

Sant Mat: The Teachings of the Masters

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What is our aim and what do we want in life? Let us examine our condition, and decide on our priorities.

We have been born into the human form. We are ensouled bodies, and our soul is of God - the very essence of God. God has created so many living creatures, but it is only in the human form that we can achieve the purpose of life: to know ourselves and to know God.

Unfortunately, we have forgotten that we are souls, and have become so attached to our physical body that we believe we are nothing but the body itself. God Himself is living in this body, but strange as it may seem, we neither see Him nor talk to Him. Although He is so close to us, there is duality. It is just like a husband and wife living in the same house but never talking to each other, never seeing each other's faces. If the soul and God are in the same body, how can they meet? What has caused this separation, this severance from our Source, which has caused us, in spite of transitory moments of happiness, such inner distress and isolation?

The answers to these questions are not readily found in books, however elevating and comprehensive they may be. The whole mystery of life and death can only be explained to us by an enlightened being who has resolved the mystery for himself. We may call him by any name: a Saint, a Prophet, a Guru, a Master, or a Guide. Such a one became self-realized by solving the mystery of life and death and attaining communion with the Almighty. He is in communion with the God Power which is lying dormant in all of us. He has lost his ego and has become one with God.

God Himself incarnates as man to help souls which have been separated from Him for countless ages and which are now pining and yearning for His communion, longing to become one with Him again. God works in the form of an awakened being to draw back to their eternal Home such souls who are tired of the earthly life. He must come in the human form, because just as light comes from light, the teacher of man is man.

Man is the pinnacle of God's creation; in no other form can the soul have communion with the Creator. It is said in the scriptures that God made man after His own image; he is next to God. The Muslim scriptures tell us that when man was made, God ordered the angels to pay obeisance to man. The human form is therefore considered to be higher than the angels, and if the angels want ultimate salvation, they are forced to take birth in the man-body. This is the reason why all saints and seers have stressed the importance, the uniqueness, of birth in the human form. Only in this form are we able to understand something of the glory of the Creator, to yearn to meet Him and to be able to merge back into Him. This is why we have been born as man: to go back to the source of all peace, light and bliss. This should be our only aim in life.

A man who has himself attained communion with the Almighty, a man who has been commissioned by God to act as the shepherd to His lost children, can explain these things to us in a direct, simple manner. We are souls living in this physical body - rather, enlivening it. One day we have to leave it. The body is just like a house we have been given for a limited period. But we must leave it. Our true identity is the soul which is animating the body, and which gives it consciousness. Along with the body we also have the mind which enables us to learn about our material condition and takes us into the realm of mental activity. So we consist of body, mind and

soul. To become aware of the higher consciousness within us, we have to separate the soul not only from the body but also from the mind. The soul of man has become smothered by worldly attachments and sensual pursuits. In spite of living in an age of so-called freedom where anything and everything is acceptable by society, we have not found the secret of inner happiness. The spirit in man is crying out for help all over this sad earth plane.

Let us try to analyze why everyone in this world is unhappy. The real reason is that we are living in a world in which everything is made of matter. Even riches are matter, so are fine buildings, all physical comforts, our position in life, our relations and friends. Our physical body, which we try to keep in good health and which we dress up and apply cosmetics to is also matter. So even though we have all these material comforts, the soul is not happy. Why? Because our soul is a conscious entity, and a conscious entity can get its happiness only from that which is conscious. No conscious entity can get its happiness from anything material. Since the soul is living in a world of materialism, it is never happy. It can never be happy unless it comes in contact with consciousness, with super-consciousness.

An awakened soul, who is blessed with all-consciousness, tells us that only when the soul is liberated can it fully realize - experience - that it is of the same essence as that of God. It then sees it is a ray of the Sun, a wave of the Ocean of all-consciousness, and it is only then that it is able to merge back into God, the Ocean of all bliss. To regain this lost state we have to learn how to die while living, how to rise above the physical body at will during meditation by listening to the Music of the Spheres and seeing the inner Light, which are the two primal manifestations of God vibrating through His entire creation. This divine Light and Sound is lying dormant in every human being.

We have parallel references in all the world's scriptures stating that God does not reside in temples made of stone; He resides in the temple He has made in the womb of the mother. This human body is the real temple of God. When God willed the creation, His spirit and power assumed two forms: one was Light, the other, Sound. All scriptures, including the Old Testament, refer to these two primary manifestations. They are referred to in various religions: *Nad* in the Vedas, *Kalma* by the Muslims, *Udgit* in the Upanishads, *Sraosha* by the Parsees, *Sonorous Light* by the Buddhists, *Naam* and *Shabd* by the Sikhs, and *Word* in the Bible.

If we go to any church, gurdwara, synagogue; or any Buddhist, Hindu or Jain temple, we notice one common factor - they all have symbols of light and sound. There will be light burning, the ringing of bells, the beating of drums or other symbols pertaining to the inner Light and Sound. All these symbols are kept in places of worship to remind us that we have to see the Light and hear the Sound within, at the seat of the soul behind the two eyebrows, when the Inner Eye and Inner Ear have been opened. With the passage of time, unfortunately, man has forgotten the reality behind the symbols, and has become lost in the symbols. Our forefathers provided us with these places of worship, and endowed them with these symbols to remind us of the real Light and Sound. It is only through the divine inner Light and Sound that we can have real communion with our Lord.

So man has become lost in outer ceremonies, rites and rituals. He has become oblivious to the reality. No wonder in this age of scepticism, most of us believe that religion consists only of rites and rituals, dogma and superstition. In a scientific age, no one will accept blind faith in salvation after death.

Whenever the Saints come with their message of love, hope and redemption to this confused world, they drive away the dense clouds which have covered our hearts; they revive the

old teachings and give us a glimpse of the inner reality. They bring nothing new, but their very presence amongst us radiates light which purifies and revitalizes us. But in the course of time after they leave the scene, because of the lack of a dynamic, living Master, a God-realized soul, their teachings also degenerate into rites and rituals. The inner Path again becomes inaccessible. Man struggles in the dark. This happened in the case of Christ. The same thing happened to the Sikhs, to the Muslims, and to the Hindus.

But there is no end to the coming of the Saints. These Sons of God continue to appear on earth to revive the eternal truths which we forget when we become lost in the material world and devoid of any contact with the inner spirit. History shows so many Saints have come to cast their divine light and mercy on suffering mankind. They revive the old teachings which are understood and practiced by the chosen ones. But they generally meet with opposition from worldly people.

The Muslims say that Mohammed was the last prophet. Yet they admit that there were so many prophets before Mohammed. If prophets could grace this earth before him, why shouldn't there be any after him? The Sikhs now say that the Sri Guru Granth Sahib - their holy scripture - is the last Guru; nobody else can be the Guru. The same sort of thing is upheld in other religions. But how can that be? If God provided previous generations with saviors, why shouldn't our present generation be blessed with one, and why should posterity be devoid of that blessing?

The Christ Power which manifests in a human pole is eternal. Why? Because that Power is the God Power, and it never dies. Christ said, "I and my Father are one." Guru Nanak said, "The Father and the Son are dyed in the same color." Similarly, other Saints, Seers and Prophets said the same thing; they were God personified. The God Power works through different poles at different times and in different circumstances. It worked through the form of Jesus. It worked through the form of Nanak. It worked through the forms of Mohammed, Buddha, Mahavira, Kabir and the Saints of the modern period. It continues working and it will continue to work till eternity. The body of Jesus is no more, but the Christ Power lives on. Jesus lived for a limited period, but the Christ Power will never die. It manifested in human poles before Jesus, it manifested in Jesus, it manifested after Jesus, and it will go on manifesting. It is eternal.

We can only find peace in this world by coming to the feet of the Christ Power manifesting through a living Saint, solving the mystery of life and death, and becoming a conscious co-worker of the divine plan. All the founders of the world religions believed in the divine role of the living Teacher. They come for the entire mankind. And today at the dawn of the great spiritual awakening which is before us, that Power in all its glory manifests to help us, to save us. Those who wish to attain the goal of human life, which is self-knowledge and God-realization, must experience for themselves the Light of God and the Music of all-harmonies. That divine contact can be made only when we come under the protective wings of someone who himself has experienced these things by rising above body-consciousness, and who has the commission from God to reveal them to us. That glory manifests when, through the grace of a living Master, our Inner Eye and Inner Ear are opened.

When a person dies, we are left with his physical body. At the time of death something leaves the body, that body lies inert, motionless. Something in the body has gone, and it functions no more. Those who have respected that body, have loved it, are now in haste to dispose of it either by cremation or burial. What is that which is in the body but leaves it at the time of death? It is the soul. The body is of no use, no value, once the soul ceases to animate it. As the soul is of the same essence as that of God, and God is all-consciousness, the soul also is consciousness. During life, consciousness is diffused throughout the entire physical body, but at the time of death we find

that this consciousness gradually withdraws first from the extremities, and finally reaches the eye-focus. The eyes then turn up. Ultimately, the eyes turn down; the soul has left the body.

To conquer death, we have to practice withdrawal from body-consciousness while living. The scriptures tell us, "Learn to die that you may begin to live." The basic consideration before us is how to rise above body-consciousness at will, and how to traverse the inner planes and hear the rapturous inner Music. To attain this experience, we have to seek the guidance of someone who has himself performed and mastered this experiment - one who dies daily - and who can help us also to do so.

If we want to learn physics or chemistry, then we must go to a professor who is qualified in these subjects. We are not concerned if he is Christian or Jewish, German or English. If he is a Christian and has a reputation as a good teacher, we will go to him to learn his art. If he happens to be a Sikh, or a Buddhist, or a Jain, or a Muslim, it does not matter. We can learn from anybody who has mastered the subject and achieved the desired results. Left to ourselves, we are likely to go astray without proper guidance.

Suppose we go to a chemistry professor because we wish to excel in this science. He will show us how to conduct certain experiments by taking different types of ingredients, by putting them on a burner, and by adding other constituents at a fixed time. He gives careful instructions, even telling us the exact time each preparation must be heated. All this is calculated to give prescribed results. Now if he has told us to boil the mixture for three and a half minutes, we will not get the same result by boiling it two minutes or five minutes. When we perform this sort of experiment we have to follow exactly the professor's instructions. If we try to judge them, or alter them on the basis of our own limited vision and understanding, we will surely ruin the experiment. But if we perform it correctly, we are bound to achieve the right results.

Likewise, spirituality is a science, an inner science - the mother of all sciences. It has nothing to do with rites and rituals and blind faith. It is the science which releases the soul from its bondage to have direct contact with the Oversoul. That is why the Saints call it "the science of the soul." It is the most perfect science. The greatest gift of the two illustrious Masters at whose lotus feet I had the good fortune of sitting, Hazur Baba Sawan Singh Ji Maharaj, and the Beloved Master Sant Kirpal Singh Ji Maharaj, is that in this scientific age they presented spirituality to the world as a science. They were so gracious that they made it accessible to all who craved for direct contact with Almighty God.

But they both made it clear that to have communion with God, we have to conduct this experiment in our lifetime. And this is possible only if we are lucky enough to be picked up by a perfect Saint - a perfect scientist - one who is proficient at the experiment himself. Both these great Masters of the twentieth century stressed the importance of recognizing the attributes of a perfect Saint. One of the attributes is that he should be able to give us a personal experience of the inner Light and Sound of God, little or more according to one's receptivity and background. And this must be given on the day he initiates us into the mysteries of the Beyond. Under the guidance of a Master Saint, who is Word-made-flesh, we learn how to transcend the limits of the physical body through daily meditation; we are born anew. Only when we have solved this mystery do we become free from all duality. When the soul realizes its own self, it flies back to its Source. It yearns to go back just like the ray longs to return to the sun and the river rushes to meet the ocean. When this happens, we see the Light of God shining in all living beings.

There is an incident in the life of Guru Gobind Singh, the Tenth Guru of the Sikhs, which illustrates this point. He had to wage war against tyranny. One of his favorite disciples, Bhai

Kanhiya, was given the duty of serving water to those wounded on the battlefield. But he started giving water to everyone - to the soldiers of his own army as well as the soldiers from the enemy's army.

People came to the Tenth Guru, and complained, "You know Bhai Kanhiya, the one who serves you so devotedly - we think he is a traitor. We fight the enemy with great difficulty, and when they are about to die, this man comes and puts water into their mouths. The result is that they become refreshed and buoyant and start fighting again. He must be punished!"

These great Saints are all knowing. Having become one with God who is all-consciousness, they too are fully conscious beings. The Tenth Guru knew everything, but for the satisfaction of their complaint said, "All right, present him in the court tomorrow!" So Bhai Kanhiya was brought to the court, and this serious charge was read against him. The great Guru said, "Bhai Kanhiya, what have you to say about all this?" And with folded hands he replied, "Emperor of my heart, Emperor of my soul, I neither give water to Hindus nor Muslims. I only give water to you. Wherever I see your Light I give water, and as I see your Light in every human being, I give water to all." At this the Guru proclaimed, "Here is one man who has rightly understood my teachings in their true spirit!" And he ordered from then on that Bhai Kanhiya should not only give water, but also apply balm to all those wounded on the battlefield.

All scriptures have told us that we must live ethical lives; an ethical life is the key which opens the door to spirituality. An ethical life means that we leave off vices and practice the virtues. In order to see the Light of God in all - like Bhai Kanhiya - we must have love for all, and develop humility, honesty, compassion; we must speak with a sweet tongue at all times and under all circumstances. All these virtues should find a natural expression in our daily lives. We have to rise above selfishness and the ego. Sant Kirpal Singh Ji used to say that it is difficult to become a man, but once one becomes a man in the truest sense of the word, then it is not so difficult to have communion with God. To become a true man is really difficult.

Guru Nanak put it in a similar way: he said, "Truth is great, but true living is higher than truth." We can become true men only through the guidance of a living Christ Power, because there is a divine radiation and charging of purity in his presence and in his words. If we are fortunate enough to sit in the physical presence of such a Godman, we find that our mind becomes still, all worries leave us, and we are filled with peace and love.

Despite all our material progress, the world is at the edge of a precipice. With all these hydrogen bombs, one wrong step and mankind will fall into the abyss of complete devastation and annihilation. Before controlling our own self, we have tried to control the forces of nature. Had we perfected our own selves first, our material progress would have been used for the benefit of humanity. To pass successfully through any walk of life we should have control over our mind and senses. It is from them that all our troubles arise.

The Beloved Master was often asked how we can establish peace in the world. His reply was very simple. He said if kings rise above kingdoms, and priests rise above isms, there would be lasting peace. He did not teach any ism; he presented religion as a science. He would say, if you are a Christian, all right, be a true Christian. If you are a Sikh, then be a true Sikh. If you are a Hindu, be a true Hindu. We can only do this when we lead ethical lives and live according to moral values. All religions command us to love our neighbors - even our enemies. Only then can we fully understand the meaning of the Fatherhood of God and the brotherhood of man. We are all brothers and sisters in God, so we should love each other irrespective of our religion, color, caste or creed.

Man is man whether he is a Christian, a Hindu, a Muslim, a Sikh or a Jew; whether he comes from the East or the West. Customs may vary from country to country; for example, in India where there is generally plenty of water, a person cannot pray to God unless he has taken a bath. But in a country like Arabia where there is little water, a person need not take a bath to sit in prayer, he can wash his hands and that is sufficient. And they go a step further and say that even if water is not available, a person may take sand and use that to clean his hands. But such customs have absolutely nothing to do with spirituality. What matters is our inner purity and the sincerity with which we pray to God.

If we make a comparative study of religions, we find that their basic teachings are the same although expressed in their own language. The Beloved Master used to give an example of a group of people from various countries who were very thirsty. The Englishman said, "I want water." The Persian asked for aab. The man from India wanted pani. The Frenchman called for eau. The Spaniard begged for agua. And the German wanted wasser. Finally, a man came who, after listening to them all, understood what they needed. He ran to a nearby well and brought some water. Everyone said, "Yes, this is what we meant!"

So if we examine each religion, we find that the basic teachings of all are the same; the difference lies in the phraseology or in the customs. The fundamental tenets of all scriptures are so alike that it appears as if the compilers had copied or translated one from another! The basic truths are always the same. These truths tell us that God created this vast universe, and that He created man in His own image. As God is the Ocean of all bliss, knowledge and love, we too are drops of that same Ocean. As such we are all brothers and sisters in God.

Man has made outstanding material progress; he can now fly to the moon and other planets. But it is a pity that he cannot reach the heart of his neighbor. He is unconcerned if his neighbor is dying of starvation, whether he is ill or in dire need. We have lost contact with the soul of man. We have become quite oblivious to the needs of the spirit. We have lost our inner peace. Man is sick at heart. We are not only cut off from our neighbors - our brothers - we are cut off from our own selves. If we are lucky enough to get moments of happiness, they are transitory; yet our anguish and pain seem eternal.

So many of us don't have the urge to read the holy scriptures any more; they have been presented to us in a dry, unimaginative manner. Reading them has become mechanical. How can we derive any comfort from them, let alone upliftment, if we are unable to understand the inner meaning behind the words? What is the point of such reading if our hearts are not changed? Only an enlightened being can breathe fresh air into these ancient teachings and revel in their inner beauty. Only such a radiant being can draw us away from the sensuous life and bathe us in his overflowing mercy and love. He can purify us with one glance of his God-intoxicated eyes. We must become pure. "Blessed are the pure in heart for they shall see God."

That is the work of a Master Soul; he is the divine washerman who, out of his compassion and forgiveness, scrubs us clean. He shows us the way to be rid of the five passions: lust, greed, anger, attachment and ego. When they are washed away from the soul, the soul stands cleansed ready to meet the Lord.

The Beloved Master would often say that God plus mind is equal to man, but man minus mind is equal to God. In our present condition, the soul has become attached to the mind, and the mind is under the control of the outgoing faculties, while the outgoing faculties are being driven by our desires. This is like putting the cart before the horse. The mind and senses should be under the control of the soul. But this can only be achieved if we become free from desires, if we come

to realize that the root cause of all suffering is desire. Man is sick at heart in spite of the so-called freedom he has enjoyed in this permissive age. He will only attain fulfillment and rest when he sheds all desires except the overruling desire for God.

We, therefore, have to decide on our priorities. If we read the biographies of the Saints, they all had to consider this question at one stage or another. Each made the decision, "God first, and everything else next." But we always put the world first and God next.

A Saint went to a worldly man to talk to him about God. The man, who was completely engrossed in mundane affairs, had much wealth. He offered the Saint a large sum, saying, "Maharaj, you are a great renunciate, you have made a great sacrifice." But the holy man said, "No, Baba. I bow down to you because you have made a much greater sacrifice." The worldly man was flabbergasted; he said, "How have I made a greater sacrifice than you?" The Saint replied "I have sacrificed this little world for God, whereas you have sacrificed God - such a wondrous being - for the sake of this little world. You are a greater renunciate than I - don't you see that your sacrifice is much greater than mine?"

This is what we have been doing; we have placed the world first and only look towards God afterwards, and that, too, for worldly gain. All worldly possessions are perishable, and the pleasure they give us is fleeting. God alone is eternal, the source of all joy. To choose God as our ruling passion is to gain all that is of permanent value; all else being transitory falls away into decay. This body which we are using, and which we treasure so much, is also subject to disease, decay and death.

To turn inward and tap our inner resources, to make contact with the Higher Self, is called spirituality. If you want to describe spirituality in one word, it is love. And if you want to expand it, then it encompasses God's entire creation. God is love, and a Master Saint, having lost his individuality - his ego - and merged himself in God, is the embodiment of love.

All Saints have suffered most terribly because of their unflinching love for God. Just look at their lives. Christ went to the cross. Zoroaster was slain while he was offering his prayers in his place of worship. Mansur, the Sufi Saint, was put to the gallows. Paltu Sahib was burnt alive. Bhai Mani Singh, a highly evolved follower of Guru Gobind Singh, was ordered to be cut joint by joint, but when the executioner began to sever his hand from his arm, he asked him to stop and carry out the official orders by cutting each one of the three joints of his fingers, and then to chop off his hand. Saint Peter is said to have been crucified upside down as he did not wish, out of respect, to be crucified in the same position as Christ, his Master. Saint Paul suffered trial and imprisonment. Many other Christian mystics died a martyr's death. Sarmad, the seventeenth century Jewish mystic, was ordered to be beheaded by Emperor Aurangzeb outside Jama Masjid, the great mosque of Delhi. As the executioner approached him, he said, "Oh my benefactor, please come. Come quickly, separate this head from my body - you are going to arrange for my immediate communion with my Beloved!"

Such lovers of God have all made great sacrifices out of love. These are the enlightened beings who come to revive our parched souls, who bring us the message of hope, and under whose guidance we attain salvation and ultimate communion with the Lord. Their sole purpose in coming to the earth plane is to help us, yet they have all suffered for our sins. If we had to tread this Path alone, if we had to grope along and try to cross the various pitfalls which impede our way, then who would ever reach the goal? It would be impossible. But if we have a living manifestation of the Christ Power to guide us and take us by the hand, then the goal becomes attainable.

Maulana Rumi tells us in his *Masnavi* about a phoenix which was flying towards Mecca.

He saw a rat running on the ground. Out of curiosity, as he was going in the same direction, he flew down and asked the rat, "Why are you in such a hurry? Where are you going?" The rat replied, "I am going on a pilgrimage to Mecca." The phoenix said, "At the pace you are traveling, you will probably need a thousand lives to reach Mecca." So out of compassion, he took the rat in his talons, and flew directly to this sacred place so that the rat could complete his pilgrimage.

Similarly, if we tread the spiritual Path alone, it will take us hundreds of lives to reach the goal of God-realization. But if a living embodiment of the Christ Power descends to strengthen us and draw us on, he will take us back to our eternal Home in a fraction of the time.

One of the Sufi Saints living in the Punjab, Shah Inayat, was working in a garden. His disciple, Bulleh Shah, came up to him and asked how to reach God. The Master replied, "Uproot the plant from here and place it there." This is what we must do, uproot our mind and attention from the world and plant it firmly in God. However, if we try to do this by our own efforts, it is a very difficult task. But if we are lucky enough to have a Perfect Master to help us - as the phoenix helped the rat - then it is not so difficult.

Sant Mat means the teachings of the Masters. It is the science of God-realization. *Sant* is the Sanskrit word for a Master of the highest order - a Saint. *Mat* is a confirmed statement made by a spiritual adept. Therefore, the highest teachings, system and yoga given out by the Saints are known as *Sant Mat*. The beauty of this Path is that it does not ask us to negate the world and our family duties. *Sant Mat* is a Path of positive mysticism, not negative mysticism. The teachings of the Masters show us that we can live in the world, and still discharge all the obligations of our worldly life. We must stand on our own feet. But just as the needle of a compass always points towards the north, we should always have our attention on God while performing our duties.

Sant Mat shows us how to attend to the most difficult worldly duty, but to attend to it like a swan who lives in water but flies whenever it wishes, with dry wings; or live like the white lotus flower which is surrounded by mud yet is unaffected by it. So we should learn to carry out our duties, lead a normal family life, bring up our children, and discharge our obligations to our society and country. But while doing all this, we perform these duties in a spirit of complete detachment, with our attention on God. Every day we must give regular time to our spiritual practices by sitting in meditation, with the method explained to us at the time of holy initiation.

Sant Mat also means that we are to walk on the path of purity; we must lead ethical lives. A man with purity of heart lives for others. Selfishness has no place in his life. It has been said that love knows service and sacrifice. The sign that a man is truly progressing on the path of *Sant Mat* is that he will have love for all and will wish to serve all. He will practice truthfulness, humility, chastity and nonviolence. To claim that we are believers in nonviolence but allow the bodies of dead animals to be served to us as food, will not do. A man who takes to this path of *Sant Mat* will abstain from all meat, fish and fowl. He will show that he has compassion on all God's creatures by living on a pure vegetarian diet.

An Urdu poet says that God made man to share the sorrows and afflictions of his fellow beings, not only to ease the pain and anguish suffered by man, but to help all living creatures. If God wanted only meditation and devotion, He had the angels. But angels lack a compassionate heart; this privilege was bestowed only on man. That is why man is the crown of God's creation.

Those who take up the path of *Sant Mat* have the golden opportunity to know God. This can only be achieved in the human body, and if we miss this opportunity, who knows when we will get human birth again? *Sant Mat* is the science which helps us regain our lost state of bliss. Then why should we continue in this present state of worldly strife, restlessness and disillusionment?

From the moment the soul enters the mother's womb, it is said that the following nine months for the child are a terrible experience. Then when we are born into the world we undergo so many pains and afflictions, so much anguish and torment. And this continues all through life. We are either reduced to living humdrum lives or are battered down by the forces of the material world, going from one problem to another, from one disappointment to another. The famous Urdu poet Ahmed Faiz said, "Life is like the cloak of a poor man; every moment the patches of pain, sorrow and despair are being stitched on." Everyone is undergoing troubles of one kind or another. Who is free from mental or physical pain? The one aim of life in this human form is to transcend all these afflictions and enter into the state of eternal bliss. That is what salvation is.

Sant Mat teaches how to attain salvation here in this very life, not after death. All those who have been blessed by the gift of initiation into the mysteries of the Beyond by either of the two great Masters have had some direct experience, some direct contact with the Light and Sound of God. Even now their mercy and grace are pouring forth when new seekers after truth receive this sacred blessing. It is their work, and they are doing it. On the day of initiation, these new seekers experience for themselves - some more, some less - the reality of this inner science, the glory of Sant Mat. In the course of time, the initiate crosses the inner stars, sun and moon; he reaches the radiant form of the Master and merges in him. The Master eventually takes him through the higher spiritual planes until he ultimately merges with God. Once a Perfect Master accepts and initiates a disciple, he sits within him and does not leave him until he takes him back to his eternal Home, Sach Khand. This is the essence of Sant Mat, the teachings of the Masters.

If we receive the grace and guidance of a Master Saint, he helps us to attain eternal peace and bliss. These blessings are offered free to all sincere seekers after truth. Going back to God is our birthright but it can be exercised only through the unbounded grace of a living Master who first makes us micro-gods and ultimately arranges for our communion with the Creator which is the be-all and end-all of human life.