

THE MESSAGE OF THE SAINTS

Guides, Messengers and saints, the carriers of the Truth, have always been coming into this world. It does not matter what continent, country or community, what religion, era or age they are born into. They have the same message, the same Truth to deliver.

The presentation and approach to this Truth **appears** to vary with the different Messengers, Guides or Saints according to the times in which they live, the language they use, the people to whom the Truth is being given, with their environments, their upbringing, their backgrounds and also according to their mental dispositions. But the essence of this Divine Truth is the same and they share it with seekers of all eras.

There is only one Creator or Divine Power. This Power or Creator reflects or projects itself in its creation in the form of light and sound: the Melody, the Word, Shabd, Self-effulgent Reality or Truth.

We have to realise that there is something that governs this entire creation and that is the Law of Action & Reaction, of Cause and Effect.

There is only one Truth and therefore only one true Path, or Way, or Road, designed by the Creator. This Truth he has been placed by Him in every human body to facilitate our return to Him, to His Realm or Kingdom. This is what we, as seekers of this Divine Light, have to understand.

Whenever this light, which is within each one of us, gets lost in traditions, customs, ceremonies, rituals or dogmatic religions, a Guide, a Messenger, or Facilitator always appears on the horizon to rekindle the flame of Truth for the benefit of those suffering in the darkness of ignorance. They come to show us the way out of spiritual poverty, to show us the wealth that is hidden within us.

Through the Grace of my Guide and Mentor, this is my attempt to put before you, in a very simple manner, the Divine Message given by all the Guides, Messengers and Facilitators of all times. I sincerely hope that it will be of great help to those who are genuinely seeking the Ultimate, the One Truth that upholds and permeates this entire creation. I would like to stress that I speak from my own experience and understanding after experimenting in that beautiful laboratory hidden somewhere inside this human body.

It has been my observation – and it may be the same for you – that just about every person I have met (and believe me I have met and interacted with many, many people from all walks of life) considers himself/herself, as we all do, to be a follower of some religion or creed.

Really, there is no shortage of religions in the world. But whether or not we consider ourselves to be followers of some religion or another, that inner feeling of loneliness does not leave us.

You know very well that in spite of all the comforts, possessions and pleasures at our disposal in this world, Mankind does not seem to be happy. We are not content within ourselves. Nor do we derive lasting satisfaction from our worldly goods.

The reason for this lack of satisfaction is the natural desire for **something** within us to be united to its source. That **something** is a minute part of the Creator or Lord. It has been described as the soul or spirit, and by many other names. For as long as this “something” cannot merge or connect with its source, it cannot find true peace.

This true “something” is universal. The Truth of it is the same for each person, the same for this entire creation. Therefore it is important first of all for us to understand **the purpose of human life**.

It is clear that judging from their outer appearance all religions seem to be different. But, if we make the effort to go to the very roots of each religion, we will find the same Truth and the same Law.

As beings we come from the one Creator and therefore the “something” inside us is also the same. This God, this Creator, created all human beings before time began. It was only **after** we appeared on Earth that we became Hindus, Muslims, Christians or whatever. Prior to approximately 6 000 years ago there were no Hindus or Buddhists, no Christians prior to 2 000 years ago, no Muslims 1 400 years ago and no Sikhs more than 700 years ago. The margins between nations, casts, creeds and religions are **man-made**. In Truth, all human beings, whether from the north, south, east or west, have been created by the same Creator and are therefore equal.

The true purpose of human life is to attain God-realisation. This is why the Messengers, Saints and Guides keep coming back into this world in every age and country to show us the way to that Kingdom, as they have been doing since the beginning of creation.

As far as the Messengers, Guides, Teachers and Saints are concerned, devotion to the Creator is the only religion or true realisation. They emphasis that this Creator, or God, or Power is not confined to any particular community, cast or creed but belongs to the whole world. No one has a monopoly over Him. In fact He has a monopoly over us because He created us. That is why to realise Him should be the true aim of all religions.

The Guides tell us that our God, our Creator, cannot be found outside ourselves: not in the hills, forests, temples, mosques or churches. He is right here within, **inside us**. Thus He will never be realised through **external** rituals, rites or ceremonies. We don't have to wander about in far away places to find him. We have only to seek him within our own bodies, and we have to do it while fulfilling our worldly obligations or duties.

God's Guides, Messengers or Facilitators have the key. They alone know the secret of going within.

BONDAGE

Something hidden inside us is imperishable but we are not aware of it. We know nothing of it. We have not experienced it. On the other hand, the things of this world are all too obvious but perishable.

We work so hard to obtain these perishables. We chase after them night and day, in vain pursuit, all because we have become ignorant of our true Selves. We have become so lost and entangled in our own delusions and illusions that we have come to believe in them. We have come to believe in our illusions **so strongly** that they have become our reality. That is the root cause of our turmoil, confusion and restlessness. Yet it should be clear to us that everything we see with these mortal eyes shall have to be left behind when we die. We just have to understand that fact. And yet, that which we are going to leave behind and is only temporary appears to us to be so permanent. This illusion has become so enticing that we are unaware of and pay no attention to that one thing which is abiding and truly everlasting.

For instance, take this body that comes into the world with us. We cannot even take that with us when we die. Just look at how much trust we put in the things of this world. All our wealth, physical beauty and even our youth are impermanent. To be proud of these temporary things is indeed foolish and ultimately useless.

Every moment that goes by is taking us nearer and nearer to death and decay and yet many of us are not even aware of this situation. We do not give it a moment's thought. We have become bound to this body, to our things and to our families. It is in and through these temporary things that we seek permanent peace and happiness. Just think about it. How can that which is perishable bring permanent happiness?

It would be better for us to regard ourselves as mere tourists booked in to this hotel of the world for only a night or so and will check out one morning in the near future. Perhaps then we would not pin unrealistic hopes on the 'trinkets' of this world, which after all are like elusive shadows.

The fact is that this life, the now, is precious. This short spell of human life is priceless because we do not know when we will be here again in human form.

This human form is essential for us to be able to realise our Creator. It cannot be done in any other form. We would indeed be foolish to let such a rare opportunity of meeting our Lord to slip by when we could have obtained the Kingdom of Heaven in this very lifetime. **Now** is the moment to realise the Truth. Only **Now** can the "cash transaction" take place. It would be foolish in the extreme to put off making the deposit until a future date.

EXPERIENCE YOUR CREATOR NOW

What hope can we have of meeting our Creator after death if we have not experienced Him in this lifetime? If one cannot read or write now, during this lifetime, one is hardly likely to acquire the skills after death. In essence, the message of all the Saints of all times has been the same: we must feel an **immediate need** to have a direct experience of our Creator who is within us, This need is fulfilled by meditation, by the process of going within.

I want to impress upon you at this point in our Satsang that intellectual speculation, mental conviction or mental acrobatics are all useless. You are going to have to avail yourself of this opportunity, the now, with absolute faith and devotion if you are going to behold God, to have a direct experience of him in this lifetime. Our time on Earth is limited. Nobody knows for sure when death will overtake them. So we cannot waste this precious opportunity. Time waits for no one.

The teachings that come to us via the Enlightened Ones are in themselves simple, practical, and easy to follow. They are the same for everyone. In addition the Guides teach us to do our spiritual practice while discharging our worldly obligations and duties. No one has to leave home in search of the Truth because it lies within you, within this body. No one has to give up their work or livelihood, or withdraw their support from their families or dependants. To do this would merely further complicate life and we would become a burden on society.

All that I ask of you is that you follow the Path with love and true devotion **as directed**. Unless you become mentally or physically handicapped you are not to depend on others for your livelihood because avoiding one's responsibilities would certainly be a serious obstacle to spiritual practice.

Throughout recorded history, the Guides, Messengers and Saints have worked hard to earn their own living. They have never depended on others. In fact far from being a burden on others they have spent their very precious time and energy fostering the spiritual good of others. They have passed on this secret of all secrets, without fear or favour to all casts, creeds and religions.

I want to emphasise here and now that this teaching or message is not a new one. It is and always has been in existence. It is the only true religion, the same for all Mankind. No rituals or outer forms of worship are involved. There is no need to worship rivers or holy places, nor to fast or perform any type of austerities. This message of truth and reality is for all of us, entangled as we are in outward traditions, customs, ceremonies and rituals.

This Satsang is for all of us who are deeply desiring or searching for Truth, who wish to be connected with the true Name of the Creator. This true name of God, or the Word, cannot be expressed in writing, nor grasped by reading, nor rendered vocally. The Name and the possessor of the Name are one and the same.

After being given an experience of the Name, I discovered that praise of the possessor of this Name can be found in all the scriptures but the Name itself cannot be found.

That is because the holy books, the scriptures, can only describe it, or try to describe it.

What is this Name and how do we get to it? How can we experience it?

In the same way that we have to seek the assistance of an able teacher if we want to learn any worldly skill or knowledge, in spiritual matters we need the help of one who has himself experienced the Truth. It is only in the company of Realised persons and under their guidance that we too can “know” this knowledge.

THE NAME OF GOD

I am aware that we have all been hearing and maybe even reading a great deal about this subject: the Name of God. Naturally the question will arise: “What is the true Name of God that can give enlightenment and free us from the bondage of ignorance?”

Holy men, sages and ascetics have given so many, many names for the Creator in their attempts to describe and even praise Him. For instance, since he cannot be seen he has been described as Alakh and, because He is inaccessible, He has been described as Agam. Other names have also been given to Him in attempt to describe various of His divine qualities: Jehovah, Allah, Khyda, Murari, Rahim and Swami. So, now, which of these names can bring us true happiness, bliss or liberation?

Every religion has its own name for the one same Creator. The Christians call Him Jehovah or God. The Hindus call Him Ram or they chant the word OM and the Muslims call Him Allah. But which of all these names can give us salvation?

Look here! Mere repetition of words or, perhaps, simply deliberating on the meaning of a particular word, cannot bring an actual experience of the thing represented by the word. Such exercises are only intellectual speculation and merely result in endless discussions on the subject.

In this Satsang I am speaking in the English language which, like all other languages, has an alphabet – letters which are joined up to form words and the words joined into sentences so that ideas can be expressed. Alphabets enable us to accomplish our tasks in this world. It is through them that the scriptures are expounded.

But no matter what alphabet or language we are employing, in using it we are taking the first step in the quest for Truth. In fact, the practice of repeating or contemplating in any language a name of the One God has the benefit of concentrating our consciousness through tongue and mind. And, although this

form of worship can give us some measure of peace and happiness it has its limitations because the names are produced with the mouth. The sounds we produce in this way are merely noises made by moving the tongue and mouth into various positions in conjunction with varying amounts of pressure exerted by organs such as the lungs and the heart.

But the true Name is not fathomable. It is invisible. It is the Creator Himself. Therefore it cannot be read, written or spoken. It is correctly called “the knowledge of the beyond” because it is beyond all sensory knowledge. The true Name can only be realised by direct experience of the soul. It is a sound that emanates from Him. It is the sound divine which only the soul can hear. It is beyond the reaches of the mind and intellect therefore cannot be described in words yet it is within all of us.

And it cannot be heard without the help of one who knows the secret. This is the Name Universal. It is the sound reverberating within everyone and it is as old as creation itself. The Path to it is also within us. In every age, Messengers, Guides, Sages, Seers and Saints have come to preach about this Holy Name and Sound and how to get to it.

Research into this subject shows that in the time of the Upanishads (the most ancient scriptures of India) there was a tradition or custom of preaching the Name in a hidden form. For example, in the Rig Veda, generally regarded as the oldest of all the Vedas and the oldest scripture in the world, the Name is highly praised in a chapter called Vak Devi. In addition, the Maitri Upanishad refers to the Name as Shabd Brahman and describes what we have to do to listen to the various kinds of sound reverberating within our own bodies. The Maitri Upanishad also clearly says that we have to go beyond these sounds to reach the Secret Sound, the unspoken Name of God. The Nad Bindu Upanishad refers to the Name as the Music within.

Look into all the scriptures and you will find some reference to the Name or Sound of God. In the Jain Scriptures, for instance, the Name is described as the Divya Dhawani, which means Celestial Sound; in the Adi Purana there are many references to both the Name and the Sound; and the Chandogya Upanishad the celestial sound is described as emanating from the Sun (Divine Light) of Brahman. In the scriptures known as the Yog Sandhya we are told how to plug up our ears so that we can hear the Music within and thereby attain the state of bliss.

An Egyptian king by the name of Akhenaten is recorded as giving the same message but called the Word “Aten” and Zoroaster, the Persian Mystic, mentioned “Sarosh”, a term derived from the Sanskrit root “shra” meaning “listening”.

Greek philosophers too have mentioned this Name. Socrates said that he heard within himself a sound that transported him to a place of indescribable beauty. And it was Plato, I think, who called this sound “the music of the spheres”. The Greeks also called it the Logos which means the Word. And the Chinese Holy Books called it the “Tao”.

Then again, in the Gospel according to St. John, it clearly states “In the beginning was the Word, and the Word was with God and the Word was God.” This very same Word is the Lost Word of the Masonic Order. Of it, the Holy Koran of the Muslims says that God uttered the Word and the universe came into existence. Over the centuries, Muslim Guides, Messengers and Saints have described it as Kalam-I-Elahi (the Word of God) or Ism-I-Azan (the Supreme Name).

So, without a doubt, in times past this secret Name or Word was known to almost all religious groups, although it was not perhaps explained with any clarity.

It is this very sound vibration that sustains the entire creation. And it is this same sound vibration that permeated this human body. This Holy Sound is the link, the bridge that joins us to our Creator. We are the micro and this Word or Name is the macro. Listening to the Sound is the only method that will take you within. It is my personal experience that all other methods and systems remain in the realms of mental speculation.

And so I say that, after having found an experienced Guide, Teacher, Guru, Preceptor or Mentor, it is for every individual to go within and confirm this experience for themselves. This search may take a lifetime but it is truly worth every bit of the effort.

I know for certain that when you search with a truly intense and sincere hunger or thirst for this knowledge, nothing can stop you from receiving it – not caste, creed, colour, religion or nationality. Literate or illiterate, it makes no difference. None of these things matter. This experience is for all of mankind for all times. This Truth lies within each one of us but only those who are prepared to go within and experience a Oneness with the Creator will receive it.

Indeed there comes a time, a moment in our lives when religious dogmas, rites, rituals, ceremonies and other forms of outward worship fail to remove that feeling of emptiness. When these outer manifestations of religion lose their appeal the way opens for a new experience to come to us. Then, when somebody, some person, some entity, somehow, somewhere appears before us we are drawn automatically to them in a mysterious way, in a way that has no reason or logic and so we call it coincidence or accidental. But I know better now. For me such an event is no surprise. It is what it is, what it was meant to be and that is that.

It may be that you too have experienced a similar mysterious pull beyond your logic, reason or analysis. That too is how it happened for me.

One thing is certain. It is only through contact with the Name that I have been able to find complete ecstasy and absorption. When one experiences the bliss of God’s realm, all worldly things lose their appeal and attraction.

THE THREE BASIC STEPS OF MEDITATION

Three interrelated elements are necessary to reach that realm of bliss.

- 1) **Repetition** or Simran.
- 2) **Contemplation** or Dyhan.
- 3) **Listening** or Dhun.

These three constitute the process known as **meditation**.

The word Simran comes from Sanskrit. Among its many meanings are: recollection, memory or contemplation. The word Simran also implies a form of 'becoming', a state of oneness with the object of meditation. It has certain advantages and benefits and is an essential factor in spiritual practice.

In meditation we need to be able to direct our attention inwards so that we can engage in the process of **Listening** to the Sound or Vibration (Dhun). The reason we have problems doing so is that for the vast majority of our time our attention has been going outwards. In fact it has been going outwards for a long, long time. Our attention wanders outwards through our senses. Thus we need a technique for going within. Repetition or Simran is a technique that helps us do so.

Three important sense organs are responsible for dragging our attention outwards: the eyes, ears and mouth. Through the eyes we detect physical forms, shapes, colour and movement. All these factors are being recorded in our minds and stick there. Through the ears we are bombarded with an enormous amount of information, whether it is good bad makes no difference to the ears. Somehow we become entangled in this cacophony of sound. Through the mouth we communicate to others our thoughts, concepts and ideas concerning the world around us. These are the things that take possession of our minds and intellects.

The only way to extricate the mind is to engage it in Repetition or Simran. That is why Repetition is so important. But that Simran has to be of the Creator. Nothing else will do.

Putting it another way, we can say that by means of Repetition or Simran we can put the brakes on our powers of speech. By Dhyhan or Contemplation we are putting the brakes on our power of sight, and by Listening to the Unstruck Music are putting the brakes on the power of hearing.

MENTAL HABITS

The most common complaint of the would-be meditator is that as soon as we try to turn our attention inwards our mind immediately starts to recall all sorts of things in the form of ideas, concepts, impressions and experiences to do with our work and everyday lives. All these and many other impressions or images have become firmly imprinted on our memories and keep repeating themselves over and over again. These arising images can be a tremendous obstacle to meditation.

It is such an ingrained habit of the mind to jump from one thing to another that one Saint described its antics as being like a drunk stung by a thousand scorpions. The restless mind rides on the ripples of its own whims. Over lifetime after lifetime, the mind has developed the tendency or habit of falling into one trap after the other, of going from one attachment to the other, until it has become entangled like a trapped fish in a net of its own making.

This habit of the mind to recall memories involuntarily has somehow become so fixed in our subconscious that the images pop up under their own steam. These unbidden images are the weeds, so to speak, that prevent us from attaining our goal. They must be removed. Because it is only after removing them that we can catch sight of the Eternal Beauty.

SEEK A GENUINE PATH

Nowadays there are many, many do-it-yourself type of methods and techniques available on the market. Among them are various mechanical devices said to help with the practice of Repetition or Simran. One of these is the Mala or Rosary but the mere counting of beads cannot possibly lead to complete concentration or Contemplation if, while the fingers are moving, the mind is wandering about elsewhere. In Asia, Simran is commonly performed by placing special prayers written on parchment into drums and a prayer "said" by simply rotating the drum. In other countries Simran is performed by repeating prayers or mantras over and over again with the tongue. In every case it is assumed that happiness or wishes can be achieved by this mere mechanical performance even though the mind is focussed elsewhere.

Although these methods or techniques may have some side benefits, they are not complete in themselves and cannot possibly lead to a true, inner, spiritual experience.

In true meditation it is **the mind** itself that has to become the rosary beads, drum or tongue for us to **experience that our body is full of light**.

If what we need is a true spiritual experience in this lifetime, we have to practice a basic method of Repetition that will bring about true Contemplation on the Holy Vibration. And the Simran has to be performed at the correct point or centre in the body to achieve the necessary inner attention. It is a technique that makes it possible to still the mind. A true technique has the power to open the door within and remove or pierce the veil of ignorance.

Only an Experienced One can show you that technique. But he will do so only if your approach is humble and childlike and you are 'praying' or yearning to receive 'The Knowledge'. Only to those who are ready to receive, who deserve to receive, and are worthy of receiving it, is that precious Knowledge given.

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