

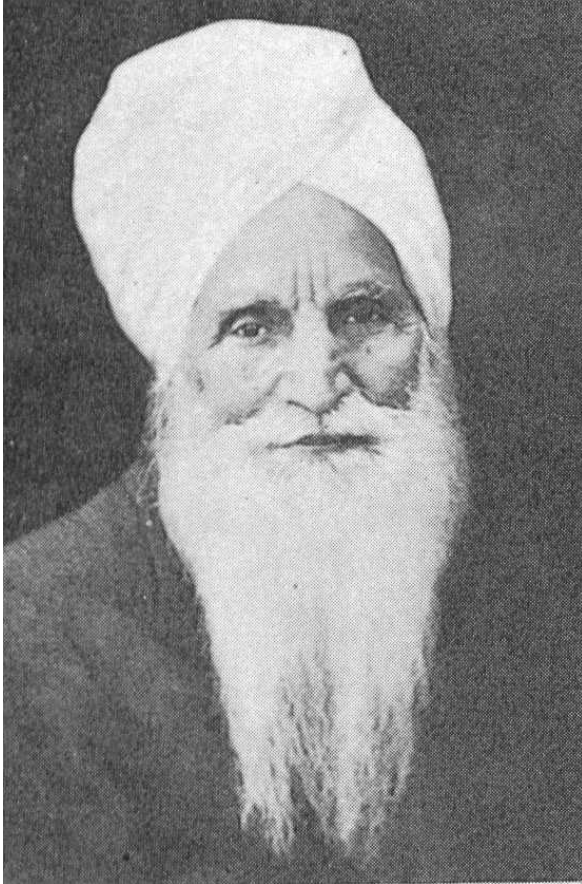
*The Out-of-Body Travel Foundation Journal:*

'Huzur Maharaj Sawan Singh - Sant Mat (Sikh) Master Guru and  
Grandson Maharaj Charan Singh - Sant Mat (Sikh) Master Guru'  
Issue Nine

Compiled by Marilyn Hughes

*The Out-of-Body Travel Foundation!*

**[www.outofbodytravel.org](http://www.outofbodytravel.org)**



Hajur Maharaj Sawan Singh



**Charan Singh**

**(To have your Questions,  
Articles, Poetry or Art included  
in future editions, submit to:  
MarilynnHughes1@outofbodytravel.org!)**

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If this book is unavailable from your local bookseller, it may be obtained directly from the Out-of-Body Travel Foundation by going to [www.outofbodytravel.org](http://www.outofbodytravel.org).

Having worked primarily in radio broadcasting, Marilynn Hughes spent several years as a news reporter, producer and anchor before deciding to stay at home with her three children. She's experienced, researched, written, and taught about out-of-body travel since 1987.

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## CONTENTS:

*The Out-of-Body Travel Foundation Journal:*

'Huzur Maharaj Sawan Singh - Sant Mat (Sikh) Master Guru and  
Grandson Maharaj Charan Singh - Sant Mat (Sikh) Master Guru'

Issue Nine

By Marilyn Hughes

'A Mystic Who made a Difference: Charan Singh' Unknown Author	8
Question and Answer Forum!	19
Different Voices!	25
Charan Singh	
' <i>The Path of Light and Sound</i> '	26
Eternal Flame	
' <i>A Peak Meditation Experience</i> '	
<i>By an Anonymous Initiate to Sant Mat (Sikh) tradition. (Initiated by the Grandson of Huzur Maharaj Sawan Singh, Maharaj Charan Singh)</i>	33
Sawan Singh	
<i>Meditation Lesson</i>	40
Rai Salig Ram, 2nd Guru in the Radhasoami Lineage	
<i>HIDAYATNAMA - Esoteric Teachings</i>	55

*The Out-of-Body Travel Foundation Journal:*

'A Mystic Who made a Difference: Charan Singh'

Issue Nine

By Unknown Author

*God's Mysterious Ways - that's about all I can say about this. Last week, I spent two nights with Huzur Maharaj Sawan Singh (deceased) Master of the Sant Mat (Sikh) path. The first night, I sat at his feet as he taught me of the mysteries, and the second he asked of me to compile the book 'At the Feet of the Masters,' which was released just a few days ago.*

*The day after that release, I received an e-mail from a man who was initiated into the path of Sant Mat by Huzur Maharaj Sawan Singh's Grandson Maharaj Charan Singh. He told me of a Peak Meditation experience he'd written about, and I asked him to send it to me. You'll find this fascinating experience in this issues 'Other Voices' section. I was further honored and thrilled when he sent to me an article that had been written about the life and work of Maharaj Charan Singh, the grandson, after his death by an unknown author and as yet unpublished.*

*So this issue is an offering to these two great Masters who have graced me with their presence and the honor of reading the words they have left behind. And the article by 'Eternal Flame' our anonymous author of the article on a Peak Meditation experience is a further extension of that honor in allowing us to also experience some of the fruits of their work and the techniques that they taught.*

*Enjoy!*



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*'A Mystic Who made a Difference: Charan Singh'*  
*By Unknown Author*

A MYSTIC is neither a necromancer nor a spiritual solipsist, not even a theologian, adept in the art of séances, mediums and the like, but the one who has a direct experience of the Eternal Being, who has tasted the elixir of divine knowledge without making any formal use of his ratiocinative faculties, and who, by his sheer grace, can illuminate human minds enmeshed in gross ignorance. Maharaj Charan Singh, the fourth spiritual Master of Radhasoami Sat-sang, with its headquarters at Beas, was a selfless mystic - the Logos in human form - whose mind and soul remained attuned to the Supreme Self, even while he was performing his duties in the terrestrial region.

But he was no ordinary mystic, who in his bid to merge with the divine nature, would don the garment of a hermit and lead a life of quietude, or go on demonstrating his PSI abilities of ecsomatic experiences to win accolades from people around. Rather, he preferred the life of a householder, in the true Tradition of Bhakti reformers, without making any high claims about himself. "The doctrine is not my own. Every mystic has been giving us the same teachings." He said. His spiritual attainment did not turn him into a recluse or a religious salesman, but activated his propensity to serve humanity as per the requirements of time. He was both recipient of Supreme Knowledge, and the agent for its spread among a large section of people both in India and abroad.

Even though comparisons between god men may look odious if not supercilious, as they are shaped in different milieus and cater to the varying needs of human beings, ordinary mortals like this author - may not be able to restrain themselves from making such a venture.

Maharaj Charan Singh did not - like Satya Sai Baba - materialize things from air such as cardamoms, candies, watches or Vibhuti to leave a magical spell on his audiences, because he disapproved of psychism as a means to restoring faith in things supernal. Such actions, he argued, left a very injurious effect on the mind and the will power of the performer, without helping him in any way. The Maharaj was never a Socrates to his detractors like Osho Rajneesh, but a Buddha in whose presence all questions and misgivings melted away. He remained virtually non-controversial, and never entered into the ping-pong of debate, even though he was a bachelor of laws, and once a practicing lawyer of standing.

Unlike Jiddu Krishnamurti, he did not always employ a strict philosophical idiom, with its ontological and epistemological ramifications, during the course of his talks; the reason being that his audiences included people of all types, ranging from the strictly academic to the completely illiterate. Nor did he agree with him that one could gain realization without the guidance of a guru.

In physical appearance, Maharaj Charan Singh was perhaps the handsomest of them all -- his face emitting pink, and his superb carriage and erect backbone giving him a majestic look. Like Osho and Krishnamurti, he had a sparkling pair of eyes which appeared to be soaring high into the sky, trying to unravel the mystery of the universe. His bearded appearance reminded one of the seers of wandering in the Himalayas, and even of Mahesh Yogi, although the latter did not support a headgear. But he was no whirling dervish, nor a holy man in saffron or gaudy apparel. In his simple attire he was a veritable image of serenity which fascinated one and all. His musical voice and rhythmic movements reminded one of Swami Vivekananda, and in more recent times, of Osho and Chinmayananda. His large following was matched only by that of Satya Sai Baba and Dada Ji.

Maharaj Charan Singh was the spiritual Pied piper who did not merely enchant the people by the music of his soul, but also taught them how to blow their own "pipe", and hear the divine melody eternally resounding within them. In the process, a cult grew around him but he did not at any stage wish to be apotheosized. He never allowed anyone to touch his feet because of his firm faith in the dignity of man. Nor did he spend a single penny of the organization which he headed for his personal use. He transformed the dilapidated Dera of Baba Jaimal Singh into a virtual township, and provided it a holiness and sanctity which goes with the name of ancient cities like Benaras and Hardwar, sans their dirt and dust, and occasional inhuman practices.

If one were looking for a place where one can find spiritual solace as well as the basic amenities of life at the minimum price, where one can also find the spirit of sewa at its best, where politics and commercialized activities are discouraged, where no distinction is made between man and man, where people belonging to all religions socialize in a more or less brotherly manner, and where the presence of the Master can be felt even in his physical absence, one should immediately turn to Beas.

During the spiritual stewardship of Maharaj Charan Singh (1951-1990) the Derv presented a supreme example of how community work could be done in a voluntary way, on such a large scale, and how religion could be put to better use for serving humanity; the functioning of langar, or the community kitchen, and Maharaja Saran Singh's Charitable Memorial Hospital, built at the cost of the physical, mental and material services of devotees, is a clear case in point. Maharaj Charan Singh's teachings were so simple that even the man in the street could grasp them, without making much effort. Based, as these were, on his own spiritual experiences and the discoveries of saints and seers in the realm of being, they were neither characterized by vague eclecticism or mystical imagery, nor by metaphysical jugglery. He laid emphasis on the essence and not on palliatives or platitudes. There was no place for bigotry or fanaticism in his thought, nor for meaningless rituals or superstitions. He emphasized that religious intolerance was born of sick minds, nor did any holy man ever try to divide humanity?'

"Every saint has the same message to give, and 'the same' teachings to impart.... No perfect Master comes into this world to create a religion ... to 'set one nation against another,' or one religion against another. They come only to show us the way which leads us back to our original home. After a Master departs, people generally turn to rites and rituals, and give his lofty teachings the form of an organized religion. Then we become bigoted, we start fighting and quarreling with one another, and the real teachings of the saint are soon forgotten," he said. The predicament of man was that even though he reflected the light of the divine being, he had come under the spell of the vicious tendencies of the mind and forgotten the real purpose of life. Man had failed to see the ephemeral nature of sensory pleasures and the dangers inherent in the proliferation of ego. As a result, he was cut off from the audible life stream or Shabad, and had lost sight of his divine home and divine origin.

Like a psychologist, Maharaj Charan Singh laid bare the intricacies of the human mind which had the bad habit of flitting from one object to another, and yet remaining unfulfilled. "We contact the outside world through the mind and the senses, but the tragedy is that the mind itself has been enslaved by the senses and has thus acquired a downward tendency. Fond of pleasure by nature ... no object in the world can hold it for ever, or even for any length of time. If we can withdraw it from the outside world and make it "go in", it will catch the divine melody which is echoing in all of us," he explained.

The fickleness of human mind cannot be adequately checked by ritualistic observances, austere discipline or penitential deeds, even though these may have a tranquilizing effect. But how long can sedatives work if the basic problem persists? "The fire is only covered with ashes and will flare up again when the wind of the (five) passions blows". Only by entering a no-mind state, can man hope to alleviate his bruised spirit and gain peace in turn. That can be possible by raising one's consciousness to Trikuti, by way of Nam Bhakti. "We do not have to go far to find Nam", he said. "It is within us. That part of the body from the eyes upwards is the seat of Nam. There are nine openings, or doors, in the body from the eyes downward. It is through these that the mind spreads out into the world. It should not be permitted to roam about there. It must be withdrawn from the world and the nine openings, and brought back to 'Tisra Til', the 'Third eye', which is the seat of the mind and the soul, and held there." The tragedy of the majority of people was that they failed to distinguish between Varnatmak Nam and Dhunyatmak Nam. The former, signifying words that could be uttered or spoken (viz. Rams, Krishna, Wahe guru, Allah), served only as to concentration, and from age to age, and unity to community. The latter, on the other hand, represented the unspoken and the unwritten word, and could lead one forth to supreme realization. It transcended space and causation, and yet had a local habitat within us where it could be contacted. The Maharaj admonished that devotion to Varnatmak Nam to the exclusion Dhunyatmak Nam led to partisan cries, "bigotry" or fanaticism", while devotion to Dhunyatmak Nam made us rise above "castes and creeds, wars and strifes", for, in that we saw "the divine in all."

The sound current variously referred to as Shabad, Dhun, Akashvani, Kalma, Kun, Bangillahi, Nad-i-Asmani or the Logos, in different religious traditions found an able exegete in Maharaj Charan Singh who described it as the substance of existence. But realization could not be achieved by browsing through books, undertaking fasts or pilgrimages, adopting a peculiar life or visiting places of worship. It is within oneself that one must seek Him. Unlike orthodox Sikhs, he laid emphasis on the need for a spiritual Master, who could, 'through Nam Dan lead one towards the path which connects the soul of the disciple to the sound current.' Initiation was not a shallow ritual or a ceremony of sorts, but the birth of a new soul. He, however, made it clear that it would be futile to expect miraculous results immediately after initiation. Since the secret of withdrawing the consciousness to the eye center before linking it to the word lay with the perfect Master, it was expected of the devotee to have an ardent faith in him, and to follow his teachings without any inhibition or hesitation. Maharaja Charan Singh often quoted from the Bible and the Adi Granth to prove his point. "He that hath seen me hath seen the Father ... Believe me that I am in the Father, and the Father in me", says Jesus Christ. Guru Aryan Use corroborates the idea thus: "Within me the Father has revealed Himself; Father and Son have met and become one. Says Nanak, when the Father is pleased, the Father and the Son are dyed in one hub."

Sat sang, or true association with the Master was essential for cleansing one's mind of all imperfections, for achieving inner harmony, and for acquiring the attitude of a gurmukh who lives unsullied in the world as the duck remains in water. However, the highest form of Satsang was to be one with one's inner self. Jealousy, pride and ego were poisons, more dangerous than the venom of a cobra, in so far as the spiritual ascension of a person was concerned. The only antidote to these "substances" was Simran and Bhajan. The former involved the repetition of the Five Holy Names according to the prescribed technique revealed to the disciple at the time of initiation. The latter signified meditation, during the course of which one did simran and dhyana (contemplation), and listened to the Eternal Sound. It may be noted that while in the Yoga and Tantra schools consciousness is normally awakened by piercing subtle centers, one by one, starting with the Muladhara, the Radhasoamis begin with the Ajna Chakra deliberately ignoring the lower centers, and focus their attention between the two eyebrows. Maharaj Charan Singh, like most Indian seers and philosophers, believed in Karma - the Universal law of cause and effect - according to which man was punished or rewarded (led by his bad and good deeds, respectively, and continued to undergo the process of birth and death till his account was cleared). "Every one wears the letters of Karma, be he prince or beggar, rich or poor, man or woman", he said. "It is Karma which keeps us in the prison of flesh. If we do good deeds, we may be born as princes or rich men; but this does not bring about liberation from the wheel of birth and death. Instead of being 'C' class prisoners, merely become 'A' class prisoners; but we are still in jail." The union of the human soul with the sound



current alone can nullify the cycle of karma.

All this should not be taken to mean that Maharaj Charan Singh's gospel bordered on fatalism. In fact, he held that the doctrine of Karma was not against "making any effort", nor did it promote exclusion from family or societal responsibilities. In a letter to his disciple he once wrote, "My advice is that you go on honestly and conscientiously with your work ... It behooves us to live and act in such a way that we may not feel ashamed before Him." He asked his disciples to refrain from alcoholic drinks and other intoxicants as also to take a purely vegetarian diet. The reason for this was that stimulants and animal food were baneful to spiritual growth, and sometimes wrecked even the physical organism.

Maharaj Charan Singh brought about a metamorphosis in the life of a large segment of his initiates. Not that, all of them became able to open their third eye, but they, at least, learned the true art of living. Many among them ceased to be drug addicts, alcoholics, wife-beaters or peddlers in illicit and inhuman trades. Many others experienced the spiritual ecstasy they had so ardently desired before coming under his spell, and for the attainment of which they had moved from one spiritual preceptor to another. At a time when mankind is undergoing a climacterically phase, Maharaj Charan Singh's words instantly echo in my mind:

"Please remember that peace lies within you and not anywhere outside. Live harmoniously, - love each other, and follow the principles of give and take, forgive and forget, and you will find how happy and peaceful your life will become - The root of all troubles lies in the mind within you, and wherever you go, you will carry it with you. We are not to run away from life like cowards, but to face it like the brave, ignoring and overlooking faults and weaknesses, and treating life's turmoil's with indifference.

*Unknown Author*

*Provided by Eternal Flame, Initiate of Sant Mat by Guru Charan Singh*

*The Out-of-Body Travel Foundation Journal:*  
**Question and Answer Forum!**

*Please Send Your Questions to:*

**magazine@outofbodytravel.org**

*For Future Inclusion in this Section!*

**Question from Skyler Grimes, USA:** Hello Marilynn, my name is Skyler, and for about three or four years now, I have been attempting astral projection.

Here's my story - (Don't Worry, I'll Try to Make It Short!)

I was first introduced to astral travel about 3 1/2 yrs ago when a friend let me read a book on the subject, but months before this I had a couple of weird experiences that I did not understand at the time. Every now and then I would fall asleep on a couch at either a friend's house or my own and that's when it would happen. I would wake up and be unable to move, but would be able to see everything through my physical eyes (Including my mother or friends looking at me like I was crazy for lying there with my eyes wide open!). But every time I did move, it was not my physical body that moved, it would be my astral and because of this, everything would go black because of the slight separation and the tingly feeling would set in scaring me to death. This went on for months.

I then went to several doctors escorted by my mother, for brain scans. They then assured me that nothing was wrong and I was perfectly normal. BOY, if I had known what was taking place at the time, I would have quickly seized the opportunity to astral project, which leads me to the reason I am contacting you...

After I received the book that my friend suggested I read, I Was Hooked! I soon after bought all types of books on the subject hoping to find answers. I tried and tried OBE with little success and for some reason the couch incident never happened again (what are the chances). But to the point:

I have been able to leave my body very easily within the last year during lucid dreaming or being extremely close to sleep. But something tells me I may have a rare problem! You see, when I do leave my body now, there is a feeling that I am sure is not supposed to be felt.

Although I have never left my body completely, I still have an experience of how it should feel, which is an extremely tingling feeling all over as if your foot were to fall asleep. But no, this is very different. When I leave my body now, I am unable to see anything. I thought maybe I was not fully out of my body so I tried picturing myself in a familiar place away from my physical body, but this only made the pain worse. Yes I said pain. When I try to leave my body using this method, there is a loud ringing sound in my head that increases the farther I leave my body. When I picture myself someplace very far, the pain and ringing becomes unbearable and I have to rush back to my body to wake myself up. Am I completely separated from my body?

I Really Need Your Help...

Thank You,  
Skyler

*Marilynn: Hello Skyler, thanks for writing. What you seem to be describing is a phenomenon I call 'vibrational raisings.' These things happen when you seem to be on the verge of leaving your body, but the eternal wishes to*

*instead raise your vibration to a higher level. They do this by bringing up the level of energy quite a few notches and it's kind of like 'revving' your engine. The purpose of this is to bring you higher, to bring your understanding to a higher level, and your ability to travel to higher and higher realms. It IS a very uncomfortable experience when it first begins happening, because it does feel like you're gonna blow up and the sounds are unbearably LOUD.*

*When they did this with me, it went on for about 5-10 years on and off. It probably was done hundreds of times. I rarely experience this anymore, because I am able to travel to some pretty profoundly high dimensional existences right now. But when it's happening, you feel like you are being CRUSHED.*

*You are actually being taken to a higher level, because knowledge is not intellectual, it is energetic. Many people have a hard time understanding this when I say it to them. But it is also one of the main points of the recent release 'At the Feet of the Masters.'*

*As I stated in that book, it is a common saying amongst many religions that to sit at the feet of a Master for a few moments is worth more than a lifetime of learning. And the reason that this is so is because the Master contains within him the energetic influx which is often transferred to the student if the student is ready.*

*So, knowledge is energetic. These vibrational raisings are making it possible for you to ascend to higher knowledge. The higher the vibrations, the more profoundly you understand or just 'get' the mysteries of God within you.*

*There is a mystic by the name of Emanuel Swedenborg who actually writes about this phenomenon in the 'after*

*death' state rather than during life. He tells of seeing souls going to the place where they are the 'most compatible.' When he saw such things, those who might be in a lower realm who would even try to go to a higher one couldn't do it, because it was a CRUSHING energy to them. It was not compatible, and in essence, they didn't even WANT to go there because of this and because of the issues which maintained their compatibility to whichever realm they occupied.*

*In my own experiences, I've also witnessed the opposite wherein in trying to assist a soul in a lower/hell realm to reach higher, they can be unable to do so because their soul is actually too HEAVY. The heaviness is their attachments to sin and particular vices. When those sins and vices are released, the energy is transformed and you become lighter and begin to go higher just as a balloon filled with helium might do.*

*Know that this is one of the mechanisms that God utilizes to bring about evolution within your soul and over time it brings you to higher and higher levels of consciousness and subsequently travel. And always remember that KNOWLEDGE IS ENERGETIC, not intellectual. Allow God to BRING INTO YOU that energy which contains the knowledge which must then be integrated into your subconscious and then conscious life. It's a very powerful and very important thing. And . . . believe it or not, it's actually very common.*

*Thanks for the question, it's a very good one and a very important one for people beginning to experience out-of-body travel because it is such a vital part of the experiences when they begin to come upon a person.*

*Blessings, let me know how you're doing,*

[MarilynnHughes@outofbodytravel.org](mailto:MarilynnHughes@outofbodytravel.org)  
[www.outofbodytravel.org](http://www.outofbodytravel.org)

**Response Question from Skyler Grimes, USA:** Thank you so much Marilyn! I thought that I would never be able to experience astral travel because of this! I do have one more question though...

When I do attempt this (because I am as SOON as possible!), does it go away if I stay out of my body for a certain period of time? And how far should I leave away from my body? Does it go away if I go a great distance away from my body? Do you think I should leave my body and stand there until it goes away?

Thank You for The Support!

*Marilynn: Skyler, the way to handle vibrational raisings is to remain in your body (unless you are taken out by your guardian angels or spiritual helpers) and allow it to just happen. It can go on literally for hours, and it is vital that you remain in the body while it is happening. You should not attempt to leave your body at this time.*

*This can be frustrating because you get excited about getting out and having an interesting experience. But what you must accept and understand is that these vibrational raisings are an integral part of bringing your soul to a higher level so that you CAN go to higher realms, but also so that you can be taught.*

*What you will find is that over time you will begin to relish these experiences. In the beginning, they seem overwhelming and can actually be quite uncomfortable, especially when you don't know what it is that is going on. But as they continue and evolve, you'll find that you*

*emerge from them energized and refreshed. You'll feel - what would I call it - a certain peace that goes beyond all understanding, perhaps? And you'll also find that you will have out-of-body travel experiences inbetween these vibrational raisings and you will begin to go to more interesting places and so you will welcome them.*

*But always remember with these vibrational raisings that their importance goes way beyond even your ability to travel to higher realms, because their primary purpose and function is to bring what is of heaven to earth within you, to bring your soul's vibration to a higher level of knowledge. And it is by allowing this, that God is able to then use you in His mysterious ways that He has chosen for you in particular. This applies to us all.*

*Feel free to ask any further questions as you travel this path. I'm happy to answer them.*

*With love,  
MarilynnHughes@outofbodytravel.org  
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*The Out-of-Body Travel Foundation Journal:*

## ***Different Voices!***

This is our section devoted to the writings and opinions of others, which may not reflect the views of author, Marilyn Hughes. Inclusion of any author's writings or work does not denote an endorsement or recommendation in regards to their writings.

Some of these will be individual writings of others on subjects of spiritual interest, other people's out-of-body experiences - some which may agree with and/or contradict the experiences of the author, poems, journals of spiritual transformation, and critiques - both positive and negative opinions and/or analysis, of the author's work.

We choose to include ALL of these because we feel that the ability to discuss our similarities and differences openly is 'ALL GOOD' as GANDHI used to say.

*We welcome and encourage your submissions for possible future inclusion in this section, although we stress that we are a non-profit organization and payment is not available:*

**magazine@outofbodytravel.org**

*We have found that some of the best critiques, analysis, writings and experiences come from people all over the world in different walks of life who are pursuing their spiritual path with passion and are completely unknown.*

**THANK YOU ALL, whether you agree or disagree with our work, FOR YOUR COMMITMENT TO SEEK THE TRUTH IN WHATEVER WAY THAT TRUTH MAY COME TO SEEK YOU!**

# The Path of Light and Sound!

*By Charan Singh*

*Anonymous Initiate to Sant Mat (Sikh) tradition.*

*(Initiated by the Grandson of Huzur Maharaj Sawan Singh, Maharaj Charan Singh)*

Every Saint has been telling us about the relationship of the soul with the Lord. The soul is the essence of that Lord. We are separated from that ocean, and we have taken the company of the mind, and the mind is already a victim of the senses. Whatever karma the mind does, being a slave of the senses, the soul also has to pay, or reap the fruit of those karmas. We always do good deeds and bad deeds. Good or bad, both deeds bring us back to this world, and we are brought back to those forms where we can fulfill the results of all those karmas (cycle of transmigration of souls).

This human form is given to us to get out of what we call the prison of eight-four, and return and merge back into Him. The Lord, for whom we are searching and seeking, to whom we want to go back and merge, is nowhere outside.

He is within us. Every teacher, every Saint, has tried to explain to us that this body is the Temple of the Living God. Jesus referred to It as the Temple of the Living God. Guru Nanak referred to it as Hari Mandir. Hari means the Lord. Mandir means the place where the Lord resides.

And many Rishis and manus have referred to it as Nar Narani Deh, that body which has been created by the Lord, in which the Lord resides and through which, or in which, our soul can become the Lord again; that is, merge back into the Lord again. Everybody has been teaching us this simple truth, that the Lord is within everyone of us. If He

is within every one of us, then naturally, we have got to search for Him, we have got to research how to go back to meet the Lord within our body. This body is a Laboratory in which we have to do the research in order to find union with Him. And, our spiritual journey starts from the toes of our feet and ends at the top of our head.

In this body, the seat of the soul and mind knotted together is here behind our eyes. Some people call it "til". Some people call it the door of our house. Some have referred to it as the third eye or single eye, as Jesus referred to it in the Bible. So this is the seat of the soul and mind knotted together. From here, all our consciousness is scattered out into the whole world through these nine apertures: the two eyes, two ears, two nostrils, the mouth, and the two lower apertures. Even being here, we are not here. Our thoughts are spread into the whole world. We are always thinking about something. We are always contemplating something. Something is always (mentally) moving before us.

You close the eyes, but are never here (forehead); you are never still. You are thinking about your children, about your work, about your business; and whomsoever we are thinking about-their forms appear before us, we are contemplating on their forms. So by thinking, by contemplating on their forms, our consciousness has spread into the whole world. Unless we withdraw it back to this eye center, we cannot start on our spiritual journey.

The first step is to withdraw our consciousness back to this eye center. As Jesus mystically said, "Knock and it shall open." We always knock from the outside, the door of the house is always opened from the inside. The Lord is inside, we are outside. We have to knock from the outside

so that the door leading to our house may be opened. We have to withdraw from outside, and bring our consciousness back to this eye center. When we bring it here, the door opens, the third eye opens, the single eye opens. And then as it is stated in the Bible, "Seek and ye shall find." There, when the door opens, we find the Path leading to our house. Once we are on that Path, then we can find the Lord for whom we are making this search. Unless we withdraw back and concentrate at this eye center, we cannot take our spiritual path; we cannot complete that journey. So, you see, this is the seat of the soul and mind knotted together. From here our mind is being pulled down by the senses. Our mind is fond of pleasures, so mind always runs to the senses to seek pleasures. But unless our mind gets some better pleasures than the sensual pleasures, the mind will not cease dropping downward.

Saints explain to us that here at the eye center there is the Audible Life Stream, the Shabd, the Nad, the Nam, The Holy Spirit, The Ringing Radiance; OM, AUM. Every Saint has given a different name to that music or to that power, you see. Jesus referred to it as the Word or Logos, which is within every one of us. And that Audible Life Stream, or Word, or Shabd, or Nad, or Logos, or Gurbani, or whatever name you may give it, that is in every one of us at this eye center. Unless we withdraw back to this point we cannot be in touch with that. And the Sound is so fascinating, so charming, so tempting, that once we are attached to it, we are automatically detached from the senses. Only attachment can create detachment within us. Detachment never creates any attachment within us. So, once we withdraw our consciousness back to this eye center and attach our consciousness to that Shabd or Word or Logos, attachment to that automatically detaches us

from the senses and we start on our spiritual journey.

Jesus said, "If thine eye be single, thy whole body shall be full of light." So when we open that single eye, when we open that third eye, when we open that door of our house, then we see that light. With the help of that light, we have to travel on that path. With the help of that sound, we can know the direction of our house. For example, imagine that you go out from your house in the evening for a very long walk. While you are out it becomes pitch dark, so dark that you find you have absolutely forgotten the direction of your house-whether it is to the right or left, in front, or behind you. You could stand very still in the darkness and try to hear some sort of sound coming from your house. It may be your television, it may be the barking of your dogs, it may be somebody's voice. With the help of that sound, you try to determine the direction of your house. When you catch that sound, then another obstacle comes in your way----the darkness. There may be another man's yard, there may be some bushes, there may be a lake, a forest, a pond. If you have a flashlight in your hand, with the help of that and with the help of that sound, you can make your way back to your home.

Similarly, the Lord is within every one of us. We have absolutely forgotten the Path leading to our Lord's house. He has kept Sound within us. He has kept Light within us. With the help of that Sound we come to know the direction of our house. With the help of that Light, we have to travel on that Path. That is why in the Bible the Sound and Light are mentioned. These are the two fundamental things which are essential to going back to the Lord. Christ said, "If thine eye be single, thy whole body shall be full of light"

Now, when we close our eyes, we see nothing but darkness inside. But when we open that single eye by

withdrawing our consciousness to this eye center, when that single eye is opened---then what do we see? We see that light. Then we get that real bliss; then we get that real peace. We have to merge into that light and with the help of that Sound and Light, we have to come back to our house.

Jesus said, "There are many mansions in my Father's house." The journey is not just straight We have to pass through many stages, with the help of that sound, With the help of that light, before we can come back to our own house. It's not the reading of Jesus alone. Every Saint who has come from that destination has the same message to give, has the same teachings to tell us. No Saint comes into this world to create religions, to divide humans, to set one nation against another, or to set one religion against another religion. They just come to tell us the real mystic teaching, that way, that path, that truth which leads us back to our own house. After Saints leave this place, not knowing what to do, we generally make organizations. We collect together, and somebody takes hold for his own selfish ends and means, and we make religions. We become bigoted, we start hating one another, and we forget the real teachings of that Saint.

So every Saint has the same message to give. Every Saint has the same teachings to explain to us. Whether they are in the East or in the West it hardly makes any difference. You see, it is very - logical. If the Lord is One and He is within every one of us, and we have to search for that Lord within our body, the path leading to that destination, to our home, cannot be two. Everybody has the same eyes, nose, mouth, and hands; everybody looks alike. So it is impossible that for Christians, there can be a different path leading to the Lord's house, that for a Hindu, for a Sikh, or

Muslim there can be for each a different path leading to Him. There may be differences in our interpretations, there may be differences in our understanding, but there cannot be two paths leading to His house. If we seek Him within, we will find the same path, the path of Sound and Light. And if we search for Him outside, everybody has his own path. They cannot come together. We feel nearness to each other. We feel brotherhood to each other. We get real peace from each other. But if we are searching outside, if we are searching outside, if we are seeking for Him in different directions, we are being driven away from each other. The more we are nearer to the Lord, the more we are nearer to each other. The more we are away from Him, the more we are being driven away from each other.

So, we can only find peace if we search for peace within ourselves. We will not find peace from the material objects, or from our material achievements. The more we run after them, the more frustrated and unhappy we become every day. If we search for the Lord within ourselves, the more we are nearer to Him, the more peace and bliss we feel within ourselves. Once you get peace within yourself, you radiate peace. Wherever you go, you find peace. If you are happy within yourself, you make the whole surroundings happy. If you are miserable within yourself, you just share misery with the world, you just share misery with the people around you, no matter how much you may talk of peace. So in order to find peace in this world, we have to research within ourselves. We must have a spiritual outlook. This political, economic, and social outlook will never give us peace. It may improve our physical environment. It may improve our standard of living, but perhaps these things will make us much more unhappy and frustrated. The real peace we can only get from within ourselves. Unless we make an effort to search for that real

peace within ourselves, we can never get it. The nearer we are to our home, to our destination the Lord, the more peace we find within ourselves. The more we are being driven away from Him, the More frustrated and unhappy we become every day.

These same Teachings are in the Bhagavad-Gita , the Adi Granth, as well as the Bible. You may read the mystic works of the Sufi Saints, you may read anything; every Saint has the same message, the same truth, and the same thing to tell us.

This is the same Teaching that is the Golden Thread that is intertwined throughout the Scriptures of the real Mystics since the beginning of creation.

*Eternal Flame*



# A Peak Meditation Experience'

*By Eternal Flame, Anonymous Initiate to Sant Mat (Sikh) tradition. (Initiated by the Grandson of Huzur Maharaj Sawan Singh, Maharaj Charan Singh)*

*Note: It seems that the grandson may go by different spellings perhaps of his name as he is referred to as Maharaj Charan Singh in the previous article, but as Maharaj Sawan Singh in this one. I have chosen to leave it as it is with this minor explanation that they are one in the same, but perhaps different spellings or different pronunciations.*

I'll try and share an early meditation experience of what I found and did not find, in my Space Cadet tours:

I never saw any light nor heard any sound before Initiation into a meditation technique given by a Guru of the Radhasoami faith, which many call "Sant Mat", or "The Teachings of the Saints."

At initiation, and being free of flesh foods for 90 days, alcohol and drugs for 10 years, I did see a few small "sparks" of light and did hear some "conch or sea shell" sounds when my first initiating Guru, Sant Thakar Singh, stuck his thumb in my right ear.

After I got home and started to practice on my own, using the Simran and Bahjan technique, (Meditation technique given at Initiation) I saw flashes of light that lasted longer, and heard sound that was louder. I

took my lessons from Sawan's book, "Spiritual Gems." I spent two years meditating under Thakar's regime, both at home and with others at his meetings, but was never able to get any further than the flashes of light nor hear any sound without plugging my ears with my thumbs. Many of Thakar's disciples carried around "bahjan sticks" everywhere with them. It was a stick shaped like a cross or tee about 3 ft. high. you could sit down in a chair and put or rest your arms on the cross at the top of the stick, and plug your ears with your thumbs for long periods, without exhausting your arms. It seems not very many meditaters I saw in Thakar's group spent much time in bahjan. They mostly used the sticks, or just sat in chairs plugging their ears, and many used real ear plugs. I tried all of the above, but never got beyond the flashes of light, nor conch sound only when the ears were plugged. So, boredom set in after a couple of years, and I was either ready to jump the fence to greener pastures, or quit, altogether.

I talked to many Kirpal Singh initiates (another Guru), who had come to Thakar, and most of them were on the same experience level as I, i.e. bored!! I can't ever remember meeting Thakar on the inside.

During my early attempts at meditation, I did see many phantom like people I didn't recognize, and even demon like creatures who taunted me! I also felt like I was always off balance, or was ready to lift off my meditation chair, but never really did. I would seem to fall asleep, and my head would fall forward onto my chest, and I would wake up choking or gasping for air, as my wind pipe would be cut off. I read where a master tied his hair to a tree, so his head would stay

up, but I am almost bald, so that wouldn't work for me! So, I tilted my recliner chair I was meditating in just back far enough, so that my head would not fall on my chest, but my spine would stay straight. But, as others have testified about their meditation experiences, there was mostly a lot of snoring. At the meditation meeting, we would meditate as a group, and there would be many snoring! So, doubts began to set in for me, and I started to explore new possibilities.

I read Darshan Singh's books, went to a couple of his meetings. I didn't like his looks, and his talks never got a hook in me. I read Ajib Singh's books, and liked them, and sent for his tapes. He didn't speak English, so I needed an interpreter, and I just couldn't feel any heart strings pulling me in his direction. I was reading Agra books, (The Radhasoami Parent Group called Soami Bagh) and enjoyed them, but RSSB books really moved my soul the most!

I began to feel I wanted to find how I could get initiation from Charan. (Before I forget, when I finally did get initiated by the Western Representative by proxy for Charan, I was first surprised that the simran [Mantra repetition] was the same, but he went into more detail about the Bahjan posture.) The reading of the initiation ceremony from Charan was moving and interesting for me, but in all, I was disappointed in the simplicity of the initiation itself, as it seemed to be just a carbon copy of Thakar's and I had already wasted two years using that method without any significant or satisfying results. I left there actually not very encouraged that I would get any more then I already had.

I went home and started the same old meditation routine, but just changed my visualization from Thakar to Charan. It was difficult to make the transition at first, because I had seen Thakar many times in person, and even had been laser beam zapped by him, but had never seen Charan in person. Bu, I bought his videos at Satsang and every cassette tape that was available and began to view the tapes. The transition began to really take a hold on me, and after listening to hundreds of his tapes with all the usual Q & A sessions in India, I became an "Arm Chair Disciple." I can't really say I fell in love with Charan, long distance, because he had already left the body before we had a chance to establish any real relationship such as most of the core disciples had with him, but I did really develop a very strong fondness for him.

I must say, after what I considered the boring initiation by the Western Rep., I must confess my meditation experience took off in leaps and bounds as I applied the time sitting. I religiously sat from 4:30 AM until 7:00 AM for seven years. My job schedule allowed me the liberty of doing so. But, I changed jobs, and could no longer keep any definite schedule, and until now, my meditations were hit and miss, thirty minutes to an hour here and there.

But I progressed to large flashes of light, even like lightning bolts, as Sawan said would happen. I first saw bright light, bright as the sun, a golden color. Then beyond the sun, I saw a silvery white sphere, that looked like the moon, Sawan said that would be there. Please note, I never saw everything all at once, and it took about five years before I progressed

past the moon. Then, after the moon, I saw what I think Sawan referred to as the Star. For me, the star was not five-pointed, but it actually looked like a glittering diamond, to a silvery white glittering lotus flower. There was a black center in the star, and I fought to keep my focus on the center looking at the black hole. Suddenly, either the star started moving towards me real fast, or I started to be sucked into the vortex of the black hole in the star. I don't know which to this day. But with a lot of practice, I finally was sucked through the center of the star, and that's when the real experiences began! Don't ask me what plane of level or realm I was on, I just don't know.

But after I broke through the "Black Hole" of the Lotus, I seemed to be in outer space, but the sky was a very bright blue, more blue than any blue sky I have ever experienced. Plus, I was traveling at a very high rate of speed. I felt like I was still sitting in the meditation position and like I was on a magic carpet. I fought to maintain my balance as it felt like I kept slipping off the carpet and would turn on my side or upside down. I kept focusing right at the center but was able to see a round planet of some type on my left far ahead, and also another larger planet, (round) on my right, far ahead of me. I was moving so fast that I actually felt (or seemed to) feel the wind in my face and my hair (what little I had left) - blowing in the wind, so to speak. When the speed increased to WARP speed, I started to panic, and looked back from where I came from, and as God is my witness, I actually saw the earth back there with all the water and land masses, just like we see from the space shots. I really panicked, then, and.....,ZAP! I woke up back in my

body, or back from the space cadet trip, at least.

Now, if all those experiences were the results of just brain neurons firing, I sure seemed to have a lot of input and control on the methodology of having taken the trip. This was my peak experience, and I only went that far out once. But I spent many more years trying to get there and beyond, without the success again. I was able to (and am still able) to get to the star, but am never allowed to go through the black hole or portal again.

I also had many OBEs, and went through walls, ceilings, through the roof, and rode my magic carpet over the houses in my neighborhood. It seemed I always kept picking up speed to WARP until I panicked, and ZAP! I landed back in my body in my meditation chair with a noticeable THUD.

Well, that's the highlights of my meditation experiences, for whatever its worth to anyone passing by here.

I must say, before I move on, none of these past experiences presently make me feel any more spiritual nor stroke my ego. I only witness that they happened to me, and I am still able to get at least to the star, using the RSSB technique described by Sawan in "Spiritual Gems." Will it save me from The Wheel of 84? Guess I'll have to wait and find out at my final transition!

Best Regards,  
*Eternal Flame*

*Comment from Marilyn: What Eternal Flame seems to describe is the 'Star Tunnel,' which IS a portal into what I call the 'Galactic Heavens' where you are in Outer Space, so to speak, but the colors and energy around you are much more vibrant - high blues, purples, yellows and burgundies. And when you travel in the Galactic Heavens, you generally travel at the speed of light.*

# Sawan Singh's Meditation Lesson

*By Sawan Singh*

1) As you are not accustomed to sit in this posture, you may, at present, take support of a wall or better place a cushion of suitable thickness under the hips to take the weight of the body off the feet. When you have adapted yourself to this posture, you will find it ideal for hearing the Sound Current.

2) As the vital current is withdrawn from the body, the arms and legs should go to sleep, and finally the whole body. In the beginning one feels pain, and this is natural when the vital current leaves any portion of the body. This pain and benumbness of the limbs and the body are signs of the withdrawal of the vital current. But one should not mind this pain and should bear it. Attempt should be to pay no attention to it. If the attention is held in the eye focus, the pain is not felt. With the increase in practice the pain will disappear and you will enjoy this sensation of benumbness. One should not be afraid of the pain or the withdrawal of the vital current. No person has died so far when sitting in Bhajan. In time, light will appear in the eye center and the soul will find its way in and you will feel that this body is not yours; you are separate from it and the body is the dead body of some one else.



3) When your concentration is almost complete then, in place of darkness in the eye center, sparks and fleeting flashes of light will begin to appear, and then light will be steady and the soul automatically will leave the body and enter the Tisra Til. You should continue looking at the light and repeating the Names so that the mind does not wander. As said above, you should simply look at the light and continue Repetition, and should not put any pressure or strain on the eyes of the body. Please make no attempt to take the soul up by force. The soul will find its own way.

4) You may not think of the optic nerves and the pineal gland, and there is no need to rest in an imaginary position. When the soul is coming in concentration, it will find its own way. If the mind is engaged in imaginary tracing of nerves and locating the pineal gland, or in other ways, the Repetition will be interfered with. The mind's movements are to be restricted and it should not be allowed to go loose. The mind wishes to run away, and if you give it the latitude to do this or that, then it has won. The point is to keep it engaged in Repetition with a view to eliminate other thoughts.

5) The Real Form of the Master will be met when the attention has entered the eye center and penetrated the starry sky, the sun and the moon in succession. This form

will always remain with the disciple and answer all his enquiries. Before this point is reached, the form of the Master contemplated from a photograph, or His physical form, is the reflection of one's own mind; just as when one fixes his gaze at any electric bulb for half a minute or so, and then closes his eyes, he sees the bulb inside. But it disappears when the mind wavers. The same applies to the imagined form of the Master.

6) Keeping your attention in between the two eyebrows - the center of thinking - continue repeating the Names, and when the vital current from the part of the body below the eyes has reached this point, the soul will find its way inwards of its own accord. You simply hold your attention there and continue repetition or hearing the sound - one at a time - and the soul will be lifted up automatically. And the sound will leave both the sides - the right and the left of the head - and will come from the middle of the head.

7) The body is alive on account of the presence of the soul current in it. The soul is a drop and the Shabd is the Ocean. The soul is sustained in the body by Shabd, and the body in its turn by the soul. But, so long as the soul is not lifted up to the higher stages, it remains associated with the mind in the lower stages. In the process of concentration both, the mind and the soul - they are closely associated - are lifted. At the second stage of the spiritual journey, the

individual mind will have become purified to such an extent that it will no longer be individual, but will have acquired the characteristics of the Universal Mind. It has no place in the third stage. From there the soul alone goes up. The soul is the Positive Power and the mind the Negative. The 'a' at the end of 'Shabda' is silent. It is pronounced as 'Shabd'.

8) In man, in his ordinary state, the soul is hopelessly and helplessly entangled in a most complicated snare. There are chains of lust, anger, greed, attachment and pride; there are the three states of tranquility, activity and sloth of the mind; there are the twenty-five conditions like weeping, smiling and so forth to which he is subject; there are the three bodies : the physical, the astral and the causal, which serve as cages; and there are the three minds, or the three aspects of one mind, working one in each body or cage. The object of Bhajan is to free the soul from this snare.

The current of the Holy Shabd alone, which is not part of this snare but which has an independent instance - though penetrating the snare - and is yet separate from it - and keeps the soul fertile and green - the one and only one power which cuts the chains and frees the soul from this snare. When one is connected with this Shabd Current by a Master, and he hears this Shabd in the manner explained

to him, and brings his attention nearer and nearer to the Shabd Current, he is cutting the bonds, the soul is coming free, and finally merges in the Shabd Ocean of which it is a drop. There are two currents of the soul a-Surat, which knows and hears and, b-Nirat, which sees.

The Nirat goes ahead of the Surat in the spiritual journey, just as a person on a journey first looks at the path ahead and then follows it. Pandit Ji has complicated this subject in his attempt to clarify it. You may ignore it. When you will go within, the whole thing will be clear to you. This spiritual uplift consists of three steps - By Repetition, bringing into concentration in the Third Eye the scattered attention and the vital current from the part of the body below the eyes; and ii-Holding the attention in the Third Eye by making contact with the Astral Form of the Master and, iii-Lifting the soul up by attaching it to the Bell Sound. This work is just the opposite of what we have been doing before. The soul was disconnected from the Shabd.

It had forgotten it altogether and had associated itself with the mind, and was running wild in the downward and outward direction. Now this course is to be reversed. We are to do the 'about turn'. Old habits are given up slowly, and new habits are not formed quickly either.

Consequently the spiritual uplift is a slow affair, and "slow and steady wins the race" applies here most appropriately.

So, with firm faith and steady work, approach it with a calm and cool mind and avoid hurry. Please take good care of your health.

9) It is good to repeat the five Names (Mantra given by Sant Mat Masters at Initiation) together in preference to one at a time. Please understand the object of the Repetition. Everybody is engaged in doing repetition - contemplation of his work. A lecturer thinks of his lecture course; a farmer, of his fields and cattle; and a business man, of his business and so on; and on whatever one is contemplating, its picture is before the mind's eye. At the time of death the same scenes appear before us which we have been fixing in our mind during our lifetime. These very scenes or thoughts, as they are connected with this world, bring us back to this world after death and are the cause of our rebirth. Saints say people have been doing this sort of repetition, as stated above, from birth after birth and have remained confined to this world. If they take to repeating Names of the Lords of the stages on the spiritual journey which lies within them, then their attention will be withdrawn from this world; the power of the mind and the senses will decrease, the soul will become powerful, light will appear and there will be a new kind of sweetness which the mind has never tasted before.

Finally the soul will discard this world in sensation, catch the Shabd, and will be lifted up.

Therefore, there is no simpler way for concentrating the scattered attention than the Repetition of the Names. Of course the Yogis tried Pranayam and other methods, but without success.

They do not take us very far on the spiritual journey and cannot be practised by family people. Repetition of Names is for concentration only. At the time of Repetition, the Shabd is not to be heard. One thing at a time. The course of Repetition is a long one. The starry sky, the sun and the moon regions are to be crossed by Repetition only, and contact with the Astral Form of the Master is to be made by this very process. And this is the end of it. repetition would not take us any further. During this course give three-fourths of the time, but not less than two hours, to Repetition, and only one quarter to hearing the Shabd. During this Repetition course, Shabd is heard just to keep contact with It.

The Shabd at this stage does not pull up or lift the soul because the Shabd Current is feeble and the soul is firmly held by the senses and the objects thereof. The feeble current has not much pull in it. When the soul will have contacted the Astral Form of the Master, it has loosened

the bonds and has come nearer to the Shabd, where the current is now powerful and has the power to lift up the soul. The spiritual journey will start from there. Shabd is the Road, Satguru is the Guide, and soul is the traveler. There is no danger of any kind. The soul will travel stage by stage and, from the description of the lights and the sounds of the spiritual stages, will know the progress made. Important hints have been given here. More when some progress has been made. So, in the preliminary stage, Repetition should receive full attention.

People are apt to ignore it and pay more attention to hearing the Shabd. In the preliminary stage, Repetition comes first and Shabd next. When repeating Names, no imagination is to be used in associating sounds and lights with each Name. If the mind goes after making lights and sounds, it has gone loose. Keep the mind engaged in repeating the Names in the eye center. No option is to be given to the mind.

10) When we come out into this world from the mother's womb, we bring our fate with us. This fate, whether we are to be rich or poor, tall or short, healthy or diseased, black, yellow or white, high or low and so on, is the result or fruit of our past-life actions. We reap as we had sown. We get what we have earned. Therefore, we should work and play our full part with diligence and effort in the struggle of life

and, without worrying, be contented with our lot and bear it cheerfully. And if there is any power that cuts the bad karma, it is the Shabd. When, therefore, one gets a taste of Shabd and enjoys Shabd, innumerable bad karmas are destroyed. The object of devotion to and love for the Master and Shabd is to cut the very root of karma, so that the soul disengages itself from the bonds of karma and becomes free to merge in Shabd.

11, 12, 13) These questions will be solved automatically when you have gone within and made contact with the Astral Form of the Master and have thereby cast off the physical frame and acquired the astral form. Or, these questions may be asked again when contact with the Astral Form of the Master has been made. There is no fixed time as to how long it takes the average departing soul to leave the body completely.

14) There are five elements : earth, water, fire, air, akash, of which the material world is made up and, according to elements, there are five classes of creation. In man all the five elements are active; in animals four are active and one is dormant; in birds three are active and two are dormant; in insects two are active and three are dormant; and in vegetables one is active and four are dormant. It is difficult to understand it intellectually, but it will be comprehended after going within. The rise from which animal to man, or



fall from man to which animal depends on karma. Good karma lifts up and bad is the cause of fall.

15) So long as the soul is entangled in forms physical, astral or causal - it has sex. But in higher spheres, when it is free from bonds of mind and maya, there is no distinction of sex. The sex changes according to karma. Sex is not a fixed thing-that male shall always be male, and female always female. The outlook on marriage, on male and female, on unions, love, likes and dislikes, and 'mine and thine', changes rapidly with the entry into the Third Eye, by contacting the Astral Form of the Master, and hearing the Bell Sound. What man had called his own, and had longed to be with, here and hereafter, now look like strangers. As many births, so many fathers and mothers did we have, and so many wives, and many more children. We had such relations when we were insects, birds and other animals, and it is no achievement to be proud of, if we have them when we are in human form. If the human form is the top of creation, it is for the single reason that man has the capacity to catch the Shabd and rise on it to reach his Origin. If this has not been done, man has missed the golden opportunity and has remained a two-legged animal, a slave of the senses and the objects of senses, like other forms of creation. He will be Man when he has risen above the senses; when he is no longer a slave of lust, anger, greed, attachment and pride; when he has made his

mind motionless; when he has entered the Third Eye and heard the Bell. With every step taken on the spiritual journey, he is coming into his own by casting off the heavy load of matter - physical, astral or causal - which really is not a part of him but which the soul takes up as tools to function in the causal, astral and physical worlds. When contact with the Astral Form of the Master has been made, the outlook, which is now based on the experience gained in the world and the worldly relations, is that the Master and the Shabd are the two Real Friends and Companions who are here with us, and go with us after death. All others have their limitations. It does not mean that he has an aversion for others. He does his duty by them but knows their true worth. He is in the world but not worldly; outwardly attached but inwardly detached; like a duck in water and yet not wet. In the experience of Saints, one Shabd is the Creator of all that has been created. All creation, to them, is Shabd. They see Shabd in action everywhere. All forms of creation in the highest and the lowest stages are different aspects of Shabd.

16) Just as on the physical plane there are continents and countries with their different types of population, the same is the case on the astral plane. One such place is the Heaven inhabited by houris. Mohammedans call it 'Bahisht' and Hindus call it 'Swarg' - difference in name but place is the same. The place is subject to Karmic Law

and transmigration. It is not a permanent abode and not worth living in, but a place to be shunned, a design of the Negative Power to prevent the soul from going up. The whole astral plane is subject to the five passions the same as the physical plane.

17) Sant Mat does not advocate asceticism, nor is it helpful. A settled means of income with settled home life give comforts which are conducive to Bhajan. They are denied to ascetics. As said elsewhere in this letter, old habits go slowly and new habits are not formed quickly either. The training of the mind, like the training of a horse or like the training of a child in making them useful is a slow affair. It is a lifelong work. Slow and steady wins the race. When Shabd practice becomes tasteful, all other tastes become flat.

18) There is antagonism between Nam and kam. Nam is another name for Shabd, and kam means sex lust. Nam or Shabd lifts the soul inward and upward, and kam pulls it downward from the eye center. The sexual relation of husband and wife has been very much misunderstood and abused. In this respect a biologist even treats man as an animal, and calls this relation a mere biological function and no better. He is yet ignorant of the higher potentialities of man.

Those who are familiar with this great aspect of man have treated this sexual relation as something sacred, and laid down rules for preserving its sanctity. Man dissipates himself and his energies in sexual intercourse. He would be healthier if he were to conserve this energy and would be God-like if he were to use it in spiritual uplift. With the longing to go within and the hearing of the Sound Current becoming tasteful, the indulgence or play in sex decreases and ultimately becomes hateful, and is automatically given up, like other bad habits, such as anger, greed and so forth.

I want you to do Bhajan and make progress in it. This will please me most. This is the present which the Master will always accept. Jesus Christ initiated people by connecting them with the Holy Ghost - the Word - the Shabd. Therein lies His greatness. And naturally, only those who have some experience of this Shabd can appreciate what service He did for people. His Sermon on the Mount is good. It is a moral teaching which can be lived in practice on the strength of Shabd only. If Shabd is missing, no one can live up to this moral teaching.

I wish you could make the eye center your home, make contact with the Shabd and become a true Christian. The Simran or the Repetition of the Names will cleanse your abode in the eye center, eliminating other thoughts. The stars, the sun, the moon and the Master will decorate it.

There are ten different sounds going on ceaselessly in the eye center. You have experienced some of them. Out of the ten, only two - the Bell and the Conch - are to be sought out; the other eight are to be rejected. The Bell and the Conch will take us to the regions above; others are local.

But so long as the Bell has not been grasped, any other sound that is audible is good enough and one should stick to it. When the concentration will increase, this audible sound will give place to some other finer than this, and that in its turn to something finer and sweeter still.

Ultimately, the real Bell will be audible. The success depends upon the concentration.

The nearer your attention to the eye center, the louder and clearer will the sounds become, and that which is hidden and indistinct from a distance will be clear when you are near it. Light will also increase with the increase in concentration. All the instruments used in an orchestra are audible when we are close to it, but only the drum when we are far off. The same is the case here.

When our attention is held in the body, we are far off from the eye center, the place of the inner music, and when the attention has vacated the body and is concentrated in the eye center, we are close to it. Every time we are in the eye center we can sort out and catch the Bell Sound, but when away from this center, we miss it and others as well. The

sounds are there all the time, only we are out. Regarding perspiring profusely (during meditation), particularly around the head, when the room is not hot, you attempt to go within by forcing your attention inward. Any strain or pressure or force, physical or mental, should be avoided in attempting to concentrate. Sit in the eye center with an easy mind and repeat the Names. Concentration will follow as a matter of course. Cycling is easy but look at the man who is learning to ride a cycle. He is perspiring because he applies his force wrongly.

**By Sawan Singh**

# Hidayatnama

By Rai Salig Ram, 2nd Guru in the Radhasoami Lineage

Translated by S.D. Maheshwari

(An Excerpt from 'Sar Bachan Radhasoami)

HIDAYATNAMA from Sar Bachan

(ESOTERIC ..INSTRUCTIONS)

'REVELATION GIVEN OUT IN THE COURSE OF TEACHINGS IMPARTED ABOUT THE VALUE OF ASSOCIATION WITH, AND SERVICE OF, THE PERFECT GUIDE, AND ABOUT THE DIFFERENT GRADES OF ADEPTS, AND INSTRUCTIONS ABOUT THE PRACTICE OF SHABD, AND THE SECRETS OF SHABD MARG (YOGA), AND THE VARIOUS STAGES ASSOCIATED WITH IT.

This discourse is meant for those who are desirous of finding the Supreme Being, and who are true seekers and want to know which religion is the highest and what path is the most sure and direct. They should minimize their worldly attachments. In other words, leaving the care for wealth, wife and children to fate, they should give paramount importance to the company of saintly persons. And out of saintly persons, the company of that Adept should be adopted who is a practitioner of Surat Shabd or of Drisht; (sight), that is to say, who is conversant with the technique of the Yoga of Surat Shabd, has perfected the practice of withdrawing the spirit currents from the pupils of the two eyes, and of uniting them ; and who performs the practice of raising the spirit, by hearing, internally, celestial sounds.

In case an Adept of this class is not available, they

should search out one who performs the practice of 'striking the solar plexus with Name' (repeating the Holy Name in a particular manner at the heart centre), or one who performs the practice of 'breath control'.

The company of such a person would: also purify the heart, curb evil propensities and confer some inner joy. But the ascension of the spirit can be achieved through the practice of Surat Shabd Yoga alone.

It behooves the seeker to develop love and devotion for such a personage, to perform His service with zeal, to solicit His attention and kindness by rendering service of all kinds with body, mind and wealth, and to gaze at His eyes continuously for an hour or two, without letting the eye-lids close, as long as possible.

The duration of this practice should be prolonged day by day. Whenever He casts His benign gaze on you, your heart will be purified. When, in His grace, He initiates you into the secrets and methods of the practice referred to above, your spirit will begin to catch hold of the celestial sounds. You should perform this practice daily, twice, four times or as many times as you find time. If your mind gives rise to delusions and wanderings, prayers should be offered to Sant Sat Guru and the practice should be performed with greater effort. Guru's kindness and your application would certainly result in progress day by day. It is not proper to be hasty or impatient, because haste makes waste, and is characteristic of the devil.

Whatever is achieved gradually is beneficial, and what



ever is acquired pronto does not last, because such an acquisition is the gift of Satan. Whatever is obtained from the Merciful Guru endures. All this refers to external modes of devotion. The inner state and the stages to which Sants have access are described below.

When your eye turns inward in the brain and you see the firmament within, and your spirit leaves the body and rises upward, you will see the Akash in which is located Sahas-dal-kanwal, the thousand petals of which perform the various functions pertaining to the three worlds. Its effulgence will exhilarate your spirit. You will at that stage, witness Niranjan, the lord of three worlds. Several religions which attained this stage and took the deity hereof to be the lord of all, were duped. Seeing the light and refulgence of this region they felt satiated. Their progress was stopped. They did not find the guide to higher regions. Hence they could not proceed further.

At the apex of this Akash, there is a passage which is very small like the eye of a needle. Your Surat (spirit) should penetrate this eye. Further on, there is Banknal, the crooked path, which goes straight and then downward and again upwards. Beyond this passage comes the second stage.

Trikuti (Region having three prominences) is situated here. It is one Lakh Yojan in length and one Lakh Yojan in width. There are numerous varieties of glories and spectacles at that plane which are difficult to describe. Thousands of suns and moons look pale in comparison to the light there. All the time, melodious sounds of Ong Ong and Hoo Hoo, and the sounds resembling thunder of clouds, reverberate

there. On attaining this region, the spirit becomes very happy, and purified and subtle.

From here onward, it becomes cognizant of the spiritual regions.

After having enjoyed the bliss of this region for some time, the spirit goes up one crorel Yojans and reaches Sunn, the third stage. Mohammedan Fagirs (Saints) called it "Lahoot." It is indescribable. Here, the spirits enjoy great beatitude. The refulgence of this region is twelve times that of Trikuti.

Pure pools of ambrosia called "Mansarovar", abound here. There are innumerable flower pots and gardens.

Spirits, like beauties, dance at various places. There are pleasing and sweet victuals, all savoury and fresh, and sonorous and musical strains can be heard every where. All this bliss can be experienced by the spirit only when it reaches there. It cannot be described. At every place, fountains of nectar are at play; in other words, pools of nectar are overflowing and streams of nectar are gushing out. How can one describe the splendour and decoration of this region? There are platforms of diamonds, beds of emeralds and plants of jewels, all studded with rubies and precious stones. Bejewelled fish, swimming in pools there, display their beauty and ornamentation and their glitter and sheen attract attention. Beyond this, there are innumerable palaces of crystals and mirrors, in which spirit entities reside at their respective spots, as allocated by the Lord. They witness and exhibit ever changing levels. In Hindi, they have been described as "Hansa Mandlies". The decoration and embellishment of these regions can be appreciated only

by seeing them. The entire creation there is purely spiritual. It is free from material constituents. The denizens there are spiritual and free from physical taints. Full particulars of these regions are known only to Sants. It is not meet to describe them in greater detail.

Having sojourned there and having enjoyed the glory thereof for a very long time, the spirit of this Faqir moved on, in accordance with the instructions of the Guides. After traversing five arab and seventy-five crore yojans upward, the spirit entity effected ingress into the bounds of Hahoot and witnessed the panorama of that region. There an expanse of ten Neel is enveloped in darkness.

The depth of this dark region cannot be fathomed. The spirit went down one kharao yojans, still the bottom was nowhere to be found. Then the spirit turned upward and proceeded on the path chalked out by Guru. It was not considered advisable to go down right to the bottom of this region. His region is called Maha-sunn. There are four extremely subtle sub-regions there, the secrets whereof have not been revealed by any Sant.

There are prison cells for the condemned spirits, ejected from the court of the True Supreme Being.

Although these spirits are not subjected to any trouble and they perform their functions by their own light, yet, as they do not get the Darshan of the Lord, they are restless. However, there is a way of their remission also. Whenever Sants happen to pass that way with spirits reclaimed from the lower regions, some of these spirits fortunately get Their Darshan. Such spirits go along with the Sants who very gladly take them to the court of the Lord and get them

pardoned.

The spirit, thereafter, went to Hootal Hoot, which, in Hindi, has been described as Bhanwargupha. There is a rotating swing here which is all the time in subtle motion, and the spirits ever swing on it. All round, there are innumerable spiritual islands from which the sounds of "Sohang Sohng" and "Anahoo Anahoo" rise all the time. Spirit entities playfully and rapturously enjoy these sounds. Other characteristics of this region cannot be reduced to writing, as they can be realized by the spirit only when it reaches there by performing Abhyas. Hence it is necessary to continue the practice of this mode of devotion and it is called the Shabd (sound) practice. Do not give it up.

Having witnessed the spectacle of this region, the spirit entity proceeded upward and went on ascending. Whiffs of scents of various kinds and sweet fragrance of sandal were enjoyed by the spirit and the melodies of flutes were heard, while it proceeded onward. On crossing this plane, the spirit entity reached the outpost of Sat Lok, where melodious sounds or "Sat Sat" and "Haq Haq" were heard coming out of the Bin'. On hearing this, the spirit penetrated further rapturously.

There rose to view silver and golden streams full of nectar, and vast gardens, each tree there of being one crore yojans in height. Crores of suns and moons hang from them as flowers and fruits. Innumerable spirits and Hansas sing, chatter and play on those like birds. The wondrous beauty of this region is ineffable. While enjoying it, the spirit entered Sat and came into the presence of Sat Purush.

Now as regards the glory of the person of Sat Purush, each hair of His is so brilliant that crores of suns and moons look pale in comparison. When such is the refulgence of each hair, how is it possible to describe the glory of all His hair, and where are the words to describe the beauty and glory of His entire person? How can one describe His eyes, nose, ears, face, hands and feet ? They are all nothing but refulgence ; even to describe them as oceans of refulgence does not give even the remotest idea.

The expanse of Sat Lok is one padam palang, a palang being equal to Triloki in vastness. Hence it is difficult to imagine the stupendous vastness of Sat Lok. Here dwell spirit entities called Hansas who enjoy the Darshan of Sat Purush, hear the music of the Bin and -partake of ambrosial food.

After witnessing the glory of this region, the spirit proceeded to Alakh Lok and got Darshan of Alakh -Purush. The expanse of this region is one sankh, and each hair of Alakh Purush has the effulgence of arab kharab suns.

Thereafter the spirit entity went on and attained gam Lok, which is Maha Sankh Palang in expanse and the magnitude of the person of again Purush equals crore sankhs. The forms of Hansas of this region are amazingly wondrous, and the state of ecstasy and bliss that obtains there passes description. The spirit entity sojourned there for a long time and, on going beyond, it got the Darshan of Radhasoami, that is, Anami Purush, and merged in Him. Radhasoami Dham is boundless, infinite, endless and immeasurable. It is the Nij Sthan, the special resting place of

Sants (Fagirs). That region is the Ultima Thule of all Sants and all speech and description end here. I also conclude here.

So great and exalted is the status of Sants (Fagirs). Hence, how can the followers of all those who stopped at the very first stage, calling it limitless and boundless, be convinced of the existence of these higher regions?

As such, communication of this revelation will do good only to those persons who have faith and belief in the words of Sants and who accept that the status of Sants is exalted above all and that Sants are, in fact, the creators of Khuda and Parmeshwar (God).

**By Rai Salig Ram, 2nd Guru in the Radhasoami Lineage**

*The Out-of-Body Travel Foundation Journal:*

'Huzur Maharaj Sawan Singh - Sant Mat (Sikh) Master Guru and  
Grandson Maharaj Charan Singh - Sant Mat (Sikh) Master Guru'

Issue Nine

By Marilynn Hughes

*The Out-of-Body Travel Foundation!*

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**Author, Marilynn Hughes**

*Photo by Harvey Kushner*

The ninth issue of the 'The Out-of-Body Travel Foundation Journal' focus on Maharaj Charan Singh, Master in the Sant Mat (Sikh) tradition. As the grandson of Huzur Maharaj Sawan Singh, one of the original Masters in the Sant Mat tradition who came to me in the mystical state and asked me to release a book entitled 'At the Feet of the Masters,' I felt it was Divine Providence when a former student and initiate of his grandson contacted me the day that book was released.

In our 'Question and Answer' Section, we answer a question from Skyler Grimes in the United States about the crushing sensation of Vibrational Raisings, a very important phenomenon to understand in the mechanism of Out-of-Body Travel. And In our 'Different Voices' section, Maharaj Charan Singh explains 'The Path of Light and Sound,' and an anonymous initiate who reaches for and eventually discovers his 'Peak Meditation' experience as guided by Maharaj Charan Singh physically, with Sawan Singh's 'Meditation Lesson,' also contained in this issue. And Rai Salig Ram's, 2nd Guru in the Radhasoami Lineage *HIDAYATNAMA - Esoteric Teachings*. This journey is an honor.

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