you, you inwardly know it is for your highest good, the resentment and rebellion are gone for good, and you rejoice in His will - you are free.

The more one learns without God, and out of God, the more he enlarges with the circle of his investigations, the more his doubts and torments multiply. Truth is not only under the sun, it is above, it is in God, without whom man knows nothing, neither earth, nor heaven, nor present, nor future, nor men, not even his own heart. There is always some trace of sadness in man's soul, so many things are obscure and unknown in his intelligence. Adversity leaves him somewhat chilled, and somewhat hardened to affection, he wants to change his inner air that weighs upon him like a palpable burden, and he's unable to do so by his own efforts alone, he is often stunned by the greatness of his despair, fullness of anguish, and the dread certainty of the worst. Is there no shelter for him in a destructive storm? If man be in any sense an independent creature, his own master, who can go his own way, God has lost control of His world. Man need not regard himself as insignificant, because the universe is vast, he is free to choose to go up or go under, without freedom there can be no true morality. All external falls are of vast practical importance to him, and they carry immensities of meaning for his internal growth. Let him seek a new nature through sacramental regeneration by the sanctifying powers of the NAM. The Jews and the Churchians are concerned with security from the impending wrath of their vindictive God, and want to know what they must do to be saved. Sant-mat or Spiritual science will save religion, but destroy the hegemony of the church with its vast vested interests. Institutional Christianity will be replaced by an inner realization of our own Godhead.

Our thinking is far more at the mercy of our emotions than we care to allow for. Poisoning of the system with emotional conflict, mental defect with an inferiority sense, sciatic or other forms of pain, with a hysterical trend, a vitamin deficiency, with self-pity, an allergic condition such as asthma with an active anxiety neurosis coexist. The inner and outer aspects of the whole of a human being have to be understood first in their differences and then in their togetherness, and systhesis, and achievement of immortality. Synthesis of Psychologies can only be worked out on the basis of some more fundamental account of human personality, then psychology by itself can supply. Psychology should not be the concern or monopoly of any one

profession. The medical profession has no historical claim to a monopoly of analysis. No one should practice analysis, who is himself not synthesized. Health is intimately bound up with the patient's way of life, character disappointments and satisfactions, and all that life means or fails to mean for him.

A human being is a "whole" and the various aspects of his life-physical, intellectual, social, ethical and spiritual are not aspects of that one undivided whole. This concept of totality is of the greatest importance for the study of human nature. A disturbance at any one point will ramify until it affects every other point in the whole of his personal life. A profound understanding of the working of the human mind is needed to help people to achieve the enlightened courageous, effortful attitude to the difficulties of life, which will lift them out of the tendency to fall into illness, and bring them into a condition where problems stimulate them rather than depress. Courage and confidence cannot be pumped into folk. They do not know how things are connected, and so push the painful things into the half-conscious, mental background, not seeing that this is what upsets them.

Pent-up anxiety spills over into the body to upset it. Presence in the home of persons or relatives, who do not fit in too well can cause conflict. Disappointments of ambitions, the frustration of early hopes, the undermining sense of failure, loss of interest, and initiative, aim and purpose, and in the end, loss of the sense of positive significance in living, will bring a steady lowering of vitality and vague illness. Human beings in their manifold activities, even in their "religions", life cannot be understood unless we know what goes on behind the scenes of consciousness. Life can only be known from the inside, studying a man's basic emotional organization, the conscious, and still more unconscious motives, desires, feeling - attitudes and conflicts which determine his reactions to events and people. This gives us an insight into his character, nature and disposition. Foundations of character are not only laid in early childhood, but manifested too. How to get beneath the surface of the life of your loved ones and know them truly from inside out is an achievement.

Neurosis is born of "false feeling", or disturbed reaction to events, persons, or situations, it is made up of a system of false or abnormal emotional attitudes and compulsive behavior patterns, present in one's character. Neurosis is largely a matter of the mind being torn asunder by the conflicting tendencies, an unremitting inward struggle. What is the use of telling a neurotic to do things when his inability to do them is itself part of his trouble? The fight to master emotional difficulties can at best lead to their repression. They are thrust out of consciousness, and by being buried in the unconsciousness, they are actually preserved. Constant expenditure of effort internally is required to keep them repressed with the result that the personality is always tense and strained, lacking in freedom of self-expression and spontaneity, and is short of energy for external activities.

Neurosis involves a retreat from real living. The real answer to neurosis is the determination not to beat it, but to understand it, not to fight down fears, resentments and so on, but to probe their inner meaning, and set going a re-adjustment of personality. It is a popular fallacy, that one can do what one likes with one's own mind, that if one is depressed, one can just will it away, etc. Depressions, anxiety states, irrational hates and so on, can be banished only temporarily by the resolute conscious effort to banish them and the effort is an unconstructive waste of time and energy. The neurotic cannot keep face to face with life. All of us have a breaking point somewhere at which our strength for dealing with life beings to fail, unless we learn to meditate and draw strength from the HOLY NAM. The illumined mind is like a cork that may be pushed under the water, but always comes up again and cannot be kept down.

V

Psychic disorders are due to disturbance in our own being, to our incapacity to accept the ups and downs of life equally and with perfect impartiality. In the case of an organism, it is only possible to understand the nature and functioning of the whole, whereas in a mechanism, a part can be taken out and studied in isolation from the whole. A diseased organ is simply a clue to the larger fact of a malfunctioning total organism. A person is a self-conscious being. If he were not self-conscious, he would not be a person. We must not only know objects, but know that we know them. We must be aware not only of our world, but also of the fact of our being related to our world. Not merely the objects of our knowledge, but the relationships between us and them must enter into our awareness. We become aware of ourselves, that is self-consciousness in the experience of become aware of a relationship between us, and the object of our knowledge. The self-consciousness implies the other two characteristics, objectivity and mutuality.

We cannot realize our nature as personal except in relationship with other persons. We only function as persons, are only actively personal in the mutuality of a personal relationship. It is the inescapable and ineradicable urge to become and fulfil oneself as a person. Integration within ourselves and personal relationship with other people proceed Pari Poseu. One's own personality is not evacuated but fulfilled, it is the fusion of heart and head, it is the first step to participate in the completeness of Life. Psychic wholeness and integration comes by the uniting of both sides of the Psychic life which flows from the HOLY NAM - the WORD-Incarnate In All. True selfhood and lasting inner peace are only in wholeness.

If we are secure and stable within us, we have a high degree of resistance to environmental insecurity in adult life. We are really trying to get rid of something out of our own character, not by the only realistic method of undergoing a change in ourselves, but by the unrealistic and morally cowardly method of pushing it out into someone else. It does not exist in us, only in them.

Sant Mat or spiritual science is not an amalgam of ideas, fancies, speculations fortuitously and ingenuously pieced together, or scraps picked up here and there. It is derived from the NAM, and is capable of proving itself through eons of time and eternity, it is not inductive or deductive, its center is the WORD within all. Religion based upon experience and experimental test is not and never can be bound to the thought-forms of any age. It can press every worthy principle or conception into its service. Testimony is never proof, since at best it gives the knowledge of another's, which is not knowledge for the one receiving. Proof is realized by the individual consciousness only. This greatest of all sciences, in which all sciences find their fulfillment comes from India - from Sikh Sat Gurus'. There is no such thing as a great religion of occidental origin.