

SOULERGY

THE SOURCE OF ALL ENERGY

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PREFACE

Is there a completely free and renewable energy source that scarcely has been tapped by humankind?

Today we speak of an energy crisis, as we continue to deplete the planet's non-renewable resources. Not only are material resources being squandered, but the even more valuable resource of human potential as well. Many people feel a lack of connection, either with others or with their inner selves.

The use of solar energy has begun to provide the necessary basis for inexpensive, renewable, and pollution-free forms of energy for our coming age. This is a vital step for humankind. But what about the crisis of the human spirit?

Sant Darshan Singh provides us with fresh insight into the spiritual nature of man. During his 1986 world tour, he introduced two new terms, *soulergy* and *innergy*. Soulergy refers to energy emanating from the inner sun. It is energy born of the soul itself. Soulergy is complementary to solar energy and perhaps has an even more subtle contribution to resolving the energy crisis of the present and of the future.

Ours is an era in which many people are trying to find renewed meaning for their lives. Some feel a loss of direction and are searching for ways to reorient themselves.

It is interesting that in the literal sense, the word reorientation suggests a return to the East. A number of those in the West, who are asking basic questions about the meaning and direction of their lives, have turned to the East. This is not just a coincidence, for Asia, ranging geographically from Jerusalem to Japan, is historically the cradle of many of the world's major religious and spiritual traditions. In circumnavigating the planet, one ultimately reaches the West by sailing east, and reaches the East by sailing west.

The links between Western science and Eastern mysticism have been elucidated in the work of Austrian-born physicist, Fritjof Capra. In his *The Tao of Physics* he explores the parallels between modern physics and mysticism. He concludes that "science does not need mysticism and mysticism does not need science; but humanity needs both. Mystical experience is necessary to understand the deepest nature of things, and science is essential for human life."

Sant Darshan Singh of India is a foremost example of one who bridges the science-mysticism gap from a spiritual perspective. Keenly aware of the paradoxical role played by science and technology in the nuclear era, he puts forward a unique approach in redefining the world's major concerns.

He teaches that soulergy can help generate creative energies that are useful at every level of human endeavor. His is a natural approach to the process of "tapping within" which aids our physical, mental and spiritual well-being. His method of meditation, which can be practiced by people of all ages, children to centenarians, leads to a clearer understanding of oneself and of our universe.

The themes of soulergy and innergy first emerged in public discourses given in Europe and the Americas during the summer of 1986. Sant Darshan Singh touched his listeners' hearts and minds with his poetic imagery.

The reader is invited to join in a journey of exploration. What is the nature of soulergy? How can one gain access to it? What are the potential benefits of soulergy, both to an individual and for humanity as a whole?

Art Stein

SOULERGY: WHAT IS IT?

Long, long ago a man searched far and wide for a magical object which would bring wealth, power, and happiness. One day, he found an old bottle, and while examining it, pulled the stopper from the top. Suddenly, a mist filled the room and a ferocious looking genie appeared before him. The genie told the startled man that he would be his servant and perform all his commands. However, there was one condition, "You must keep me occupied with work all the time. The moment you do not have work for me to perform, I will destroy you."

Since the genie was magical, he could complete even colossal tasks in a matter of moments. At first the man thought he had finally found the key to the fulfillment of his desires. He quickly amassed great wealth, material comforts, and power. But he soon began to run out of tasks for the genie to perform, and he realized that his very life was in danger. It became all too apparent that the genie, however useful, was like a double-edged sword. At any moment, it could turn upon its master and destroy him.

This story is symbolic of the fate of man. Over the centuries he has made tremendous advances, but each time he has made a new scientific or technological discovery or has harnessed a new form of energy, his achievement has turned out to be double-edged. While it has led to progress, it also has been a danger to his very existence. An example of this is found in Greek mythology. It is said that Prometheus stole the fire of the sun from heaven and bestowed it on man. Prometheus had to pay a very heavy price for his deed. But by his selfless sacrifice he was able to transform man from a beast into a being who could compete with the gods. The fire brought down by Prometheus may have made man comparable to the gods, but in the hands of ruthless conquerors it also served to destroy cities and civilizations.

The harnessing of steam, mechanical, and electrical energy has made tremendous advances possible, but all these developments have been put to use as well for destructive purposes. Nowhere is this more conspicuous than in the case of nuclear energy. Mankind has entered the nuclear age, and, for the first time, the fire of the gods can be used to consume the entire world. We are living in critical times. We are living, as it were, on the edge of a man-made volcano. One false step and this whole planet we call Mother Earth could be obliterated.

There is a form of energy of which we have so far been unaware or have ignored. The peace and harmony which can save this strife-torn world is dependent upon our finding its source. Just as other forms of energy exist in the material world, this form exists within us. It is an energy which is the source of all other energies and is inexhaustible. By tapping this source, a rapid and spectacular development occurs, resulting in the complete transfiguration of the human subject. It has the power to convert the human into the divine.

Unlike the different forms of material energy, it is purely positive in character. It cannot be used for destructive purposes. It can only work for the good of man. This form of energy lies not outside ourselves, but within us. I have coined a word to describe this energy. I call it *soulergy*, for it is born of the soul. It is also called *innergy*. Whereas "energy" comes from without, "innergy" comes from within ourselves.

We seldom think of saints and mystics as specialists in the domain of energy, but we have to turn to them to understand and master this illimitable source which is within each of us, and which alone can save humankind and this beautiful planet of ours.

Saints, seers, and prophets have been teaching us from times immemorial that God, in His

Absolute state, has neither form nor name. He is beyond conception and beyond description. Of course, we can only speak of ultimate reality in terms of metaphor. He may be described as an infinite ocean of blissful consciousness. The saints and mystics tell us that God, who was One, thought of becoming many. This impulse led to a vibration which manifested in the Light of God and Music of the Spheres. Both of these manifestations combined are referred to as the holy Word in the Bible, as Kalma in the Muslim scriptures, as Naad, Shabd, and Naam in the Indian scriptures, as Sonorous Light in the Buddhist scriptures, as Sraosha in the Zoroastrian scriptures, as Tao in the Chinese scriptures, as Logos by the ancient Greek philosophers, and as Baang-i-aasmani by the Sufis. The scriptures of the world are filled with references to Light and Sound. In fact, if you bear this in mind, you will notice that in the places of worship of various religions, there is the symbolic use of Light and Sound.

The Word or Naam is the most direct manifestation of the Creator and is purely spiritual. As it descended, it brought forth realm after realm into existence - the supracausal, the causal, the astral, and the physical realms. It also created humanity and all other species of life.

Mind, which originates in the causal realms, and matter, which accounts for the building blocks from which our universe is constructed, are both creations of this Supreme Power. Living in the physical world, we think of ourselves as being made of mind and matter. But saints and Masters remind us that mind and matter themselves are a creation of spirit. They tell us that while we have made tremendous advances in the material and intellectual spheres, we have woefully neglected the spiritual sphere. That is why, in spite of our spectacular progress, we are often frustrated and unhappy, and whatever we do seems to end in disappointment and disillusionment.

We have failed to recognize that we are essentially spirit. Unless we develop ourselves on the spiritual side, we cannot find inner peace and lasting fulfillment. As Sant Kirpal Singh used to say, "The saints come to tell us, 'Man, know thyself.'" They enable us to realize our true identity and to develop it. They teach us a means whereby we can tap this unlimited source of spiritual energy.

We have identified ourselves with mind and body, and unfortunately we have ignored our most important element, the soul. Actually, it is the soul which gives life and power to our mind and body. The saints help us to be reborn into the world of spirit. Our soul should have been in control of the mind, and our mind should have been in control of the senses. Now we are experiencing just the reverse. Any sensuous attraction beguiles the mind. When the mind is lost in these sensuous pleasures, the soul also goes the same way; but the saints and seers have been imploring us to learn the art of inversion. We have the fountainhead of the Water of Life within us and when we are able to taste a drop of that nectar, our immortal nature is revealed.

The saints give us a practical method whereby we can analyze ourselves, separate the soul from its entanglement with the body and mind, and transcend this limited physical consciousness. They give us a direct experience of the Light of God and the Music of the Spheres on the day of initiation. We then enter into higher and still higher regions until we return to our Source - and become one with it. This, they tell us, is the supreme goal of life. Their purpose is nothing short of enabling us to move from death to immortality, from darkness to light, from being limited individuals to becoming conscious co-workers of the divine plan.

Saints throughout the ages have spoken of learning the art of dying while living. What does this mean? They are, in reality, saying that it is both possible and desirable to realize the immortal nature of one's soul in this lifetime. Thomas a Kempis has said, "Learn to die so that you may begin to live." Similarly, the Muslim scriptures say, "Die before physical death." Many of the

Indian mystics speak in the same vein. Thus, Kabir said, "The death of which other people are afraid is a source of joy for me because it brings about the reunion of my soul with the Creator."

Since all energy springs from the spirit, the saints invite us to tap this infinite source of soulergy. They give us a practical firsthand experience of contacting this innate energy. The harnessing of this soul-force, they tell us, brings about the most profound transformation.

GAINING ACCESS

In India, the term for tapping this energy within us is "yoga." It literally means yoking or linking our soul with God. The word "religion" means almost the same thing. If we study its etymology, we find it is derived from the prefix re, that is, "to go back," and the root ligio, "to bind." In other words, it provides a means for binding us back to our supreme Source. In the case of human beings, the spark of spirit which animates each person is referred to as the soul. It is essentially a conscious being, a drop of the ocean of all-consciousness. The soul distributes its current into the body through a point between and behind the two eyebrows. This point represents the highest center of the soul in the human body.

We find that at the time of death, when the soul departs from the body, the body collapses. If you have ever watched someone die, you may have noticed that the extremities of the limbs, the feet, and the hands, go numb first. The numbness travels upwards until it reaches the heart center and the throat center, and finally, with a flutter of the eyes, the person is gone. The different schools of mysticism and yoga provide varying techniques which help the soul current collect at the highest center in the body, which we term the eye-focus. This point is referred to in the Bible as the single eye or the third eye, and among the Sufis it is called "nuktae-sweda." In India, it is referred to as the eye of Shiva or "tisra til."

In other paths of yoga, the withdrawal process begins from the lower chakras or centers and must travel upwards through each one. In those yogas, one starts concentrating at the kundalini, then at the navel point, heart point, throat point, and ultimately one comes to the third or the single eye. But in Surat Shabd Yoga, concentration begins at the highest point, at the third or the single eye.

In other forms of yoga, we are required to undergo arduous and exacting physical postures and exercises, which may involve the control of breathing. These processes can be extremely demanding and time-consuming. The surmounting of each of the lower chakras may take years of sustained effort.

Surat Shabd Yoga is the most accessible path of meditation in our times. It can be practiced by a child of five years, as well as by a centenarian. The Masters of Sant Mat or Surat Shabd Yoga offer a radically simple and direct technique. They teach us a natural method of withdrawing the soul current from the body without interfering in any way with the normal body functions. They teach us to begin directly by concentrating at the eye-focus itself.

To help in this process, the Adept who initiates us gives a boost to our concentration through his own attention. In this way, the task of complete withdrawal from the body, which in other forms of yoga may require a lifetime of effort and may never be achieved, can be accomplished in a relatively short period of time.

Inner Light and Sound

The Master teaches three practices: *simran*, *bhajan*, and *dhyān*. *Simran* refers to the repetition of five esoteric Names of God. We do this practice mentally and not with our physical tongue. This set of five charged Names which are instilled with the special attention of the Master help the seeker focus the attention and still the mind.

We find daily that while our physical tongue is reciting hymns of various scriptures, our mind goes on running from one place to another. But when we do *simran* with the tongue of thought, our mind is stilled and we can concentrate. As the process of concentration develops, the sensory currents, which are spread to every extremity of the body, begin to withdraw upwards. The result is a feeling of growing physical numbness. As the concentration increases, the darkness, which normally confronts us when we shut our eyes, begins to sprout into points of Light.

At first these points of Light lack stability. It is not that they are in motion, but our attention itself is wavering. As one gains proficiency in concentration, the points of Light stabilize and give way to a firmament of stars. The larger of these in due course of time eclipses the others, and, in turn, gives way and we behold the inner moon. The moon, in turn, gives way to the sun.

Just as the current of electricity flowing through a circuit produces heat and light, so too does the current of soulergy produce Light. But the Light made manifest by soulergy is much more radiant and brilliant, and has the power to fill us with peace and ecstasy. If we catch hold of that current it will lead us above body-consciousness into higher planes within.

When we see this inner Light, we at last come to realize the truth of what the saints and prophets have always maintained - that the macrocosm is contained within the microcosm. We normally think that perception is possible only through our bodily sense organs. Nevertheless, when we rise above, we are seeing not with the physical eyes, but with the spirit. And as we enter this inner world of visual perception, it is accompanied by inner hearing as well. The second meditation practice which the Masters teach us is *bhajan*, or coming into contact with the Harmony of harmonies. Here also we focus our attention at the third or the single eye and listen to the Sound Current reverberating ceaselessly within. If we are able to concentrate even for about fifteen or twenty minutes, we are able to hear the strains of heavenly music: the pealing of a big bell as in a church, small bells, flutes, various forms of stringed instruments like violins or guitars, the sound of drums or thunder, or a sound like the shofar used in the Jewish tradition.

At first, the celestial sounds seem to come from either side, and one must try to focus only on those coming from the right. But as one progresses, the sounds which seem to come from the right, in fact, are discovered to be coming down from the very center. As the strength of the Sound Current grows, it has an irresistible power which draws us rapidly upwards. The process of withdrawal is greatly accelerated through the Sound Current. As complete physical transcendence is achieved, we cross the stars, the moon, and the sun, and enter into the presence of the radiant form of the Master, the Adept who is to guide us through our inner journey.

The third practice the Masters teach us is one of contemplation, or *dhyān*, which is the fruit of our intense love for God. Sant Kirpal Singh Ji would often speak of the Persian term for God, *Khuda*, which literally means, "One who comes of his own accord." He would explain that mysticism deals with reality. It does not deal with imagination. He would give the example of the love of a mother for her child. A mother closes her eyes and sees the form of her child in its fullness. She does not have to think of whether there is a scar on the forehead of the child or think

of the color of his hair. Likewise, if our love for our Master is intense and boundless, when we close our eyes we have the radiant and effulgent form of the Master before us.

Normally, when we close our eyes we see darkness before us, and the process of concentration is difficult. But if we are blessed with the radiant form of the Master within, then concentration becomes easy and our progress on the spiritual path is accelerated. When we see the form of the Master within, it is so effulgent and radiant, so enchanting, that we want to lose ourselves in it.

The Mentor's Role

Up to this point, we may have thought of our teacher or Master as a limited individual like ourselves. He comes to us as a friend, as an elder, as a teacher who tries to help us recognize the true values of life. If we respond to his message and sincerely practice the method he offers, we get started on the path of meditation. Then, when we reach the point where we stand in the presence of his radiant form, we realize that though a human being like ourselves, the Master, by becoming one with the Infinite, has shed his human limitations. The drop having become one with the ocean is infinite like the ocean itself.

From now onwards, the Master is not just another human friend or helper. He is recognized as the supreme teacher, the divine guide, who is there to guide us at every turn, not only in the matter of our spiritual journey, but in our mundane life as well. As a Sufi poet once put it, "I have my friend locked up in my bosom, and I only have to turn within to behold him." We can talk to him; we can consult him. He is our unfailing friend.

We come into his true presence only when we have attained complete physical transcension, and this point marks the start of our inner journey. But in another sense, it concludes the most important phase of our journey back to God. Up to this point we have struggled and endeavored on our own. From now on, the inner Master takes us under his protective wings, and directs us onwards and upwards from region to region. He is our helpmate, our constant companion, our pilot, and our guide. Under his guidance, we cross from the astral plane into the causal, and from the causal we move to the supracausal. On attaining physical transcension, the body is temporarily left behind. On crossing the astral plane, the astral body is left behind. When we cross the causal, the subtlest of all bodies, that of the mind, is also discarded. Finally, after passing through the supracausal, the soul at last sees itself in its pristine glory.

Just think of our physical sun. It is so powerful that it sustains our entire solar system. Imagine the power of the soul whose brilliance and radiance has been compared to the Light of a dozen suns. It is all perception, all consciousness, all joy! It is as brilliant and immaculate as a swan. You may have noticed that in India, highly developed yogis are often referred to as *paramhansas* or great swans. Reaching this condition of pristine glory, the soul cries out, "Sohang," or "Aham Brahm Asmi," or "I am that." It at last sees that it is of the same essence as God.

The Homeward Journey

But the soul's journey does not end here. This, in fact, is the stage where it finally prepares for its union with God. As it moves toward the ultimate stage, it comes face to face with the Creator in the realms referred to in the scriptures as the true Home or Sach Khand. This region is

purely spiritual and is not subject to the limitations of time. The lost child is restored to the lap of the Supreme Father. The prodigal son returns to his Eternal Home. The soul becomes a conscious co-worker of the divine plan.

The journey from our limited physical condition to our true Home may be described in linear terms much as one describes a journey from a low valley to the top of a mountain. But there are no terms for describing what follows: the progressive merging of the soul with its Creator. There are no earthly terms which provide an analogy, a parallel. When complete merger is achieved, there is no subject or object, no beholder or beholden, no lover or Beloved. They both have become one. All that can be said is that the sunbeam has become one with the sun. The drop has become one with the ocean.

This is the ultimate goal of our human life. The saints and seers tell us that our human body is the crown and roof of creation because it is only in this human body that our soul can merge back with God. It is said in the scriptures that man was created after the image of God. Even the angels were asked to pay obeisance to man. And if the angels want to unite with God, they too have to assume the human form first.

The path given out by the saints and Masters is the most natural to follow. We have identified ourselves completely with body and mind. Separating the soul from these may be as slow and torturous as removing a delicate, silk garment from a thorny bush. And yet, however challenging, what can be more natural than to return to one's Source, to one's Home?

Different schools of mysticism offer different techniques for helping us reverse the process by which the soul has identified itself with the body. Some of these are so exacting in terms of time and bodily health that to practice them rigorously, one virtually needs to renounce normal living. Both in the East and in the West there has been a strong tradition of renunciation associated with those who wish to take up the path of spiritual contemplation. But for every action there is a reaction. If we leave our society, we must be held accountable. If spiritual fulfillment were only possible through such arduous means, it would be the exclusive domain of those enjoying perfect health and those who are economically well-placed.

But God is not the monopoly of the young or those having wealth and a fine physique. The exponents of Sant Mat, or the path of the Masters, provide a way which is available to all - young and old, sick or healthy, rich or poor. It does not demand any special mental powers, and there are no rigid postures required. One can assume any comfortable posture that allows one to remain completely still for as long a period as possible.

Surat Shabd Yoga is a natural path, one that is most direct. What is achieved transcending one chakra after another over a long and extended period in other yogas, may be achieved very speedily in Sant Mat. In a sense, one leapfrogs these stages. The Adept, by focusing his attention on us, can enable us to become directly linked with the Word, the inner Light and Sound. These in turn provide the driving power, the magnetism, the attraction to help pull the soul currents up until complete transcension is achieved. We know how powerful a force magnetism is in this physical universe. You can imagine how great is the magnetic force of soulergy which has the power to lift the soul from this material world to ultimate communion with God.

Positive Mysticism

Spiritual growth enriches our lives and helps us fulfill all our family and social responsibilities. It provides the basis for what I term "positive mysticism" as opposed to "negative mysticism." When I went on my first world tour in 1978, I found that many in the West had a number of misconceptions about spiritual practices in the East. They thought that Eastern mysticism taught seekers to leave their hearths and homes, move into the icy caves of the Himalayas or to the thatched huts of the desert, and there lead a life of solitary meditation. They rightly claimed that this was a path of escapism and that followers of such practices did not make good citizens. Yes, I told them, what you are describing does take place, but that is not our path. The Science of Spirituality as taught by the Masters does not believe in such an approach. We instead teach the path of positive mysticism. It involves obligations to our parents, to our families, to our community, and to our nation. And then we also have obligations at the international and cosmic level. Teachers of Surat Shabd Yoga lay great emphasis on meeting these obligations, and in discharging them in the best possible manner.

They emphasize the need to earn one's livelihood honestly by the sweat of one's brow. The great Master Hazur Baba Sawan Singh was a civil engineer and drew his government pension after retirement. The Beloved Master Sant Kirpal Singh was an accounts officer and a government pensioner. I retired as a deputy secretary in the civil service of the Government of India. I am now drawing my own pension. We live on our own earnings, spend the minimum amount necessary for ourselves, and donate the rest for helping the needy and the suffering.

On this path, we seek to live by high ethical values, so that there is continuity between what we think, what we say, and what we do. We hold marriage to be a sacrament. We can raise a family, but not pursue sensual pleasures for their own sake. We try to lead an ideal family life. When my young friends, especially from the West, come to visit me, I find that many of them have lost contact with their parents. I ask them to write to their parents immediately and go to see them upon returning to their own countries. Some of them have left their schools and colleges, and I advise them to complete their education. Many couples are on the verge of divorce. I try my best to bring them together so they can lead a harmonious life.

Our path teaches us to become true men and women. We believe in the religion of man, of humankind. The Masters lay great emphasis on selfless service and on helping those around us. They want us to be useful members of our families, our communities, our nations, and the entire world. In fact, now that we have gone into outer space we must see things in an even wider perspective, for we have acquired a cosmic kind of responsibility. But in doing so, we must keep our eye on the primary objective of the human life which is self-knowledge and God-realization. So we believe in having the best of both worlds.

Great emphasis is laid both on meditation and ethical living. The outer and the inner must go hand in hand. Unless we lead an ethical life, we cannot hope to make spiritual progress. In fact, as Sant Kirpal Singh used to say, "It is difficult to become a man in the full sense, but once we accomplish that, it is relatively easy to find God." For this reason, we have an introspection diary which provides a scientific way of improving our performance both on the inner and the outer levels. It contains columns covering nonviolence, truthfulness, chastity, humility, and love for all - in thought, word, and deed. Every night we are to review our thoughts, words, and deeds for the day and note our shortcomings. In this way, we can weed out our failings, and improve day by

day.

BENEFITS OF SOULERGY

Harnessing the inner resource we call soulergy leads to enhanced mental and spiritual equipoise. We can develop more harmonious relationships with our families; friends, and society at large. Before we can be reformers of others, we must first reform ourselves.

By concentrating this innergy through meditation, we become more loving and compassionate men and women. This allows us to build more integrated lives for ourselves and contribute to positive development within our communities. We can see more clearly the good qualities in others, and this results in more social unity. The traditional Indian greeting *Namaskar* symbolically suggests "the Light of God that is within me recognizes and salutes that same Light of God which I see within you."

A natural by-product of this realization is the commitment to selfless service. In India, for example, we see this within the Gandhian tradition, and the work of Mother Teresa. Seva means "service," and by serving others we ultimately serve the God within ourselves. When the Beloved Master Sant Kirpal Singh heard of someone in deep distress or seriously ill, he would find time to visit and help that person. We should reach out to those in need - the elderly, the disabled, the sick, the hungry, and the unprotected.

In essence, the benefits of innergy will positively affect our daily lives as well. We will have a more universal and compassionate view of the world. We will be better human beings and planetary citizens.

Peacemaking

The United Nations designated 1986 as the International Year of Peace. When in New York, I was invited by Dr. Robert Muller to visit the United Nations. As Assistant Undersecretary General for several decades, he coordinated those activities most concerned with humanitarian matters. He has worked on improving the health, education, and living conditions of people throughout the world.

The world yearns for peace, and the very existence of the United Nations expresses humanity's longing for peace. While at the United Nations we went into the Security Council Chambers. In that hall, noted for its heated debates, we shared some beautiful moments of meditation and prayer for peace.

When I spoke about soulergy, Dr. Muller evinced great interest. He went on to add emphatically: "If we could have soul energy in addition to solar energy, that would be quite an achievement. There is soul energy, of this there can be no doubt."

Dr. Muller spoke about the interdependence of all life, and of our cosmic responsibilities. He then asked me, "What is the essence of your teaching?"

I told him: Our approach has two basic tenets. The first is the religion of man. We suggest that each person continue to honor his or her own religion or cultural traditions. People ask me sometimes whether I believe in conversion, and I tell them no, I believe in *inversion*. We have to invert our attention so that we are able to unite our soul with the Creator. We should try to be good men and women first. The basic concept of a good person in all religions is the same. We should be nonviolent; we should be truthful; we should be humble; and we should perform selfless

service. If I am a good man, I am a true Sikh. If I am a good man, I am a true Christian. If I am a good man, I am a true Muslim. If I am not a good man, I am neither a true Sikh, nor a true Christian, nor a true Muslim.

The second aspect of our teachings is to practice silent meditation. By silent meditation, we are able to focus our attention inside, rise above body-consciousness, and pass through the astral, causal, and supracausal planes of higher consciousness. Ultimately, our soul attains communion with God. When we return to the physical body, we bring the love of God with us, and we bring the other virtues of God with us. Then we become good men and women ourselves, and start radiating love in all directions. That radiation of love will attract other people to the godly life. In this way, we try to light other torches with love, humility, and compassion. If we are able to light more and more of these torches, and if each such torch is able to light other torches, then ultimately, by gathering together, we can create a great light which will envelop our entire world.

If we wish to establish peace in our world, we must first establish it in our soul, and express it in our day-to-day life. The consciousness we talk about has to be grounded in the practices of our daily life. Then we will have real peace and real tranquillity. And in the process we will gain salvation also. That is the very basis of our teachings.

By contacting soulergy or innergy, the divine power within, we will bring about a profound metamorphosis. The arid desert of our lives will blossom into an oasis, and our strife-torn world will become a veritable heaven on earth.

Synergy and Soulergy

There is a principle known as "synergy" which holds that the sum is greater than the total of its individual parts. As we say in India, one plus one can be eleven. This is the secret of all collective activity done in the right spirit. Each of us must put forth his or her best efforts. And if we do so, the collective effort will return more than the original investment of time, effort, or resources. Each participant can receive not only the standard rate of interest, but a bonus dividend as well.

That is why soulergy is so essential if we are not only to survive, but to flourish. By linking us with the divine source of all life, it generates the positive spirit in which synergy can come into play.

The harnessing of any new energy has led inevitably to change. The various forms of energy in the world can be used for the good of man or for his destruction. But the divine energy of which I am speaking, that I have termed soulergy, is a wholly positive force. It is an expression of the source of all love, light, and life. It is, in all its forms, a purely beneficent power. It is another name for the love of the Creator. It has the power to create cosmos from chaos, light from darkness, harmony from discord, and oneness from separateness. As St. Gregory Palamas has said, "He who participates in the divine energy... is united to the Light, and by that Light he sees in full awareness."

Using the spiritual energy which is locked up within each of us can lead to great advancement and positive change. At the outer level, in our worldly life, as we develop greater concentration we improve our performance in all spheres. Meditation results in less tension, more relaxation, and inner peace. We need less sleep. We have more time and we can be more active. Indeed, recent research has established that meditation helps to improve health and mental performance.

Transformative Energy

Far more spectacular than the transformation in worldly life is the one that comes about through inner spiritual progress. As we advance higher and higher, we begin to see the unity of all life, not as something theoretical, but as a living reality. We see our neighbor as ourself, in fact, all creation is seen to radiate the same Light.

Indeed, communing with the Word within brings us closer to our fellow beings and to all creation. Though it seems paradoxical, it is nevertheless true: By transcending the world, we become more fully one with it.

The result of this experience is that love and selfless service become the very center of our lives. These represent the highest human qualities in any civilization. And we can see these in the lives of the saints. An example from the Sufi tradition comes to mind. Ibrahim Adham was once on a journey, and his companion fell ill. Ibrahim not only served him, but used all his own money and sold his own belongings to pay for the treatment of his friend.

One day his companion requested something, and as Ibrahim had no money left, he sold his donkey to fulfill the request. When the companion recovered and they could resume the journey, Ibrahim explained that the donkey had been sold. The companion then asked, "But on what will I now ride?" Ibrahim responded, "Brother, you can sit on my back." And lifting him, he carried his companion on the rest of the journey.

Clearly, the love of the saints, of those who have reunited with the Lord, knows no limits. If the kingdom of God is to come on earth, if peace and harmony are to fill our lives, we need to draw upon the divine energy which I term soulergy. This spiritual energy within us is like a high-pressure basin of water waiting to be tapped. We only have to sink a well into it, and its waters will gush up and transform the barrenness of our lives into a blooming oasis.

The power of love, of peace, and of selfless service that is released through this inner transformation is limitless. It is my earnest hope that each of us begins this divine quest without delay. And I pray to God that He showers us with the inspiration and love we need to attain our eternal goal. As I have expressed in a verse:

*Let us talk of peace, let us listen to
the message of love,
And once these subjects are begun,
let them continue from dawn to dawn,
The rain-laden clouds of Sawan have engulfed
the tavern of time,
Let the cup of love go round, and round,
and round.*