

APPENDIX VII-3_1: “Can We See God?” - An Interview with [Sant Darshan Sing Ji](#) (emphasis added)

[Sant Darshan Singh](#), the past **Science of Spirituality** living Master was born in 1921, the son of [Sant Kirpal Singh](#). Both father and son were initiated into the mysteries of [the Word](#) the **Surat Shabd Yoga**, by the great **Master Hazur Baba Sawan Singh**. [Darshan Singh](#) devotedly served [Hazur](#), as well as [Hazur's](#) successor, [Sant Kirpa Singh](#). In 1974, when [Sant Kirpai Singh](#) left the earthly toil, the power of spirituality was transferred to [Sant Darshan Singh](#), who carried the torch of spirituality as the living Master of the science of the soul ___ fully competent to answer the aspirants deepest questions, grant first hand spiritual experience of the **Light of God** and the **Music of the Spheres** at the time of initiation, and guide the soul, within and without, back to its true Home.

[Sant Darshan Singh](#) resided at **Kirpal Ashram** in Delhi, India. He toured America in 1978 and 1986. He gave *Naam* initiation free of charge to sincere seekers after truth the world over. **He died in 1988 and has been succeeded by his son [Sant Rajinder Singh Ji](#).**

Question #1: Can we see God?

The Master: Yes, we can see God in this very lifetime.

Question #2: What is the proof of what you are saying?

The Master: Just as the proof of the pudding is in the eating, the proof of spiritual attainment is in its experience. We can attain self-knowledge and God-realization through mystic experiences or the path of the Masters. Once Ramakrishna Pharamhans was asked by his disciple Vivekananda, ‘Father, have you seen God?’ He replied. ‘Yes, my son, have seen him as clearly as I see you.’

When God came into expression He assumed two forms: the **Light of God** and the **Music of the Spheres**. It is by coming in contact with these two Principles that we cannot only see God but we can talk to Him face to face, get his guidance in all our affairs and ultimately merge in Him.

Question #3: What does God look like?

The Master: God is formless. God is all effulgence, all Light, and pristine glory. God is so effulgent that we cannot describe His Light in detail, but it has been said in the scriptures that even trillions of suns and moons put to other cannot vie with even one hair of God. We can see God in His pristine glory in the highest spiritual stage. But since the highest spiritual realm is beyond the reach of the mind and intellect, mere words cannot describe it in clear terms. It is said that in that state we speak without tongue, we see without eyes, we hear without ears, we walk without feet, and we work without hands. That realm cannot be described in words, and all that has been said by the saints and seers gives only a hazy estimate and a symbolic representation. But one thing can be said: there is no language there except for one, and that is the language of love.

APPENDIX VII-3_2: "Can We See God?" - An Interview with Sant Darshan Sing Ji (emphasis added)

Question #4: In what ways can we see God?

The Master: God has been seen by all saints and seers since the dawn of eternity. Guru Nanak has said, "I see my Lord before me." Other saints and seers have told us that they have seen God within. God has seldom been seen in the various places of pilgrimage because God does not reside in temples made by human hands; he resides in a temple which He has made with His own hands -that is the human body. And the human body is the real temple in which we can see God in all His effulgence.

Question #5: There have been many books written about life after death experiences. What do you think about this?

The Master: The various books written about life after death, including Dr. Raymond Moody's book, Life after Life, have emphasized the inevitability of death and the continuance of our life after physical death. The recent revelation of these truths through these books may have caused a stir in the West, but in reality our saints, seers and prophets all over the world have been talking about these truths since the dawn of eternity. They have been stressing the need of learning to die so that we may begin to live and they have experienced death even many times a day. They have been blessed with this experience by coming in contact with the revitalizing Word, that is: the Light of God and the Music of All Harmonies. These divine gifts have been bestowed on seekers after truth at the time of initiation through the grace and compassion of the living Master of the times.

Question # 6: Why do we need a living Master?

The Master: A living Master is one who has not only learned to die while living and has thus attained communion with the Almighty, but he is also one who can teach others the technique of dying while living so they too can attain the merger of their soul with God. Sincere seekers after truth go to a perfect Master to learn the above technique and reach their ultimate goal of self-knowledge and God-realization.

Question #7: What is the purpose of meditation?

The Master: Although everyone in the world is searching for happiness, we find that everyone is suffering from pain, disappointment and unhappiness; The transitory and material things in life cannot give us any lasting pleasure. Since the soul is a conscious entity and is of the same essence as of God, it is only a conscious contact with the divine essence within us that can give us solace and peace of mind. We find that lately, more and more people are looking for inner peace, a lasting peace. Meditation is the process of withdrawing our attention from the world and the senses and focusing it within to come in contact with the Light and Sound of God, which is the source of all love, all joy, all peace and bliss.

Question #8: There are many groups starting up, especially in the United States, which are practicing different types of meditation, although they are not connected with any particular teaching. What is the difference between those forms of meditation and a more spiritual meditation as the type you are teaching?

APPENDIX VII-3_3: “Can We See God?” - An Interview with Sant Darshan Sing Ji (emphasis added) (continued)

The Master: Most of the forms of meditation which are now being adopted relate to the yogic exercises. Some of these exercises are primarily meant to keep our bodies healthy and fit but they have little or no bearing on the elevation of the soul and its ultimate union with the Almighty, which is the be-all and end-all of the human life.

Question #9: What are the requirements for initiation?

The Master: All scriptures tell us we must lead an ethical life, which is a stepping-stone to spirituality. An ethical life means a life of truth, love and all, chastity, humility, selfless service and nonviolence. Another requirement is the maintenance of a strict vegetarian diet: abstinence from meat, fish, fowl and eggs, both fertile and infertile. If we say we have love and compassion for all, how can we claim to be lovers of the entire creation of God and yet eat the dead bodies of animals which are served to us as food.

Sant Kirpal Singh 1894-1974, great spiritual Master of this age, devoted his whole life to God and to the service of creation. He first physically met his own Master, **Hazur Baba Sawan Singh** in 1924, after seeing him inside in daily meditations for seven years. He served **Hazur** for 24 years, then was commissioned by **Hazur** to take up the work as the living Master of the **Surat Shabd Yoga**. **Sant Kirpal Singh** was the first perfect Master of modern times to visit the West (in 1995, 1963 and 1972). His accomplishments were incredible:

He connected thousands of souls with the inner Light and Sound of God; was elected president of the **World Fellowship of Religions** by leaders of the major faiths; convened the **World Conference on Unity of Man**, the largest inter-religious gathering since the time of Ashok; built **Manav Kendra** (Man :enter) in India; wrote a score of spiritual books, give innumerable discourses and composed numerous poems; and lighted the flame of divine love in the hearts of millions.

Question #10: Are there any other requirements for initiation?

The Master: Another requirement with regard to diet is the avoidance of all liquors and intoxicating drugs.

Question #11: Why are alcohol and drugs prohibited?

The Master: Spirituality is an awakening of the divine consciousness which is within everyone. In order to take up the spiritual path we have to become more conscious. By taking alcohol and drugs, instead of expanding our consciousness, we dull it. Spirituality a path of freedom, but if we become addicted to alcohol and drugs, then where is our freedom? Anything which is habit-forming, or anything which weakens our consciousness, stands in the way of the ultimate goal of our lives which is to liberate our soul, a conscious entity, from the clutches of mind and matter. It is only after the soul shakes off these shackles that it can traverse into the higher regions and commune with God, who is all-consciousness.

**APPENDIX VII-3_4: “Can We See God?” - An Interview with Sant Darshan Sing Ji
(emphasis added) (continued)**

Question #12: What does it cost to follow the path?

The Master: [Spirituality](#), like all other gifts of nature, is bestowed free of charge to seekers after truth. A true Master always earns his own livelihood and does not accept any offerings from his disciples.

Question #13: In order to follow the path of the Masters, do we have to leave the world and go into the mountains or the jungles to find God. This is not a path of negative mysticism, and it is a path of positive mysticism. We are to remain in the world, but not be attached to it. We have to fulfill our worldly obligations, earn our own livelihood, and share with others. We do not have to leave our families. Marriage is not a bar to spirituality if lived according to the scriptures. We find that many of the saints have their family life and they fulfill their obligations as householders.

So saints ask us to lead normal lives and practice self-discipline, ethical living, and meditation. This is what is needed. We must develop these qualities in order to move forward on the spiritual path.

Question #14: Is it possible for a Christian to also follow the path?

The Master: Yes. Ours is a scientific path. We present spirituality only as a science. If a Christian comes, he is always asked to become a true Christian and to follow the teachings of Christ. We are ourselves following the teachings of Christ, and of all other prophets and saints who have blessed this earth from time immemorial. But we practice religion only as a perfect science. We do not dabble with its exoteric side which pertains to outer forms of worship such as rites and rituals; we deal only with the inner esoteric side which is universal.

Question #15: Can you explain to me this passage from the Bible which says that “some will fall away from the faith; they will yield to deluding spirits and demonic teachings by liars whose own consciences are seared with a branding iron. They prohibit marriage and the enjoyment of foods which God created to be partaken of by thanksgiving, by those who believe and know the truth, for everything which God created is good, and nothing is to be rejected when it is gratefully received for it is consecrated through the Word of God and prayer?”

The Master: This passage talks about marriage and about food, So far as marriage is concerned, I have already stated that marriage is no bar to spirituality provided that we lead our married life according to the scriptures. We have seen in history that even the saints have had family lives and have attended to all their household obligations.

So far as the question of food is concerned, we do not debar anybody from eating whatever has been given by nature in the form of vegetables. If we on the one hand profess to have love for all creation, how can we, on the other hand, agree to slaughter animals, birds and fish for our own appetites? We say that Christ was the Apostle of Peace, and that he was the embodiment of nonviolence. Christ and nonviolence go together. Christ said, “Whosoever shall smite thee on thy right cheek, turn to him the other also.”

**APPENDIX VII-3_5: “Can We See God?” - An Interview with Sant Darshan Sing Ji
(emphasis added) (continued)**

The Master: If he was nonviolent to this extent, he could not have been violent to those on the lower rungs of the creation of God, meaning the animals, the birds and the fish. He was for universal love, and he was for total nonviolence. If we are also for universal love and total nonviolence, then we will not kill anyone. And even otherwise, it has been written in the holy scriptures, “Thou shalt not kill.” If we follow the golden principle of “Thou shalt not kill.” then naturally it is out of the question to take meat, fish, fowl and eggs. So while adhering to the vegetarian diet we are strictly following the commandments of the Apostle of Peace, because he asked us not to indulge in any killing. He commanded that we have love for all creation, and this, along with nonviolence, will naturally debar us from killing and eating animals.

Question #16: When you eat anything it is said you are taking a smaller form of life; in essence, killing it and digesting it into your own body - even vegetables, even water. Could you explain this?

The Master: There are five substances or elements, which in our scriptures are called tatwas: earth, water, fire, air and ether. Mans body contains all the five tatwas which make him the most valued. Man’s killing of fellow-creatures is considered the most heinous crime, and in history, it has merited capital punishment. The next value is placed on the quadrupeds and beasts having four tatwas or elements, with ether being almost absent or forming a negligible portion. According to most laws, killing of an animal usually entails a penalty equal to the price of the animal in question. Then come birds, having three active elements in them- water, fire and air - giving them lesser value. Lesser still is the value for reptiles, worms and insects which have only two active tatwas or elements - earth and fire - as the other three elements exist in a dormant form. This death of this species of life does not involve any penalty of payment by most laws in the world. The least value is placed on roots, vegetables and fruits which contain only the element of water in an active state, leaving the other four elements dormant. Thus, karmically the vegetarian and fruitarian diet constitutes the least pain-producing diet, and man, by partaking of this type of diet, contracts the least karmic debt. Since we have to live in the world and keep our body going, then keeping in view the point of nonviolence, let us try to live by causing the least possible pain and destruction, and that is possible if we partake of the vegetarian diet.

Many people have a misunderstanding about the [vegetarian diet](#) in thinking that vegetables do not give us proper food value. I have been in touch with the leading nutritional researchers in India, and their evidence shows that the vegetarian diet gives us the necessary nutritional balance for keeping us going. Actually till a few years back the only complaint made was that vegetarians were not getting the proper proteins; but the latest research shows that we can certainly get the proper amount of proteins, as well as the required calories. **From the health point of view the vegetarian diet is as wholesome and nutritious as any other diet, and this has been proved by the scientists, biologists and nutritionists.**

**APPENDIX VII-3_6: “Can We See God?” - An Interview with Sant Darshan Sing Ji
(emphasis added) (continued)**

Question #17: What is the relationship between the Master and his disciples?

The Master: The relationship between the Master and the disciple is one of selfless love. The Master guides the footsteps of a disciple in this world as well as in the hereafter. He assists the disciple till the latter have reached his final spiritual destination and attained communion with the Almighty.

The disciple in turn is moved by a spirit of complete dedication, complete self-surrender, and implicit obedience toward his Master. He emulates the ideal life of his Master with a view to imbibe his godly virtues.

Question #18: How long will it take for the disciple to attain the ultimate goal?

The Master: We cannot fix any time limit because it all depends on the evolution of the soul of the disciple concerned. Some of the disciples are already very evolved on the spiritual path, and the moment they come to a Master they make quick progress. But others who are not so spiritually evolved, or who do not have the same zeal or passion for this path, naturally take their own time.

Question #19: How can these spiritual teachings help the world?

The Master: Despite all our material progress the world is at the edge of a precipice. With all these nuclear weapons, one wrong step and mankind will fall into the abyss of complete devastation and annihilation. Before controlling our own self, we have tried to control the forces of nature. Had we perfected our own selves first, our material progress would have been used for the benefit of humanity. To be successful in any walk of life we should have control over our mind and senses. Our troubles arise because we cannot control them.

The great **Master Sant Kirpal Singh Ji** was often asked how we can establish lasting peace in the world. His reply was very simple: he said, “If kings rise above kingdoms, and priests above isms, there would be lasting peace. He did not teach any ism; he presented religion as a science. He would say if you are a Christian, be a true Christian: if you are a Sikh, be a true Sikh; if you are a Hindu, be a true Hindu. We can only do this when we lead ethical lives and live according to moral values. All religions command us to love our neighbors even our enemies. Only then can we fully understand the meaning of the Fatherhood of God and the brotherhood of man. We are all brothers and sisters in God, therefore we should love each other irrespectively of our differences in religious beliefs, color, or social standing. If we do this then the Kingdom of God can come on earth. This can be achieved only through the grace and compassion of a living saint who has solved the mystery of life and death and can help others to do so.

**APPENDIX VII-3_7: “Can We See God?” - An Interview with Sant Darshan Sing Ji
(emphasis added) (continued)**

Question #20: Do you have anything you would like to say in closing, perhaps something that may help us through our day?

The Master: We should all not only profess, but we should practice, having love and affection for all human beings, and not only for all human beings, but for the entire creation of God, because if we develop real love for the entire creation of God, then the question of any struggles and disparities will not arise. Once we have learned to sit together as brothers and sisters in the same God, then we will have eternal peace, eternal bliss, eternal ecstasy, eternal tranquility and salvation. And if we are able to achieve this end, then we would be ensuring that the Kingdom of God can come on earth, because the universe will be full of love, full of affection, full of compassion; and well have love, humility and ethical life as our basis. This ethical basis consists of love for the entire creation, humility first, humility second and humility last, chastity and purity, because “blessed are the pure in heart for they shall see God.” Besides this we should get rid of our ego, because mans ego is the root cause of all our struggles, all our afflictions and all the wars we have in the world. if only we recognize from the core of our hearts the unity of all mankind, we will not try to encroach upon the rights of others and we will be radiating love and compassion wherever we go. If we are able to achieve this object then there will be an end to all wars, an end to all struggles, an end to all conflicts, and we will have peace and bliss everywhere. That, I think, is the be-all and end-all of our lives.

This is a path in which we don't have to play our part isolation. It is not a solo-play. We must have a community feeling and work for the good and benefit of all others amongst us. Here we should play our proper roles in the orchestra of life so that we have the symphony of love, the symphony of peace reverberating throughout the universe.

Hazur Baba Sawan Singh (1858-1948) was one of the greatest Masters ever to walk the earth. In 1903, he was commissioned to carry on the spiritual work by his own Master, **Baba Jaimal Singh**, thus continuing the line of Masters dating back, in the modern era, to **Guru Nanak** and **Kabir Sahib**. **The path back to God**, which was known to only a small number before **Hazur**, was thrown open to millions of seekers, by the grace of the Master. Under **Hazur's** direction and guidance the message of the Masters was first brought to America in 1911. As do all Masters, **Hazur** personally took on the karmas of his initiates. He left the earth in 1948, leaving the task of holy initiation to his spiritual successor, **Sant Kirpal Singh**. Many initiates of **Hazur** and **Sant Kirpal Singh**, as well as the new initiates of the present living **Master Sant Darshan Singh**, are blessed with the inner vision of **Hazur**.