

Sat

sandesh

the  
message of the Masters

*June 1974*

FRONT COVER *The Master Kirpal Singh Ji gives parshad to four-year old Christopher Bicknell at Manav Vidya Mandir, the school at Manav Kendra. Christopher was visiting the school with his father, who wrote the report appearing on page 24. The smiling lady in the center of the picture is Miss Sati Bhojwani, the Principal of Manav Vidya Mandir.*

# ON THE UNITY OF MAN

## *A Circular Letter from the Master*

May 15, 1974

MAN, THE HIGHEST RUNG of all creation, is basically the same everywhere. All men are born the same way, receive all the bounties of nature in a similar manner, have the same inner and outer construction, and are controlled in the physical body by the same Power, called differently as “God,” “Word,” *Naam*, etc. All men are the same as souls, worship the same God, and are conscious entities; being of the same essence as God, they are members of His family, and thus are related to each other as brothers and sisters in Him.

2. All awakened and enlightened Gurus and spiritual teachers who came to this world at various points of time and in various parts, have invariably emphasized this Truth in their own language and manner. According to them all men, despite their distinctive social orders and denominational religions, form but one class.

3. Guru Nanak, the great teacher and the Messiah of peace, said:  
*The highest order is to rise into Universal brotherhood;  
Aye, to consider all creation your equal.*

4. India's ancient mantra, *Vasudeva kutumb bukam*, also lays down the same basic principle that the whole world is one family. However, it is common knowledge that despite long and loud preaching by various religious and social leaders professing the Unity of Man, the world today is torn by strains and tensions of every kind, and presents a sorrowful spectacle indeed. More often than not we see individuals at war with one another and brothers at drawn daggers with their own kith and kin. Similarly, nations are constantly involved in conflicts and clashes with each other, thus spoiling the peace and tranquility. It seems that the root cause of this present-day situation is, that the Gospel of Unity of Man, however well accepted in theory, has not struck home to humanity at large and is not put into practice. It is only a form of slogan-mongering done with calculated motives.

5. It is universally accepted that the highest purpose of this human body is to achieve union of the soul with the Oversoul or God. It is on this account that the physical body is said to be the True Temple of God wherein He Himself resides. All religions spell out the ways and

means of meeting the Oversoul or God; and all the ways and means so suggested, however different looking, lead to the same destination, so that one need not change from one religion to another for this purpose. One has only to steadfastly and genuinely tread upon the lines drawn by the torch-bearers for achieving the goal.

6. It is necessary, however, that greater effort should be made toward the realization of Unity of Man. We have to realize that every human being is as much a member of the brotherhood as we are, and is obviously entitled to the same rights and privileges as are available to us. We must therefore make sure that while our own children make merry, our neighbor's son does not go without food; and if we really practice this, much present-day conflict will be eliminated. Each of us will develop mutual recognition, respect and understanding for the other, thus wiping out the gross inequities of life. In this process, as the mutual recognition and understanding develops, it becomes a vital force generating a reservoir of fellow feeling which in turn will bring culture and ultimately humility—the basic need of the hour.

7. The holding of the World Conference on Unity of Man in February 1974 in New Delhi was a clarion call to the world. This conference was perhaps the first of its kind since the time of Ashoka the Great, held at the level of Man with the noble purpose of fostering universal brotherhood leading to universal harmony. This message of the Unity of Man must reach every human heart irrespective of religious and social labels so that it comes home to every individual, enabling him to actually put it in practice in life and pass it on to others; in this way, the entire human society could be reformed. Truly speaking, Unity already exists: as man—born in the same way, with the same privileges from God; and as soul—a drop of the Ocean of All Consciousness called God, Whom we worship by various names; but we have forgotten this Unity. The lesson has only to be revived.

8. The so-called world-wide campaign for Unity of Man is not intended to affect the existing social and religious orders in any manner. In fact, each one has to continue to work for the upliftment of man in its own way as before. Additionally, however, this campaign has to carry the clarion call of Unity of Man to as large a mass of humanity through its own vehicle as it can, so that the message cuts across the barriers of misunderstanding and mutual distrust and strikes home to every human heart. Further, the said campaign has to be carried out not by intellectual wrestling, but with optimum desire

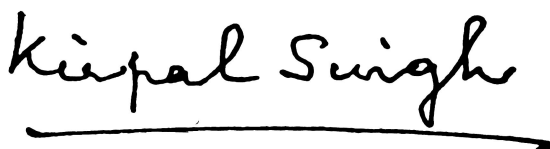


and anxiety to put the Unity of Man into practice so that it becomes a real living force. The method of propagation has to be by self-discipline and self-example rather than by declarations and proclamations.

9. It would be prudent to clarify that the campaign for Unity of Man has to be carried out above the level of religions without in any way affecting any religious or social orders. It has to obtain in practice the blessings and support of all those who believe in the Gospel of Unity of Man, and could give it strength by taking this Gospel to every human heart around them and convincing them of the need of its acceptance in daily life. It will neither be tagged with Ruhani Sat-sang nor with any other similar organization. The enthusiasm of its admirers will be the real force working behind the campaign.

10. It is therefore earnestly requested that all those who believe in the Unity of Man and wish to carry its message must work ceaselessly so that it may reach the lonest corner of the world.

A World Conference on Unity of Man may be arranged in the West as was done at Delhi in the East—both ultimately work as one whole.

A handwritten signature in black ink, reading "Kirpal Singh". The signature is written in a cursive, flowing style. Below the signature is a long, horizontal, slightly wavy line that extends across the width of the signature.

KIRPAL SINGH



*Muni Sushil Kumar Ji, Sant Kirpal Singh Ji, and Prime Minister Indira Gandhi at the World Conference on Unity of Man, New Delhi, February 5, 1974.*

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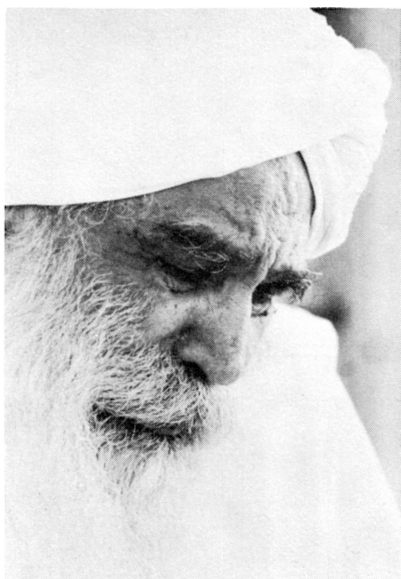
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# THE MASTER'S TALK

## *From Poison to Purity*

THOSE PEOPLE whose soul is powerful, achieve success in anything they undertake, because the soul gives strength to the mind, the senses, and the intellect. A very strong horse can pull even the most broken-down cart. So it is that in this human life, we can achieve complete emancipation; in no other form of life can this be accomplished.

We have been given human life by God's grace and through the accumulation of good fortune. Since our birth, quite a number of years have passed al-

ready, during which we have worn the various labels of our religions, but during that time what have we achieved? It is inspiring to learn of the achievements of others in the field of Spirituality, but the ABC of Spirituality starts when we ourselves actually rise above body consciousness, just as those others did—practically. Learn to die so that you may begin to live.

This is therefore, truly speaking, our most important work—all other things being but give and take, the function of the law of cause and effect, or the effects of seeds sown in the past or in the present life. The Masters say, "Do your true work, why entangle yourself in others' affairs?" Your own work is the work

*This talk was given by Sant Kirpal Singh Ji in India and translated from the Hindi by the Sat Sandesh staff.*

which will go with you, as will the results of that work. Many people question why so much praise is given to the human form, for all the holy books sing its praises; but it is the form in which that higher accomplishment is possible, which is impossible to do from any other form of life—all other forms are merely for the expression of enjoyments. In the human expression of life, we are partly bound and partly free—within certain limits; so we can make the utmost use of and benefit from that allotted freedom of will. The Masters tell us that they *have* seen the Lord—and He is within this very human form.

Guru Nanak went to Iran, and there Kazi Ruknuddin put to him a question: “You are a very big Fakir or Master, and you must have seen the Lord’s house?” Guru Nanak told him that indeed he had, and went on to describe the human body, concluding with a description of the two eyes for windows:

*From the top of the high palace  
comes the call from God;  
For the unfortunate subjects are  
asleep and He is awakening  
them.*

It is not necessary therefore to search high and low to realize God—He is already within you. The glory of the body lasts for as long as we are in it; when we are separated from it, who will give it a second glance? While we have it, we have got a golden opportunity, and that is to achieve our important work—to realize the Lord. Where is He? The whole world is indeed His manifestation, but He is nearest to us in our very own human form—the temple of God.

The human body has a number of doors—the eyes, ears, nose, mouth, genital and excretory orifices, but the in-

dweller of this form cannot run out of any of them. He is controlled within the body, and the power that controls him, which you can call the Controlling Power, is God. It is also called the God-in-expression Power, for

*Through Naam the Khand and  
Brahmand were created.*

The whole of creation came into being through the Naam or the Shabd, or the Controlling Power or the God-in-expression Power—which Christians call the Word. The Word was existing first, and creation came into being after the Word. The Muslims call it Kalma, saying that through the Kalma all fourteen planes were created. The Hindus say that through the Nad the fourteen stages were formed. So the God which came into expression is an Unchangeable Permanence, is the creative power in all things, and is controlling everything in existence. *O Nanak, Naam is the Controller of all; You get it through great destiny.*

The Masters have declared that God can be seen in the physical form:

*With the Guru’s grace, you see that  
the Lord’s temple is within you.*

And if they have seen Him, why do we not also see Him? Because the mind has come in between. But if the mind can be stilled and kept under control then there is no barrier between you and God. A certain Muslim Saint advises that if you want to realize God, put one foot on your mind, and the next step will take you to the Lord’s house. It is said that,

*In the same company, in the same  
house, and yet the two brothers  
do not converse.*

The two brothers—the Lord and the soul—but the latter cannot speak to the



Lord because its attention is constantly going into outer expression. Furthermore, through connection with the mind it has become *jiva*, soul wandering or imprisoned in creation, while the mind in turn is being dragged around ruthlessly by the senses. So mind is actually astride the soul, but ruled by the senses which are in turn attracted by the outer enjoyments. The results of all this are that we, the soul, are identified only with the body and the world, to such an extent that we have forgotten our true Selves, our true nature. Even if we wanted to withdraw from all this, we cannot, for we are helplessly entangled.

Guru Teg Bahadur Sahib explained that we are so much stuck fast in the world that our condition is somewhat like carvings in stone which cannot be removed. It is a reference to our soul, which through connection with the mind has become deeply engraved with outer expressions, and cannot erase them. It requires therefore, some other person who can withdraw the soul's attention, extricate it from these outer entanglements. What a predicament the soul is in!—the soul, who is really the controller of all this intricate machinery of the physical body. *This physical form is a chariot in which the soul rides, but intellect is the charioteer while mind is the reins, and the wild horses of the senses drag it around.* Who gives the intellect strength? Who strengthens the mind? We do—the soul—the true controller. Test it for yourself: while the attention or soul power is not focused, the senses, cannot work.

How can the mind be won over? There are two ways, one outer and one inner. The outer method is called *kumbhak*—controlling the breathing—by which the *pranas* or vital airs are slowed down and some little control of

the mind is gained. However, this is a very lengthy process. In the past, the yogis spent hundreds of years learning how to rise above the body consciousness by this means. The second or inner method is to withdraw the attention or soul's expression. The functions of a factory are dependent upon its supply of power from the powerhouse, and all the different departments must necessarily be connected to it. If the supply is switched off from the powerhouse, the factory does not function. Likewise, the inner working of the body is quite perfect and functional, but control your attention and you will control your whole being.

We are really telling the story of a perfect man—one who can control himself—one who is in complete control of his attention. Our attention is part of the greater Attention, which is God. God once wished to become from One to many, and from that single wish billions and trillions of Brahmands, vast regions, came into being. So the soul is a drop of that Ocean of All Consciousness. If only it would withdraw from its scattered condition and concentrate itself, it could surely make at least one small town? For this problematic situation, some expert is required, who himself is in complete control and who will, by using a little of his concentrated attention, withdraw the attention of others out of the mesh of worldly expressions. This delicate operation is not a work done by reading, nor by writing, nor by any amount of thinking. Even if one could memorize all the holy literature perfectly, and could master all songs and music of praise, or were the knower of all the knowledge in creation, yet none of these things would enable one to withdraw from outer expression without the help of some Master-soul.

“The true Godman has been made, for at one time he was just like us. Every Saint has his past, and every sinner a future. So if Saints were once like us, then there is every hope of us becoming like them one day.”

One Saint tells us, *O seekers of God, you have lost the Lord in the folds of your intellect*. You will notice that thinkers cannot really be definite—they will say it is neither this nor that, etc., but the Saints say that they have *seen* Him. There is a definite claim in this. The true Godman has been made, for at one time he was just like us. Every Saint has his past, and every sinner a future. So if Saints were once like us, then there is every hope of us becoming like them one day. All Masters wish that those who follow their teachings should also become Masters. Everything in existence is a play of the attention, and so the attention has a very pronounced nature. Guru Nanak Sahib went as far as to say: *Victory over the mind is victory over the world*. Control the mind and you will control all creation—and how can this be done? Through the attention. You *are* the attention.

When Archimedes discovered the center of gravity, he was actually seeking to discover the center of the world, and desired to shake the world thereby. The true center of all things is within man; enter it and you will forget this world. When a Master comes into the world, a huge wave of Spirituality comes with him and hundreds of thousands benefit. He can shake the very hearts of the people. So beware of the mind, which is the barrier between the soul and God. The soul is the entity of Sat Purush, and the mind is the entity of Brahm, controller of the three planes—viz: physical, astral, and causal.

The whole world has forgotten its true identity, due to its ensnarement in the mesh of illusion. *O mind, you are the form of Light, so recognize your value*. That Light is the one essence of God, which has two functions—one going into expression, the other being the Controlling Power. Soul is a part of that Controlling Power, whereas mind goes into expression. However, coming from the one essence, mind is no small thing, and the soul is able to separate from the mind only when the mind returns to its true home or source, where it will also experience the deep bliss. The philosophers like Socrates, Plato, and others, did not mention the importance and necessity of Naam, but they did tell man that he should know who and what he is—*Man, know thyself*. When people inquired further into this subject, they were told, “No, you are not the mind; no, you are not the intellect; you are the soul—an entity of the Consciousness, and when you truly know who you are, you will be the knower of all knowledge. Moreover, you will achieve success in all your undertakings.”

Bulleh Shah went to Shah Inayat, who was a farmer, and asked, “Maharaj, how is God realized?” At that particular time, Shah Inayat Sahib was busy transplanting some small plants, and he said simply: “What is there to realizing the Lord? Just uproot it from here and plant it there.” It indicates a change of direction—turn your attention from here and direct it there. It is a question of attention, is it not? You may call it this, or

call it that, but the fact remains the same: wherever you concentrate your attention, there will you accomplish. To accomplish self-realization, this concentrated attention is even more necessary.

There is not one who can save himself from the bad effects of mind and senses. Guru Nanak Sahib said, *He is pure who has achieved Self-knowledge*. As both mind and senses draw their sustenance from the soul, then Self-knowledge enables the soul to extract whatever work it wills from them. If the soul wills that they cease to work, it will be so. Those who are ignorant of Self-knowledge are forever drifting in the mind's waves which are filled with the pollution of the senses; the results of being dragged around willy nilly in the worldly enjoyments. Kabir Sahib advises the seeker to seek a Guru who can tell him where the mind is, and to continue searching until such a Guru is found. It is very valuable information or advice.

Mind is like a spider, trying constantly to lure us into its web. Its seat lies behind the eyes, and if the attention is controlled there, the mind also comes under control. To know oneself however, one must become pure. The imperative of all this is the emphasis that one must go to someone who already knows himself, and who can give a demonstration of how to rise above body consciousness, that is, above both mind and the indriyas. *God Himself reveals the Imperceptible—through the Satguru*. We usually read the words of the Masters without understanding their true meaning. If we knew who we are, we would know Him who is above the senses. The first step toward God-realization then is Self-realization. Swami Ji said, *You yourself must recognize yourself; listen not to the advice of others*. Do this, and all

your troubles are over. All your questions will be answered. The old Rishis declared that Self-knowledge is something, knowing which there is naught else to be known.

The Macrocosm is in the microcosm, but at present the soul's position is restricted—covered with the three coverings of physical, astral, and causal expressions. But it is not an impossible situation, for *Whatever is in Brahmand is in the physical form; he who seeks will find it*. The mind also has three stages: physical mind in the physical world, astral mind in the astral world, and we have just been considering the Brahmandi or causal mind. To illustrate the point: rainwater may be clean when it starts to fall, but as it goes through the earth's atmosphere it gets polluted—even more so when it actually touches the earth. To re-purify that rainwater it must be evaporated by the sun, that it may rise as a vapor above the earth's atmosphere, whereby it is purified.

The enigma of the situation is observed by Charan Das Ji: *Mind is controlled by intellect, senses controlled by mind; How can the attention be focused in all this complexity?* God is All Light, and the soul is also Light—*All worship the Living Light*. A Khalsa for instance, is he in whom the effulgent Light is refulgent. Lord Krishna explained that every person has got that Light within him, but it has to be awakened. Hazrat Mohammed Sahib and other Masters said the same thing. Christ told his people that he had come to make those see who do not see, and implied that men with eyesight were in fact blind, for they could not see the Inner Light. To see for oneself is most important: *While I do not see with my own eyes, I cannot believe even the Guru's words*. We can only be truly convinced when we see for

ourselves. We are grateful for all means of outer learning, which gives some incentive, but the art of lecturing and telling stories can be mastered by anyone with a little training; the problem remains unsolved however. *As long as the senses, mind, and intellect are not stilled, the soul cannot experience.*

You can now see why Self-knowledge precedes God-knowledge. The matter of controlling the mind arises again and again, so have you fully understood how it can be controlled? Someone who is able to control his attention must give you a sitting and at this time control your attention for you, so that you will forget the body. The Light within is already there in existence, and when he opens your inner eye, you will be able to see it. The true meaning of the word Guru is: the one who brings Light into the darkness. This is not done by merely pressing the eyes with the fingers—one can ruin one's eyesight that way—moreover, awareness of the body and its environments remains, whereas by true inversion these things are forgotten.

There are two kinds of practice. One is the kind which connects with the mind, intellect and senses. People do perform various different practices, but still find that the mind is running away from them. All these practices are known as Apra Vidya or outer knowledge. But we must remember that, *While the senses, mind and intellect are not*

*still, the soul cannot experience.* It is illogical and impossible for the soul to practice at these levels and at the same time achieve the ability to rise above them. This is very clear. Perhaps the mind can be controlled for a brief while, but then it runs away again, something like a snake in a basket which spits and strikes every time one opens it. Practice of all this outer knowledge cannot control the mind, as the accounts of the Rishis and sages who have fallen into sin will remind us. There is no need to study examples of others, however, for we fall daily—our failures spread over the full twenty-four hours of the day. Under the ashes there are live coals which spark up and spring into life when the breeze blows! You must pour water on the fire to ensure it does not re-spark—even when the stormiest winds blow.

Swami Ji Maharaj advised the seekers to: *Make this enemy mind your friend.* But how? If for instance you have to spend the night under the same roof as a man you know to be a daring thief, how will you protect your money and possessions? The only chance is to give all your valuables into the charge of the thief himself and implore him to guard them in safekeeping for you. In other words, take a positive approach. Even if you ever catch a person doing wrong, do not hand him over to the authorities, but rather give praise to the

“Even if you ever catch a person doing wrong, do not hand him over to the authorities, but rather give praise to the good in him, encourage him to turn from his bad habits and live by the good ones. Mind loves to relish all kinds of enjoyments, and it is not his fault he is getting intoxication at the sense-level . . . Mind will most definitely not leave these enjoyments until it is offered a more delightful and stronger enjoyment.”

good in him, encourage him to turn from his bad habits and live by the good ones. Mind loves to relish all kinds of enjoyments, and it is not his fault he is getting intoxication at the sense-level through all these outer things. Mind will most definitely not leave these enjoyments until it is offered a more delightful and stronger enjoyment.

The Masters tell us that if we control the mind, we can achieve realization. Guru Arjan Sahib has given so much informative advice on this subject. *By reading and thinking on the Vedas, or doing yogic practice, you cannot get free from your five companions.* No matter what you try, the ego will not go. Doership does not go. The law continues to take its toll: *As ye sow, so shall ye reap.* How can we lose the thoughts of doership? We must stop the waves undulating in the mind. *While there are waves in the mind, ego and pride rule; neither Guru's Shabd nor love for the Naam can be achieved.*

Naam is there already—but only when the water is still can the reflection be seen. The cure is one alone. *Shabd burns out ego, attachment; the Gurumukh's everlasting Light is received.* Ego and attachment will go when one sees that the Lord is the Doer and not oneself; that in fact everything is sustained and upheld by Him. Salvation is assured when one becomes a gurumukh—he who is one with the Guru. This happens through the eyes: *Looking at the Sat-guru, the blessing is received; that inner knowledge which solves all mysteries.* Eyes are the windows of the soul, and the stronger soul will drench the weaker soul in its own color. Seventy-five percent of the knowledge is received into the soul through the eyes; the other twenty-five is learned through the mind, intellect and senses.

The attitude of mind is important;

how you go to the Master—with what attitude. It should be one of humble devotion. Those without proper attitude of mind will not benefit fully, even in his presence. One should not waver in doubt furthermore, but should have a single-minded attention. One Fakir said that his heart was so full of his Beloved that he forgot himself and who he was. Guru Gobind Singh said *Two forms have become one.* If you sit in the Guru's presence with the attitude that you are the disciple and he is the Guru, then how can the Guru be there? He is truly there when you are aware of him *and him alone.* For this, devotion is necessary, and preceding this, obedience to his commands.

It is a great blessing to have a human body—still greater is the blessing of the Living Master. He *is* the Attention, and the Controller of the attention in others. When the attention is imprisoned in the mind and senses, how can it rise above by itself? *The great Guru drags the attention up.* What great power there is in attention. Great is man—you are attention, are you not? All men are micro-gods, truly speaking. Why remain in misery? *He who sent you is Himself calling you back; Return home in peace.* God sent you to this world, and has also sent someone to take you back home, through whom He is saying, “Come children, come back home.” Masters come for this purpose alone—for the sake of the pious and the sinner alike, for both are at the level of mind and senses, are they not?

Without Self-knowledge man achieves nothing. Some seekers roam around naked; some will not eat from any vessel, but only from their hand; many go on pilgrimages to different holy places, doing different practices; but desires are not killed by any of these means. Cut off your head, go to any extreme, but



you will not control your mind thereby. The Masters repeat and repeat this: 1) *Dirt of the mind cannot be washed by these practices.* 2) *When the mind is dirty, everything is dirty; washing the body will not cleanse the mind.* 3) *World has forgotten all in illusion; Only a rare one will solve the mystery.* Kabir Sahib said, *A fish drifting down the limpid waters of the Ganges, washing itself in many ways, could not be rid of its smell.* The wise ones begin to purify the mind, having no bad thought for anyone—not in thought, nor word, nor deed—like appropriating another's goods, for instance. There must be no lies, no cheating, no cunning and scheming. We are all brothers and sisters in God, remember, and the wise man will do good to all alike and think only good of all men.

The Masters are sometimes quite abrupt—with all due deference. Bulleh Shah once very plainly said, *God is not found in mosque or Kaaba; God is not in the Koran, nor in namaz (prayer); neither saw I God in places of pilgrimage, O Bulleh Shah, from my Guru I got that gift, whereby all my difficult search was ended.* What a short cut it is! What a blessing to find some Master who will reveal it within you! The teachings of past Masters are valuable, for they are one and the same, and those who met them experienced a practical demonstration of those teachings—of the true knowledge. You will find the similarity running through all the scriptures, from which I am constantly quoting, but the seeker must receive a demonstration himself—he must see for himself, and then go on to develop further.

The subject is a long one, but a complete outline can be had from any of the hymns of the great Masters who taught this Science. Their conclusions

are unanimous: *No one can cross the ocean of mind, for the waves are gigantic; without a Controller, none can cross.* Do you feel a need for such a person who is in perfect control of his attention? The world's history shows that it has never respected such personalities. They have been accused of destroying the established customs, they have been banned from entering cities, they have been hung, crowned with thorns, made to sit upon red hot iron plates. When Hazrat Mian Mir heard that Guru Arjan Sahib was to be forced to sit on the hot iron plate, he lamented to the Guru, "I cannot bear it that they will do this to you." Guru Arjan Sahib told him, "Listen, this Power is also in you, and in everyone; all may destroy one another, yet that Power will remain. It is God's will that this is happening."

*O Kabir, mind is the same, no matter where you apply it; whether in the Gurus devotion or the worldly earnings.*

Make a decision—what you want to do. Do you want to waste your life? You are already drifting away—go on drifting if you prefer. However, if you would prefer to benefit from your human life, then you must give time for it. In truth *this* is our real work—all other work is not ours, but merely a means of finishing our give and take. You are here in this world for a few days only—it is not your permanent abode—do you want to spend all the time sowing new seeds? It is a golden opportunity offered to you—benefit from it, otherwise you will go around the perpetual circle of action again. *The whole world is a disciple of the mind, only few are disciples of the Guru; those who keep His commandments gain that unfathomable knowledge.* You must decide for yourself. The very

essence of the holy scriptures are put before you.

Guru Amar Das Ji came to the feet of Guru Angad after more than seventy years of searching. When, through his Guru's grace, he realized the Truth, he said that it was impossible for anyone whose mind is trapped within the "ten doors" to truly sing the Lord's praises. On the subject of the mind, this hymn of Guru Amar Das reveals:

*How can he sing God's praise,  
whose mind is entrapped within  
the ten doors?*

*The senses sorely aggravate it;  
Passion and anger daily torment it.*

The competent doctor will tell you of the cure for the diseased mind, and what steps to take. A good doctor will not only diagnose but will give you the cure also. One who gives only advice is not efficient. Now the cure for the mind has already been told to you, has it not? Go to a realized soul, and he will first tell you this: *The Guru makes you controller of the "house"; you become the mistress of the house.* Guru Ramdas termed it "queen of the house," and explained how he was given ten maidservants to work for him—the five senses of action and the five of knowledge. Spirituality starts with the first step, but it is something which never perishes.

The human body is two-part; one is above the eyes, and the other below the eyes. The senses operate from the eyes down, and through them the outer impressions enter into one's being. *In a room full of kajal [mascara], no matter how careful, you will get stain, upon stain, upon stain.* This is what happens to you in this world. Rise above it all—above the body consciousness. *The great Guru drags the attention up.* These are

direct references for your guidance, that the Masters give a way up—up to where the Sound is vibrating and the Light is effulgent. The great Masters — Lord Krishna, Lord Buddha, Hazrat Mohammed Sahib, Jesus Christ, and others — all spoke of these two principles. Merely wearing the label of a particular religion does not make you a true exponent of it. He in whom the Light is effulgent is a Khalsa; he who climbs the highest peak to see God's radiance is a true Muslim; he who sees the Light of God is a true Christian. You must actually see that Light.

The senses are perpetually dragging us around. The sense of sight draws us to beautiful scenes; the sense of audition draws us to melodious music and sounds; the sense of taste attracts our attention to enjoyable things to eat; the sense of smell is seeking fragrant aromas, etc; and the sense of touch leads one to sensual enjoyments. Likewise, through these senses we are subject to passion, anger, greed, attachment and ego, which will go on attacking us until we rise above their influence. The true Master teaches a way up to a higher level, and gives one a demonstration of that at the first sitting, which can then be practiced daily. Remember — Spirituality starts *When the senses, mind, and intellect are stilled.*

When Guru Amar Das came to Guru Angad, the Guru gave him the demonstration, and Amar Das said, *What beautiful Sound comes from within! I hear the Sound which has vibrated through the Four Ages; that Sound supporting all, Maker of all, the perfection in each being.* And that Sound is everlasting.

*Wonderful is the Lord's attribute,  
that Unstruck Sound which is  
vibrating;*

*Rare on earth is experience of that*

*vibrating Naam,  
But its Nectar is tasted through the  
Guru's teaching.*

God is Nameless—He is that Power. That Power is vibrating everywhere, but is difficult to realize because one must get in contact with it. Who then does get the contact? Whosoever has good fortune from way back gets connection to God's Naam; Nanak says, happiness is theirs in whose "house" the Unstruck Sound vibrates. Also, it is said, No heed for caste, this knowledge is for all; in this Iron Age, whoever meditates on Naam, O Nanak, gets salvation. You may be a Hindu, or Muslim, or Christian, it makes no difference, for the Light is the same—why conjure differences? Temples, mosques, churches, and other sacred places contain the symbols of that Light and symbols of the vibrating Sound, but the true temple or mosque is the human form in which the Light of God exists. A certain Muslim Saint quite frankly says that to attend the mosque is for the beginners only. These edifices were made to remind man that the Light is within his own form—to attend them is all right for the uninitiated, but if the Light is not seen thereby, where is the benefit? However, the true seekers go on searching, by performing various practices. Those who do become Gurumukhs give the direct advice, and tell the seekers to seek within the temple of the body. They do not leave the people stranded with only the books for guidance, but explain how to find that which is written of in the books. All knowledge lies within, and the key to it is with the Guru. Guru Amar Das explains how the mind becomes pure: While attention stays in the mind's waves, there is abundance of ego and pride; until the Shabd is connected and love for the Naam

develops. The taste for Naam comes only when the connections with the senses are severed.

*When mind becomes pure through  
Shabd, then it can sing the  
Lord's praises;  
The Guru's knowledge reveals it-  
self;  
Then you will reach your true  
home.*

How can one who is being dragged through the worldly affairs praise God? Self-knowledge is required. You have to go home, your Self, not the senses, mind and intellect, but you. You are the power behind your whole being, remember. Guru Amar Das then advises the mind:

*O mind, remain in perpetual  
intoxication;  
Always sing God's praises.*

This was his advice, after receiving the inner gift. Leave off the plane of senses which is devoid of all taste, O friend; drink the Nectar of Naam. The world has no true taste—it is but a place of sin and immorality—but the Naam is the Elixir of Life, and we should have preference for the taste of that. Only with that Nectar can the mind be controlled. Lord Krishna explained how he controlled the thousand-headed serpent which he found at the bottom of the River Jumna, by playing his flute. It was his way of describing this serpent mind which has a thousand ways of inflicting poison into us. It can be controlled only by the Sound of Naam.

*God is the Pure One—Giver of  
everlasting peace;  
Analyze your mind, and receive  
the fruit.*

In the past you desired many things,

*(Continued on page 28)*

# “WAKE UP AND RUN!”

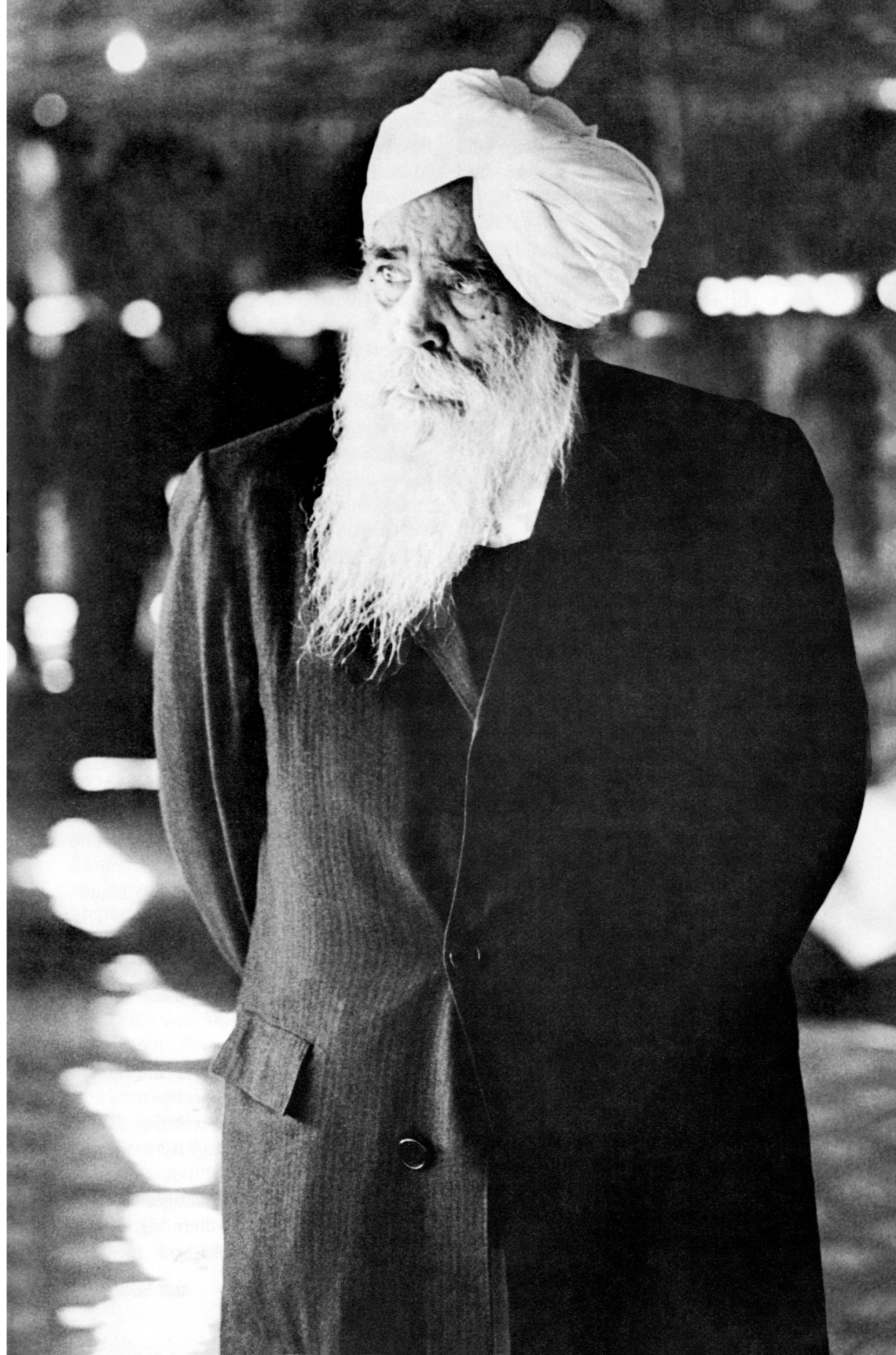
*A talk given by Fletcher Lokey on his  
return from India*

ONE OF THE most precious jewels that I discovered in India is that the greatest happiness of all is that happiness which comes from trying to do the Master's will. It's a hard thing; yet if we just make the effort to do it, the rewards seem to come of themselves. There was one very sweet experience, rewarding for me because I had the good wonderful grace while I was there of being able to serve Master in the work, a great deal of which was aimed at trying to help everything run smoothly. Great numbers of people who are greatly enthusiastic about being there with the Master often require a little bit of shepherding, so one of the things that we asked one day at Dehra Dun was that people, rather than following the usual practice of immediately jumping up when Master was finished giving darshan and following him out to the car and following the car back to the house and crowding around him, would please just remain seated and make a path down the middle and let Master walk out; and as soon as he had gone, we should get up quietly and go our ways. We asked this because large crowds were beginning to arrive for the Sawan Singh bhandara which was just a couple of days away, and we hoped we could give a good example. So we made this request that people would do that, and after darshan Master got up and a way opened up in the middle, and he walked down and he greeted everyone and when he came to the end, people

were still seated (generally we would have been all up and pressed around him). And he turned around and he looked and he said, “All seated? How well!” and walked out. He was so pleased! Such a simple thing as that, and he was pleased. We had shown him respect; what we did was more respectful than the outer show of crowding around trying to get one inch closer to the physical body of the Master; and he was pleased.

You know, on the physical plane there is nothing that is quite as much pleasure as having the Master's darshan. There is nothing like it, but it is a physical level thing; and the thought occurred to me that, as much pleasure as we get from that, yet it is possible that the actual benefit from being somewhere else—of giving that physical level pleasure up in order to follow the Master's wish—could very well be greater. The whole game—the whole work that we are trying to do is to get Home, to get back to the Father. Whatever gets us back to the Father the fastest is what Master wants for us the most. Any time we put in effort toward that goal the Master is most pleased with us; but we are at the level of understanding where we can only see what is pleasing to us; and as I said, on the physical level there is nothing that is more pleasing than to sit in the presence of the Master.

One of the things that came up out of the conference was that there were huge numbers of people there and, as time





went on, it became apparent that many of them were hoping to stay as long as they could; it's natural. Who is there who really wants to leave the Master? And it became apparent that Master in his own quiet and loving way was asking people politely to please think about going home. So there was this very sweet day when a group of people were going back to Delhi in order to voluntarily move their departure dates forward. So there were eight or ten of them, and after meditation and questions and answers and a short heart-to-heart talk, Master said, "Yes, you are going now; well . . ." and he asked an Indian man who was there to please sing a bhajan for them; and he sang a very beautiful song. I found out afterward that it was a song written by Master himself, and he gave a translation of it after the song was over; it was about the yearning of the child disciple to be with the Father, the Master, and it was so sweet. He was—I can't describe it; he was talking in a way that I don't believe I've ever heard him talk before. There is no way that I can describe it except that he was very soft and gentle and sweet; perhaps he was feeling a yearning for his Master at that time. One line of the song stuck in my mind—I don't think I'll ever forget it, it was so beautiful. He said in the song, "O Master, that place where you reside is such a beautiful place, even the shoes of the Master are more fortunate than me; they are always at his feet." So he went on talking about how beautiful it is to have yearning for the Master, and he began talking about how it's a gift of the Master to put us into that yearning; and he told the people as they were leaving, "You are going away because the Master loves you very much. He wants you to have that yearning; that pain is a gift from the Master."

Those people were voluntarily surrendering the opportunity for a few more days or weeks in the presence of the Master in order to follow what they perceived to be the Master's wish. In response to that, the Master came out and directly told them that he was sending them away because he loved them so much. Because more important than being in the physical presence of the Master and having his blessed darshan, better than that, *is to be in His Will*—whether we see it or not. It's like in order to regard something as being beneficial to us we want to make sure that we see the benefit coming—that it comes in a way that we can see and understand. To give up the desire to have it that way is very difficult; it's an act of faith, an act of trust.

There was a very sweet exchange that I had with Master. Toward the end of the time that I was there, one of the jobs that I was doing occasionally was to count the hands of the people as they raised their hands when Master asked who has seen this light, who has seen that light (after the meditation sittings). So this morning I was counting, which is difficult in a large crowd with some hands going halfway up and some of them all the way up; as you are counting you come to one and you say, "Did I count that one or not? I don't know"—so in this particular category of light I counted and said, "19, Master"; and I looked at the sheet and I saw him writing out "21." I figured, well, there were some people sitting behind me that I didn't see or something. So the next category came and as I was counting I fumbled again, and the thought crossed my mind, well, I missed it, but so what? that's the best I can do, I'll get as close as I can; and I went on counting. I said, "32, Master." He looked at me and

said, "Count correctly, please." I said, "Did I count incorrectly?" He said, "Yes," to the great amusement of the crowd. So again, in the next category, the hands went up. I tried to count, and I said, "36, Master," and he said, "40." He said, "I count too, you know." What could I do? I knew he was right. (You know, we so often slip. We realize so many times that Master knows what he is doing, that he really is competent, he really is aware, he really is in charge; yet when we forget that, we slip right back into thinking that he is just a man there. So many times I saw Master finish the counting for all the categories in a large crowd of 50 or 60 or a hundred even, and then he would point to someone out in the crowd and say, "You—what did you see? Your hand didn't go up!" He would do that time after time; he really is aware!)

Anyhow, the next morning after this little experience of counting wrong and being corrected, I was very, very careful about my counting, and I counted very slowly, very precisely, and I said, "21, Master." And he looked at me and said, "Ah, you've become accurate." It was a little thing, but you know—I may have sounded as if I was criticizing people before for enjoying physical level contact, especially personal attention contact, with Master—it's just as sweet as it can be.

There was another real jewel of understanding that I've come away from India with. Because of my job of keeping track of people—their names, departure dates, etc.—I had to talk with people constantly. And in the process of doing that, I heard so many people, so many times, say things that were the same things that I was saying to myself all the time. We have troubles; everybody has troubles; that's true; but I

found that so many people had exactly the same problems and they were expressing those problems in exactly the same words as I was to myself. And when someone says that, you want to say to him, "You too?" All of a sudden it becomes so clear that it's not as big a problem as you thought it was. I heard Master say so many times that every man's problems are the same; when you see everyone in the same rut, it makes your ruts seem smaller—as if to say, "You are having the same problems? Somebody is fooling both of us somehow, somewhere . . ."

There was for me a very moving and gratifying experience involving another person who was having difficult problems, and it was so beautiful to see the problems worked out. There was a man who had been initiated during Master's 1972 tour, in Washington, and he came on the 9th of March; and since I had the job of the guest book, I greeted him and we began talking. It was so sad; he had been initiated in Washington, but he told me that he had already been initiated by another Master before that, and he was traveling around, going from place to place, earning some money here, taking a train there. His plan was to spend a couple of months, maybe even a couple of years, going around India and visiting various ashrams, and get initiated by as many Masters as he could. It was a very difficult thing to listen to, because you feel like grabbing him by the lapels and saying, "Please, dear brother, you just don't understand." But I thought, O dear Master, please do something. He was a very nice guy; I liked him right off.

As time went on he seemed like he was going through some difficult things inside; I didn't know what. One day he went up to talk to Master after darshan:

“Master, I’ve been using—I was initiated by you in Washington, but I was initiated by another man before; since I’ve been initiated by you I’ve still been using the same mantra the first man gave me.” Master said, “What?” and began to question him—who was this other Master? what did he teach? why did you come to me for initiation? And he came down very—not sternly, not coldly, but very firmly and directly, and said, “You must make up your mind.” He asked him if he thought he was the gainer or the loser by coming to the Master’s path; “You must make up your mind what you want and you must row in one boat.”

Afterward I saw the man sitting back in his seat, and he was in tears and sort of shaking, and had a very strange sort of not-here-at-all look in his eyes. I so much wanted to help him; but really what could I say or do? It was something that really was in Master’s hands; I just hoped and prayed for the best for him. But the next day I thought I would offer him just one little piece of advice; I wanted to say, “If you really want to know what to do, if you really want to satisfy your questions about it, Master has said: practice it, do it for one month, follow the instructions explicitly—do your meditations regularly, faithfully, accurately, follow the commandments, keep your diary—and see at the end of the month what’s there.” I started to tell him this, and I said, “Give him just one month—” and he said, “That’s all right; I gave him ten minutes last night. I’m satisfied.” And from that time on you never saw such an enthusiastic satsangi. When he left, I asked him what his plans were; for all I knew he was still going to go around India. He said, “I’m going straight home, get a job and settle down.” I felt so good; the man was so

sweet and so much wanted to have something higher in life; and now by Master’s great grace he was steered a little bit straighter.

I myself went there with very strong preconceptions. It’s funny; we insist on having conceptions of what the Master is like, what the Path is like; we insist on having a picture of it, and we work through that—that paints the scenery for us and provides the framework for the rules that we select to live by day by day. But really it’s a matter of letting these things go and simply following directions Master doesn’t make any mystery, any secret, of what it is that he wants us to do; he puts it out there in plain English. But we take those things and, as he has often said, we fit them to our own ideas.

Anyway, I went there with problems—exactly the same problems that so many others were there with—and there were painfully difficult feelings inside, and I was looking for a great gift of grace. I came there looking for that gift, wanting it, wanting Master to do everything for me. And the very first night I was there, at darshan, Master came in and sat down and said, “Yes? Any questions? Anything?” And right behind me there was a girl who immediately said, “More help please, Master!” in a very devoted way. And Master looked at her right in the eye, right over my shoulder so that I knew that he was answering my own question, and said, “Are you ready to receive?”—so direct, not in any way cold, but it was almost the heaviest thing that I have ever heard. I was there looking for the gift, “Whenever you like, Master, go ahead and give it to me,” and he just told me—*if you are ready to receive*. The Master really is competent; he knows what he is doing; he knows us inside and out; and

when we think, please give me something, Master, I want it—it's as if to say, Well, maybe he doesn't know that I really want this or maybe he's not aware that I really need this so much. It's as though we don't really have faith and trust in him, that he *will* give us what we need; we have to go and beg and plead for it.

Once he said that when he was a disciple he never once asked his Master for anything, anything at all; and he said, "Do you think that the Father will withhold anything that you need? There is a father with two children. One child says, 'Father, please give me food and clothing and shelter,' and the father gives them to him; but the other son who doesn't ask for them, yet he gets them just the same; he gets them without asking." So I held up my hand and asked Master: "Well, can we not, Master, then, ask for at least help in our spiritual progress—I mean, to ask and pray for your help in that way?" Because I understood that it's not necessary to ask for lolly pops or help with the mortgage; but I wanted to ask him about those things that were really beneficial because so many times I had tried to pray for those things. He looked at me and he said, "What did I say?" I said, "Well, Master, you said that you never asked for anything." And he said, "Well?"

It's a very hard thing; it's a gurmukh thing to do; and yet there is no effort that goes unrewarded, there is no step forward that is not met by more steps forward from the Master.

He has given us as a general rule for living our lives that you never lose anything when you give. The thought occurred to me one day—how much more then, to give to the Master? Would we lose anything? And what Master wants us to give is our very selves—our egos.

One of the things I've heard Master say so many times: "Now I give you the cure for all these ills, I give you the answer to all your questions, I give you the solution to all your problems; and that is meditation. You are given contact with that direct Power from God which is all the food that you need." I had heard him say that so many times, and every time you nod—yes-yes—but it's one of those things that if you can understand it a little more than you did before, it's like seeing it for the very first time—it's like a complete revelation; and even just one little step higher than that is again a complete revelation in itself. And I realized that all these problems that we are confronted with, all the problems that we carry along with us all the time, all the problems that I took with me when I went, *were really and truly answered by doing what we are supposed to do.*

Master said something one day that struck me, and as I was keeping a little journal I entered it that evening when I was writing out my thoughts. He said, "There are two worlds; there is one above the eyes, and there is one below the eyes"; and that night he said, "If you will go above, this world will disappear," and I nodded, I said yes-yes, and I put it in my journal because it sounded like an important thing to hear and an important thing to remember. All these things that we keep, all the little incidents, all the little cosmic things that Master says, we note down in our memories and we jot down in our notebooks; and they stay in our memories and in our notebooks. But anytime that you have even a tiny little practical experience of those things of which Master speaks, then you remember that you have heard them millions of times before and you just shake your head and wonder how

you never heard. You never heard because you just never had practical experience of it, that's all.

And that same understanding was then brought back to what Master has said so often, that meditation is the answer to all these problems. And it had just never occurred to me that what he meant was: It will not answer your question, it won't solve your problems, it won't pay the mortgage—but what it does is to put those problems in their proper perspective. Those questions are questions at their own level; if you see even a smidgin higher than that level the problems don't go there. The things that we go through in physical life are not useless and purposeless—if they were, we wouldn't be going through them—but they belong in one place; and if even for a moment you can be disentangled from them, then for that moment they vanish. Then when you see them again, you say, “Ha ha, problem, I saw you vanish; I know you're not real!” For as long as we see clearly, *it's so clear*; and when we remember that clarity, we can have the benefit of it. If we forget, then we simply work again from that level and again the problems are real, they cause pain, they cause worry, they make us unhappy.

All the happiness that I found while I was there, and all the happiness that I have brought back, all stems from one thing: having had a little bit of experience of doing what Master has been trying to tell us to do all the time. When you are in His Will, when you are following instructions, you are happy every minute; when you are not, you are not always happy. Nevertheless, it's an easy thing to forget; and unless you hang onto it every minute you can slip back and the mind goes downstream by its very nature.

It makes daily life into something different than it was before. It used to be that meditation was an ingredient in the makeup of the day-to-day life. You get up in the morning, you meditate some, you have your breakfast, you go to work, you come home, you read a book, meditate some, go to bed, try to get up again in the morning. Whereas now it should be that daily life is just an ingredient in meditation. Meditation is the real life and daily life is a part of that. There were two answers Master used to give to the questions about difficulties in meditation; either “No, no, no, that's the wrong way of doing it; please put your whole attention into the center,” or, “Look to your diary, please.” Failure to follow instructions is the source of all our difficulties: either we are not doing the meditation right or we are not doing things right during the day, and the two are part of a continuous one. The daily life is just the higher life brought down, working on a different level—when we are not *directly* trying to contact that.

So these are the things that Master by his grace saw that perhaps he could give me. All the difficulties, all the pains and troubles that I was carrying with me simply disappeared into thin air. For a time I walked closer to the truth than I had been before, and I was just all happiness; and every time that I remember that, I become all happiness again. It sounds strange to say, “Gee, I'm glad to be back,” because we are supposed to want to be in India all the time; but what we want is to be with Him, and to be with Him does not mean to be in India: to be with Him means to be in His Will. And it flows so powerfully; when you have it, you just want to run so fast, as fast as you can, to keep it. Master told one lady who asked him for a message to take back, “Tell those who are asleep to

wake up and tell those who are awake to run.”

There was one French lady, so sweet, she didn't speak a word of English; when her departure time came I took her the guest book and got somebody to explain to her in French what was wanted—name, departure date, and the section for remarks, whatever she wanted to say. So she went and consulted with her French-speaking friend who knew a little English and composed what she wanted to say; I watched her writing in English. She wrote, “I dance my happiness.”

And I just feel that same way; I thank the Master for all these things and thank God for the Master. All these things are freely given; it should be as plain as day to all of us that Master loves us so much that there is nothing we can't have, if

we will just follow instructions. Would He hold it back?

What does He want?—to take us back Home. He has been there, He knows what it's like, that's the only thing that He wants for us; and there is nothing that is held back. It is so plain and clear. So . . . I have been filled with happiness—so much that you just wish your heart were bigger so that it could break more.

The last words that Master said to us before we left were: “When you go back, people should see that you are a changed man; people should see by your behavior that you have been here.” And then he said, “God bless you all.” It's just such a precious thing to have, and I thank you for your patient listening; because when the heart is full all it wants to do is run over and give to everyone else. Thank you.

## The Master on Money

The work of spiritual regeneration is carried on only with voluntary contributions from the sangat or the brotherhood. There are no hard and fast rules in this behalf. Everybody is free to contribute whatever he can easily do for the service of the sacred cause. There is no question of imposition or taxation in the matter. No financial aid from persons outside the brotherhood is accepted and there is a reason for this. We want funds from the earnings of those honest souls who earn their living by honest means and are touched by the love of God.

### *From CIRCULAR No. 1*

Again, the Master, as you know, does not accept anything for himself. All his personal needs he meets on his own account. He has nothing to do with the voluntary contributions of the Sangat or the brotherhood. These funds constitute the public trust and must be utilized for the public good in America and abroad everywhere whenever needed. This can be utilized in a constant flow of literature and current instructions from the Master through the mail. We must remember that money cannot be used to build a spiritual man. Money voluntarily contributed by the follow-

ers can be used only by the Master for the uplifting benefit of thousands. All Masters did use such money, for the propagation of their mission. Every initiate must remember that if they receive any literature, etc., from the Master that they are only taking what was paid for by someone else. We must see and think in a healthy way about all this. There is no greater service than that of putting people on the Godway that may ultimately take them to the True Home of their Father. In the discharge of the public obligations, we must needs be scrupulously clean and chaste. Every penny that is spent for any of the recognized purposes must be well spent and be properly accounted for. The accounts of income and out-go should be periodically checked, audited and the nature of expenses be thoroughly gone into, so that not a cent of the hard-earned money of the initiates goes to waste and we are able to fearlessly render account whenever called upon to do so. We ought to avoid all grandiose schemes as may strike our fancy and serve to pamper our vanity. The mission of the Great Master aims at simple living according to the relative values of life.

### *From CIRCULAR No. 3*

# THE SCHOOL AT MANAV KENDRA

*Kent Bicknell, Principal of the Sant Bani Ashram School,  
reports on the working of the Manav Vidya Mandir,  
the "Temple of Human Knowledge."*

"God was the center, and all other knowledge was by that. They became doctors, they could discourse on subjects, they could give lectures—math, science, everything was done—but the center was the religion of God; not a particular religion, but about God. This university is in ruins but I have seen it. It is Nalanda—near Benares."

*"How many years ago was that?"*

*"About two thousand." <sup>1</sup>*

GOD-CENTERED EDUCATION, a reality in India two thousand years ago, continues today at Manav Vidya Mandir—"Temple of Human Knowledge"—the elementary school located at Manav Kendra in Dehra Dun, India, and founded by the Master Kirpal Singh Ji.

The foundation for a spiritual education rests on the premise that God is in all. As God is in all, we are all one and our actions must reflect this. The knowledge gained through education must be used to help others. The Master's words, "The best education is that which teaches us that the end of knowledge is service," <sup>2</sup> are reminiscent of the ancient wisdom of Nalanda:

"Once Huen Tsang put a question to Shil Bhadra, the head of Nalanda University: 'What is Knowledge?'

He replied, 'My child, Knowledge is perception of the principles or laws of life. And the best principle of life is fellow feeling—sharing with others what you have.' " <sup>3</sup>

Manav Kendra is built on a three pilared platform, two of which center on service: man-making, man service, and land service. The school itself is a model of service. A free education is provided for about 80 local children, only a handful of which are from initiate families. Muslim and Hindu sit together as one. Expenses, including meals for many of the children, are borne by the Satsang. The real criterion for admission is that the child would otherwise have no opportunity for an education of any type.<sup>4</sup> Some students are just beginning their education at age 14 or 15. The Master serves these children as he serves all of his children.

It is not surprising to find that the motto of Manav Vidya Mandir is "Love, Light, and Service"; an extract from the school's *Prospectus* accurately describes the necessary environment for fruition of that motto:

"The atmosphere surrounding the school is peaceful and picturesque, which inspires in the child a love of nature. The songs and teachings

of the saints and scriptures of all races and religions lead the child to think of the Creator and develop his intellect and spiritual power. . . . The education is imparted by trained, efficient, and affectionate teachers, whose behaviour sets an example for the students.” <sup>5</sup>

Two important teaching processes may be noted in the above. The first is that of direct instruction through studying various scriptures and saints; and the second is that of indirect learning through exposure to the environment and to the teaching staff. Direct instruction is thus reinforced by example; theory and practice go hand in hand.

Miss Sati Bhojwani, the Principal of Manav Vidya Mandir, explained the application of this method in some detail. A certain amount of time each day is devoted to moral instruction:

“Today I was telling them silence is a strength. If they’re silent, they’ll have more strength. This is how we carry on . . . And for geography, I don’t stick to their textbooks only. Suppose we are studying the life of a saint, say Mira or Mohammed. I show the children pictures and the place on the map where the saint was born, and the places where he went. This is how we carry on with geography as well as history, and moral instruction also.”

QUESTION: “Generally there will never be any violence?”

After all, they are children, they do quarrel sometimes . . . A child says, ‘He teased me.’ I say, ‘Now if he teased you, is there any wound on your body? If he has teased you, let it be, why do you worry about it?’ Some say they were abused. I say, ‘even abuses, if he spoils his





mouth and his mind, it doesn't affect you.' I make them realize that." <sup>6</sup>

The children receive more direct instruction when Master visits the school, as he frequently does. He talks to the children about the value of love and respect for parents, and the necessity of telling the truth. These lessons are reinforced through dramatization of the lives of saints, as well as through the singing of bhajans—the beautiful sweet songs that the children sing (sometimes for Master) every day. <sup>7</sup>

Are the children absorbing what they are given? My experience (as well as that of numerous other Westerners who have visited the school) confirms that they are. The children greet visitors with joyous sparkling smiles, and one senses a love and respect for their teachers and all other elders. All the children enjoy doing service, and many come to Manav Kendra a couple of hours before school so that they can help out in the *langar* or free kitchen. They split wood for the cooking fires, help clean the big pots, prepare vegetables, and other tasks. There is no requirement; they simply come early and stay late in order to serve.

The following incident demonstrates further the children's ability to synthesize: My four-year old son, Christopher, was playing with some toy trucks and a tractor he'd brought from the States. A group of five or six school children came by on their way to school. They stopped, intrigued by the toys, and soon all were busily engaged with cars, trucks, roads, etc. Suddenly two boys began to argue heatedly over the tractor. I intervened, simply saying "*Prem* (love) . . . *ahimsa* (non-violence)," which is about the extent of my Hindi. The two boys looked at me, stopped fighting, and then, dur-

ing an exchange of rapid-fire Hindi, I heard the words *ahimsa* and *prem* echoed; and the two went on playing happily until schooltime.

In considering the spiritual aspect of the educational scheme at Manav Vidya Mandir, little mention has been made of the curriculum. Children receive a well-balanced education which includes artwork, sewing, agriculture, and physical education. <sup>8</sup> The academic program is regulated by the Education Dept, of Uttar Pradesh. Certain texts are prescribed, and periodically the children must take standardized tests sent by the Education Dept.

Manav Vidya Mandir's educational scheme is relatively simple. A normal elementary school curriculum is enriched with a direct presentation of high ethical and spiritual ideals as found in all religions. These latter take on meaning and depth as the staff, and subsequently the students, live up to them. The crux of the matter lies in doing what the Master wants us to do. When the children and staff of Manav Vidya Mandir presented the Master with a beautifully made birthday card, he returned it with an unexpected donation from his own pocket. He wrote on the bottom of the card, "Be good, do good, and be One." Miss Sati, Vijay (a school staff member) and I were looking at his inscription when suddenly Satiji said, "You know it applies to us also, Vijay, not just to the children." We all laughed, but how very true her words are. Given that knowledge, the quest becomes to live up to it.

#### NOTES

1. Miss Sati Bhojwani, Principal, Manav Vidya Mandir. From a conversation with the author.

2. Kirpal Singh, "Toward the New Education," SAT SANDESH, September 1972, p. 5.

3. *Ibid*, p. 7

4. This is due to financial constraint—the

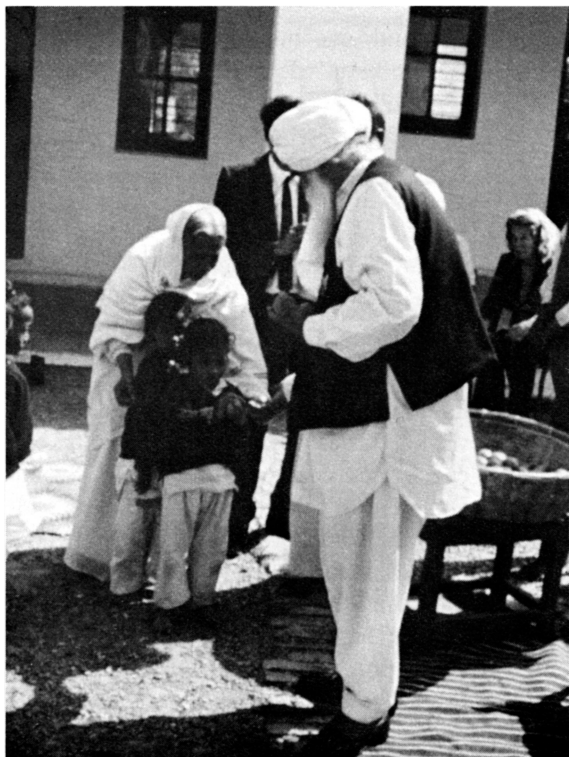
Manav Kendra School children are from very poor families.

5. *Prospectus and School Rules*, Manav Vidya Mandir, p. 3 (n.d.)

6. Miss Sati Bhojwani, from a conversation with the author.

7. Anyone interested in a cassette recording of these bhajans should contact the author at Sant Bani Ashram.

8. The physical education program expresses a healthy attitude toward competition. Recently the school held some junior Olympics with different kinds of races, etc., and prizes for the winners. Miss Sati explained that the purpose was to get each child to try and do his or her best. There is no question of pride over victory or despair over defeat—one simply tries his best. The grand finale to the Olympics was a musical chairs contest involving all of the staff. One can imagine how much the children enjoyed seeing their teachers and principal running around the chairs, scrambling for a place to sit each time the music stopped!



ABOVE—On one of his visits to the school, the Master gives parshad to all. Here Miss Sati is aiming two of the kindergarten students in the right direction. LEFT—The author's son Christopher and friends playing with toy trucks outside the school at Manav Kendra. The boy in the foreground is named Kirpal Singh; Miss Sati says, "When we call on him we remember our Master."

# THE MASTER'S TALK

*(Continued from page 15)*

but they were never fulfilled. Now everything is fulfilled, even before that wishful thought comes, because Nature is now at one's beck and call. Even with a little intoxication of Naam one can be the controller of Nature. Swami Ram Tirath said that with the Lord's intoxicant comes a cool breeze. All one's heated passions are cooled, and even the simplest desire is fulfilled. The Swami then explained how the Masters never proclaim that they come straight from heaven, but rather they talk as man to man. Guru Amar Das, likewise, in all modesty continues:

*We the sinners became pure,  
brothers;*

*Since we came to the feet of God.*

This is an indication that Masters were also at the sense-level once, but have ascended to the high state of purity by surrendering themselves at God's feet. Then he says,

*The sinking stone was lifted out  
of the senses;*

*All true praise to Him.*

You can see that this is a watch, which my fingers are holding. But I am the power behind the fingers, which makes it possible. To come close to a realized soul means to be near the greatness of God—in him. So to go to a Master's feet is like going to the feet of God, for it is the same Power, working in him.

And the first thing he does is to drag that sinking stone of the attention above the deep ocean of senses. And then? *He settles account with Dharam Rai* (Lord of Judgment or Death); *and takes me out of the mire of sin.* He clears up your case in Dharam Rai's court, and lifts you above the senses; how many such Masters can one meet in this world? When they tell us that they also were under the senses, it means that there is hope for everyone.

*By the Guru's teaching, we the  
poison became the Water of  
Life.*

*Now the body's filthy smell is  
replaced by a sandalwood  
fragrance.*

The stage of everlasting life is reached by rising above the poison of the senses. Ruled by the senses, the body emanates an unpleasant smell, but with purity of thought it will emit a delightful perfumed fragrance. People spend so much money on toilet preparations and scented soap etc., to keep the body smelling sweet; otherwise the odious smell from various thought waves is very strong. Each thought has both color and smell of varying degrees and shades. But the Masters may refrain from washing for some time and be yet surrounded by a fragrant atmosphere from their body, which is also the result of their thoughts. It is a very practical and scientific thing—each man having his own radiation according to the type of life he leads and the thoughts he has. If his

“If you would also like your being to emanate such lovely fragrance, then do your bhajan and keep in regular contact with the Naam. It is our own work—but we would put the obligation onto others if we could. But remember: you can do this work only when in the human form and only you can do it.”

life is spiritual, his color will be golden or white. If his life is full of love, his radiation will be blue. You may have observed that usually they depict Lord Krishna in blue or yellow color.

The same thing applies to the smell emitting from the body. A passionate man will smell like a herd of sheep—no matter how much he washes himself. One who is full of anger gives off a smell like burned cloth. A greedy person smells very earthy. But Guru Amar Das tells us that the Masters were also like us once, and have reached a stage of purity—so there is hope and potential for everyone. The way to that?

*Man's birth is difficult to attain,  
he came to earth to earn;  
With full good fortune the Satguru  
was met and the Lord's Naam  
received.*

Make the best use of your life and make it bear forth fruit. This can be accomplished by meeting the Satguru and receiving the Lord's Naam. It is only through the blessing of great grace that one can approach a Living Master.

Guru Amar Das Ji quite frankly says that at one time an unpleasant smell came from his body, but it did turn into a sweet fragrance. If you would also like your being to emanate such lovely fragrance, then do your bhajan and keep in regular contact with the Naam. It is our own work—but we would put the obligation onto others if we could. But

remember: you can do this work only when in the human form, and only you can do it. *Manmukh is in forgetfulness, steeped in poison, wasting his precious life; God's Naam is an ocean of joy, but he could not contact the true Shabd.*

Those not connected to the Guru remain under the mind and senses, and the birth they have been given with great blessing is utterly wasted. The ocean of joy is perpetually pounding above the eyes, and the Guru gives the way up to it. *That upside-down well in the void contains a lighted lamp, which burns with neither wick nor oil; through its flame the Sound vibrates and issues forth; he hears, whoever enters the samadhi of true knowledge, and none other.* Those who go into samadhi or very deep meditation hear the true Sound. The gift of Naam is being given publicly and openly—by the grace of Hazur. When I toured the West, thousands received it—not hundreds. Apart from the centers in India, there are two others throughout the world.

*By tongue, all say Lord, Lord;  
But in very few hearts does He  
reside.*

Everyone is outwardly repeating God's name: “Allah Allah, Ram Ram,” and so on—but it usually means the Lord's name on the tongue and a knife in the pocket at the ready. God will never be satisfied by such hypocrisy. One can fool the world perhaps, but not the Lord.

*O Nanak, he in whose heart God resides got the salvation.*

If He becomes manifest in your heart (soul), then you may consider you have succeeded in your life's work. *Repetition of God's name does not realize Him; by the Guru's blessing, He resides within and some realize the fruit of that.* What do you achieve by repeating God's name with the tongue only? If you actually see Him within you, you will cease to sin. Each and every action we make is seen by God—how could anyone sin if this was truly realized? You have got this life with abundance of good fortune, so make the best use of it. For those who are wasting it away at the sense-level: who knows when you will get the chance again, and when you will again have the opportunity of doing this important work. Guru Amar Das has given such emphasis to this hymn, by offering his own life as example. In company of such Masters, who are in perfect control of their attention, there is pin-drop silence. What serenity!

It does not matter to what group you belong, for all religions were built upon the base of some noble purpose—but you should take the utmost benefit from them. That benefit means to realize God. An enlightened one will teach you how to seek Him within the temple of this human body, and when you go within this body and see for yourself, you will truly understand the religious scriptures. The inner way is mentioned in them all, for those who saw for themselves have recorded their experiences. The thoughts of all Masters are parallel. Read the book *Naam or Word* which I have written. I have reserved no special rights for these books, and they have been translated into many languages: German, French, Spanish, Italian, Greek—even Russian.

Religions are good; they are the first necessary step, for man is a social being and must be part of some social structure. The second step is: *To meditate on God's Naam is the supreme dharma, whereby your actions will become pure.* In this Ashram there is no mention of any special sect—do not be misled by hearsay—this is a School of Satsang. If you start to put emphasis on outer form, you will retrogress.

This work is all by the grace of Hazur—Hazur Baba Sawan Singh Ji, in whose remembrance the 27th of July is upheld every year. This date is coming soon, and I feel the best way of celebrating any Master's day is like this: Today is July 1, so the whole month should be spent in his remembrance. Read the teachings and understand them; then try to hold on to them. Give some time—two hours, four hours, or more. The Muslim brothers keep a whole month's fast, do they not? Well, you need not fast; but you can eat less—and then put in two, four or six hours daily for meditation. For one month take leave from the worldly duties; what is the harm in trying it? In this way you will really benefit from that which you have taken up.

In the past, people used to go to holy places for one or two months in the year for the purpose of getting clear of the poisons of the cities for a period and to sit at the feet of some Master, in remembrance of God. If you want to celebrate July 27, then leave all else and do your meditation. Making a big noise with empty words will benefit you nothing. If you are at present doing two hours of meditation, then do six instead, or eight. Readjust your life, and make a concentrated effort; and when that day of the 27th comes, you might become something.

# Drugs and Spiritual Progress

Reno H. Sirrine

IN A REPLY from Master Kirpal Singh concerning the use of marijuana, LSD and other drugs by the initiates, he says:

“Drugs, opiates and intoxicants should not be partaken as these will not only affect your health adversely but shall be detrimental for your spiritual progress. You should please leave off all such drugs and learn to live without their use.”

In 1965, Meher Baba told a disciple:

“Go back to the U.S.A., spread my Love among others, particularly among the young, and persuade them to desist from taking drugs, for they are harmful—physically, mentally and spiritually. In an age when individual liberty is prized above all achievements, the fast-increasing number of drug addicts forms an appalling chain of self-sought bondage! Even as these drugs hold out an invitation to a fleeting sense of ecstasy, freedom or escape, they enslave the individual in greater bindings.

“There is no drug that can promote the aspirant’s progress—nor ever alleviate the sufferings of separation from his beloved God. LOVE is the only propeller and the only remedy. The aspirant should love God with all his heart till he forgets himself and recognizes his beloved God in himself and others. Let those concerned know that if the student

world continues to indulge in the use of LSD, half of the U.S.A. would soon become mentally deranged! Hence, a check must be strictly enforced and the use of these drugs be prohibited, particularly among the rising generation.”

Master Kirpal Singh states:

“It is amusing to note about the Utopiates (LSD, marijuana, etc.) for producing hallucinations. You may please note that spirituality is the science of the soul, which (the soul) is a conscious entity in the body. The Way back to God as offered by the Masters is one of developing inner consciousness with the aid of Holy Naam (the Word). All such like outer aids resulting in temporary hallucinations, as stated by you, are certainly a mockery of the divine grace. You can well understand the vast difference between having a conscious and wide awake approach for proceeding within and that which makes recourse to these outer aids which are no less than opiates creating some sensational vibrations. You will recall that the observance of a strict dietary rule by avoiding all flesh food, intoxicants and opiates is a basic essential for inner spiritual progress, for attaining a refined state of mind. We have to develop consciousness—the divine attribute of soul. For the achievement of (inner) consciousness, inner and outer piety and chastity are very much needed. The drugs are harmful, and should be avoided. They dull the brain and cloud the mind with vague feelings of distrust and confusion. You are advised to convey this piece of right understanding to all the dear ones who

*Mr. Sirrine, the Vice President of the Ruhani Satsang, prepared this circular at the request of the Master Kirpal Singh Ji.*

are on the Holy Path and to others who seek your counsel in this behalf.”

To control our departure from the right way, or the Path as we call it, the mind works in subtle ways to interrupt the abundant love of our hearts. We have to be constantly alert to catch our thought waves to mark their ebb and flow and bypass them by the process of concentration. Forget all about the mind and mental states because it is the memory of our experiences in the distant past and in the living present that interferes.

We must learn to keep aloof and above them. Thoughts precede actions. To show steady progress, keep your mind tuned to the Master Power overhead. The mind is an instrument that stays with our soul until we are above the causal plane. That is why Simran is so important to all of us. It keeps us advancing to the center . . . to the center . . . to the Radiant Form of the Master. Then, His personal guidance is certain and assured!

## COMMENTS & NOTICES

### MORNING TALKS REPRINTED

The third edition of the Master’s book, *Morning Talks*, is now in the final stages of publication and should be available by the time you are reading this. When the first edition was published four years ago, Master said it was a “God-given spiritual textbook,” and that’s exactly what it is. A great great book, that pulls no punches and covers the ground. This edition has a cover picture in full color taken at Sawan Ashram in 1967, while the Master was giving one of the talks. Copies are available at \$3.00 from Sat Sandesh Books, Sant Bani Ashram, Franklin, N.H. 03235.

### NEW DIRECTORY SOON

In response to many requests, we are updating the Directory of Ruhani Satsang Centers in the Western World. As before, it will be published in Sat Sandesh (as soon as possible) and also separately. We need your help. Please, if any of the necessary information about your Satsang group has changed since March 1973—the date of the last pub-

lished Directory—send it to us at Sat Sandesh as soon as possible. It would help enormously, and insure accuracy, if the information were sent separately (i.e., with nothing else in the letter) in an envelope marked “DIRECTORY” on the outside.

The information required is:

1. Country, state, city, where the Satsang is held;
2. Day of the week (if not weekly, specify which days of the month);
3. Time of group meditation for initiates, if held;
4. Time of the public Satsang;
5. Location (street and number, etc, of place where meetings are held);
6. Name and address of group leader;
7. Name and address of assistant group leader, if any;
8. Any other information that may be relevant.

Send it to DIRECTORY, Sant Bani Ashram, Franklin, N.H. 03235, U.S.A., and all Satsangis will be grateful. Thank you.

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by the Master Kirpal Singh Ji Maharaj

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IT IS NECESSARY, however, that greater effort should be made toward the realization of Unity of Man. We have to realize that every human being is as much a member of the brotherhood as we are, and is obviously entitled to the same rights and privileges as are available to us. We must therefore make sure that while our own children make merry, our neighbor's son does not go without food; and if we really practice this, much present-day conflict will be eliminated. Each of us will develop mutual recognition, respect and understanding for the other, thus wiping out the gross inequities of life. In this process, as the mutual recognition and understanding develops, it becomes a vital force generating a reservoir of fellow feeling which in turn will bring culture and ultimately humility—the basic need of the hour.

KIRPAL SINGH  
On the Unity of Man