Sat Sandesh

the message of the Masters

October 1970

Oh, the pain of my heart—my Beloved only knows it!
Oh, my Beloved, Thou hast pierced my heart with the arrow of Thy love.
My heart burns and yearns for a glimpse of Thy face.
Oh, the pain of my heart!

Come, friends, tell me tales of love, and sing me songs of Him!
My heart burns and yearns for a glimpse of His face!
Oh, the pain of my heart!

Oh, grant me this prayer, O Beloved!
Take away Thy veil and let my eyes drink deep of Thy holy Beauty—
And thus quench my thirst and relieve my pain!
Oh, the pain of my heart!

MIRA BAI

Sat sandesh

October 1970 Volume three number ten

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SAT SANDESH is published monthly in English, Hindi, Punjabi and Urdu by Ruhani Satsang, Sawan Ashram, Shakti Nagar, Delhi-7, India, for the purpose of disseminating the teachings of the great living Master, Kirpal Singh Ji Maharaj, and the Masters who preceded him. The English edition is published in the United States of America at Sant Bani Ashram, Franklin, New Hampshire 03235. Editor Emeritus: Bhadra Sena; Editor: Russell Perkins; Circulation Manager: John R. Pearsall.

Subscription rates: U. S. $6.00, £2 Sterling, or Rs. 12 yearly. Single copy: 50 U. S. cents, 3/6d. Sterling, or Re. 1. All subscriptions, payments, and manuscripts for publication should be addressed to SAT SANDESH, Sant Bani Ashram, Franklin, New Hampshire 03235, U. S. A. Checks and money orders should be made payable to SAT SANDESH. No payment is made for contributions published. Views expressed in articles other than those written by the Master are not necessarily the views of the journal.

THE MASTER'S TALK

The Jewel of Infinite Value

IF YOU wanted to acquire academic knowledge, where would you go? To schools or colleges which have the complement of staff to teach the various subjects. To learn about the physical form — what it comprises and how it decays — you would go to a medical college. To become an engineer you would need to attend an engineering college, and so on. Where would you go to realize God? Into a Satsang, where the Teacher, *Sant* or Master has himself realized the Truth and is competent to impart this wisdom to those present. Actually Satsang is the medicine for that disease and pain which comes from ignorance of the truth, from searching for the answer to: Is there a God and how does one realize Him?

In anatomy, physiology, pathology, etc., the subject is demonstrated to the students by means of dissection, performed and taught by those with specialized knowledge. In the company of those who have realized the Truth we can learn how to realize it, also by means of demonstration. It is this competency which determines who is selected as a Guru, Sadhu, Sant or Master — not the mere acting of a part, or a particular mode of outer appearance. He who has the knowledge of the Beyond teaches that within us is a mine of everlasting life, and that we should realize this fact in truth. All the great Masters have said that this life everlasting is attainable only in the human form, and in no other species. *Listen to the Master's true words, for he speaks of what he has seen.* However, those who are intoxicated with the influence of their own mind and thoughts, who have never seen God and merely imagine that God is omnipresent, are *like a woman who acts as married, but has never met her husband.* They just talk of the everlasting marriage but cannot perform the ceremony. *Even if you travel the four corners of the earth, you cannot have this marriage without a Satguru.* He is the Truth in physical form, and only he can unite you with the Lord. *Mira Bai got a permanent marriage through the Imperishable Bridegroom.* I want you to understand the true meaning of Satsang — for the question these days is: Where and how can we experience the Truth?

The common man derives some kind of intoxication by singing hymns and playing instruments, or through belief in God by reading the scriptures. The Masters have given two statements: that there is a God, for they themselves have seen Him, and also that God cannot be seen. Both statements are correct from their own level. God Absolute, which has not come into expression, is nameless, formless and soundless, and therefore cannot be seen. This is the

stage where one must become absorbed into Him. But, when He wished to become from One to many, that Power came into expression, and *that* true Lord we can see — we can experience. When the expression came forth from God Absolute, there was vibration, and two things were created — Light and Sound. Both denote the same Truth, and we can experience both, through the company of a True Master: one who has seen and heard for himself, and can demonstrate it by giving the experience to others.

Guru Nanak Sahib said, "Nanak's Lord can be seen clearly." Jesus said, "Behold, the Lord." Kabir Sahib said, "O Kabir, my doubts were allayed when I saw the Truth in the True Form." Sri Ramakrishna told Vivekananda, "My child, I see Him as I am seeing you — even more clearly than that." Dadu Sahib said, "What I say is from seeing, not like others who talk from hearsay." So, if you want to know God, go to he who has seen Him. What can a man know of the Truth who wags his head in a trance of feelings, or theorizes from books? If a person meditates upon the Absolute God, the very finest image will appear. I am saying in very clear and simple words, that who has not seen cannot show. It is a matter of revelation; as Christ said, *No man knoweth the Father but the Son, and he to whom the Son will reveal Him.* This means that the child actually sees his Father. The Son is he who sees God, who has acquired the knowledge of the Beyond and can reveal it to others. To reveal is to uncover something which is already there — there is no question of inserting something from outside. That which is to be revealed is within each being; the only difference is that in some it is hidden and in some, manifest.

The soul is of the same essence as God, and the glory of the body remains only as long as we are in it; but we are imprisoned within it. There are openings at the eyes, ears, etc., but the indweller (the soul) cannot run out. The breath goes out, but does not stay out; some power is pulling it back into the body. Within this human form lies the *Amrit* (a never-ending spring which is the Water of Life) but we are searching for it among outer things. Here, in our country (India), people do not understand the difference between spiritism, which is belief in the existence of disembodied spirits; spiritualism, which is contacting those spirits who are on a little higher level; and spirituality, which is knowing oneself by self-analysis and knowing the Overself. The spiritualists, who contact spirits, can only reach the wandering spirits from the astral region, very near the earthly atmosphere. This is not hypnotism or mesmerism, through which a man's mind can be controlled, but it is also not spirituality. Spirituality is a science by which the soul can be freed from the mind and senses, and realize itself and the Controller of the physical form. So, to know yourself and to know God is spirituality.

Kabir Sahib says, *He can be called a Satguru who can reveal the Ever-permanent Being.* Go and search for a Master who can teach you to rise above the body consciousness — above the physical and astral bodies. See how many such Masters you can find. There are many who will teach you through the senses, by reading, writing, thinking, devotional rituals, customary rites, pilgrimages, fasting, giving alms to the poor, fire worship, and intellectual wrangling to arrive at a conclusion; but all these methods come under the heading of *apra vidya,* or outer knowledge.

They can all be taught by anyone who has had a little training. But one who will free the soul from mind and senses, giving an inner experience by separating the consciousness from the matter to bring the soul above the astral form, and who will open that Eye through which the Inner Light or God's own form in Radiance can be seen, is called a True Master or Satguru — and the company of such a Master is called Satsang.

As such, Satsang is very rare. Self-realized people have always been and even now are rare, but because of the law of demand and supply, the world is not without them. Therefore there is food for the hungry and water for the thirsty. Some people waste the whole of their precious life in searching for the Truth outwardly, through outward observances or drawing intellectual inferences. They don't see anything, and therefore do not get anything. The outer practices do set up a yearning and give birth to some desire for God, but this is only preparing the ground, just as clouds come before the rain. They are good actions and bring the fruit of reward, but do not end one's coming and going in the world. Until man can see that He is the Doer and not "I," the I-hood will remain and so therefore will the birth and rebirth, for all actions whether good or bad will effect reaction. But when one becomes the seer of the Truth — the conscious co-worker of the Divine Plan — the situation as it truly stands becomes apparent. *I can do nothing; whatever God wills, happens.*

From the day that one realizes God is the Doer, one will cease to come and go in the realm of action, and will no longer be tied up by the sanchit karmas. So, in the company of he who sees, you will receive a particle of that which is called Truth. *In the company of the Saint, the Lord is seen within. Only then will one realize how sweet is the name of God.* The Naam is something to be enjoyed, like nectar; to derive happiness from its association. Only then will true love develop.

How many people can you find who can see? It is very well to say "this book says this, that book says that" but what have you *seen?* Dadu Sahib tells us with authority, *I have seen it — others speak from hearsay.* It is not a subect of words alone. Kabir Sahib says, *Through words alone you cannot become a devotee — leave this hypocrisy.* So, do you understand what Satsang is? *What can the poor wooden puppet do? The Puppeteer knows what He is doing.* As long as this level is not reached, your coming and going will not cease. Satsang is the school where the experiences of the great Masters are retold, and where some experience is given to the student, that he may see a little of the Truth himself and develop further.

Forgive me, Dadu Sahib was an illiterate person — he had not acquired a degree of any kind. In which college did Guru Nanak study? What school did Kabir Sahib attend? Hazrat Mohammed Sahib (the Prophet) used to be called *Umi,* which means "illiterate." Did Christ learn his wisdom in any school? The knowledge that these great people had was the free knowledge of the Beyond.

At the time of Kabir Sahib there was a certain pundit or religious teacher. His story is written in the scriptures, and it tells of how he studied the holy and other books extensively and became the most learned man for many miles around, so he called himself *Sarbajeet,* meaning one who has won above all

others. On completion of his studies, he returned to his mother's house. She was a follower of Kabir Sahib, and when he said to her, "Mother, I have become Sarbajeet; you should call me that from now on," she replied, "I will, if you can beat Kabir Sahib in knowledge." Worldly knowledge often encourages pride, and carelessly picking up his books he said, "Oh, that is nothing," and went off to Kabir Sahib's humble dwelling.

Kabir Sahib said to the young man, "Well, Punditji, what has brought you here?" The proud pundit replied, "I am Sarbajeet, and I have come to beat you in knowledge." Kabir Sahib smiled at him and said, "I do not want to argue over this, so you just write down that Sarbajeet has won and Kabir has lost; and I will sign it." The pundit was very pleased that Kabir had given in so easily; he quickly wrote the words and got Kabir to sign it. He went home, and flourishing the paper at his mother, he said, "Now you will have to call me Sarbajeet, for Kabir Sahib has acknowledged it." She took the paper and read aloud, "Sarbajeet has lost and Kabir has won." Unbelieving, he read it for himself, and said, "How is this possible? There must be some mistake — I will go back to Kabir Sahib." On arriving at the Saint's house, he blurted out, "Maharaj, I made a slight mistake, so I want to rewrite the paper." Kabir Sahib amiably agreed, and signed the new declaration. When the pundit reached home, his mother read the paper and said, "But it is still written, 'Sarbajeet has lost and Kabir has won.' " In frustration he shouted, "I will go again to Kabir!" and hurried off. It is a rule with all great Masters that they never belittle a person, but with love they make the people understand. If one does not listen even then, they will go to the extent of operating, like a doctor who will do his very best to cure a tumor, even if it means resorting to surgery. So, with great kindness, Kabir Sahib pointed out to the pundit, "How can your mind and mine become one? I say what I have seen, and you say what you have read from printed matter."

Even then, there are very few who understand the scriptures. For example, if four men went to Kashmir, and visited the same places there, when asked to write a description of what they had seen, each would write about whatever impressed him the most — so all the accounts would be different, though they would all be accurate. A person who had never been to Kashmir would think that the writings referred to different places, but one who had been there would say, "Yes, all four are correct, for I have seen these places." Through seeing for himself, the latter would be the one qualified to explain the descriptions to others. You can only get Spirituality and pure perception from those who have seen the Truth.

A group of learned priests once went to Maulana Rumi Sahib, similarly to test his knowledge. He also explained that the subject could not be discussed between them, for their learning was from prose and writings, whereas his was simply knowledge from the Beyond—something full of sweetness.

Kabir Sahib continues the subject by saying, *I speak to untangle, but you are entangled.* He is making it very clear that there is a wide gap of difference between bookish learning and actual experience. In other words, when I speak to people, the mysteries are solved and the knots untangle themselves, but your words only serve to keep them in bond-

age. For another example, one lights a candle and rings a bell in the holy places, but I say that the Light and Sound is within you; hear *that* Sound through which you will get salvation. Everything has its own value — outer knowledge included — but it is only the preparation of the ground. *When you meet a Satguru, the darkness is dispelled.*

If after hearing these sayings of the great Masters, there are still some who are not convinced, then what can be done for these poor people? Within you is the Nectar of Life — go inside. You and God are both residing in the same temple. Search it out from where it lies, not outwardly, wasting your whole life through. Kabir Sahib says, *I tell them to awake, but you yourself are sleeping.* The words of the Master are clear and at the same time free; there is no compulsion there. He is telling us to awake, but we are going into further forgetfulness. *The whole world is sleeping in illusionary attachment.* We are sleeping, having completely forgotten who we are. We have got a body, but have become the body and though it is changing, just like the whole world is changing, yet we think it is all stationary. The Masters tell us to *awake, know thyself, and become the seer of God.* In the Vedas we are told to *Awake, arise and stop not until the goal is reached.* Kabir Sahib says, *Awake, beloved, why are you sleeping? The night has passed, do you want to lose the day also?* All great Masters have exhorted man to awake, but the so-called masters are putting two extra quilts on him, saying "Sleep, child, sleep; what you do at the level of physical body, outgoing faculties or intellect is all sufficient." If we do not awake while we have got the human form, when will we do so?

Some worship spirits, some worship tombs — going adrift in whichever direction they are led by the selfish-minded people. Kabir Sahib says, *I say, be detached; you are going along in attachment.* Whatever life's give and take may be comes through the prarabdh (fate) karmas, so accept the ups and downs cheerfully. God's pen writes according to our own karmic reactions. I was once in a court when the judge was passing sentence on a murderer, and his words were, "In view of the facts before me, I decide that he should be hanged by the neck until dead." According to your own karmas, some people are your brothers, sisters, wife, husband, etc., and the joys and burdens of life should be accepted cheerfully. Wife and husband should have the joint aim in life to help each other to realize God. Otherwise, wherever your attention is, you will go to that.

Kabir Sahib says, *For age after age I have tried to make people understand; but no one listens.* Very few people accept the truth. When the Masters come and see the condition of the world, they awaken them to the truth, and warn them as to what they are doing. The lessons they give always have deeply profound meanings, but they are always corrupted. Prayers were started that God should be remembered, but after a while people began to keep symbols of God and start worshiping them, saying this is God. The soul, which is a conscious entity, should only worship the All-consciousness. Otherwise, if the conscious being starts worshiping matter it will retrogress to lower species of life. A certain Master said, *It was through very high destiny that you got this physical form. If you do not get connection with the Naam, you are a murderer of your soul.* Christ called it

the *death of the soul.* Ironically, we have become so much entangled in lower things, that to give even a single thought to something higher seems like a sin — we feel guilty.

Kabir Sahib continues: *You are like an early widow, who never got to know her husband, and who is losing all her wealth.* You are not only wasting your own life, but others' also. If you had even a little connection with God — your husband — it would be all right, but you have never even seen Him. These people who pose and say, "Yes, we have seen and will show you" waste the seekers' precious years in outer practices. If by chance a seeker requests to be given some experience, he is usually told, "Should it be given haphazardly? First do this, and then do that, etc." Wherein lies the true Master's greatness? In that he gives you the inner experience of the Light and Sound Principle; this is true Spirituality. If you do not get this, then how can you advance? How can one who is under the control of the senses rise above those very senses by his own efforts? If a true Master takes pity, he will give you the way up. *As long as I do not see with my own eyes, I cannot believe even the words of my Guru.*

There is a profusion of black marketing in the world, but none to compare with that which is done in the name of God. But, *The gentle stream of Peace which flows from the Satguru, washes mind and matter.* God is everywhere — there is no place without Him — but He flows through a certain human pole in His fullness. Wash your sins away in that cleansing stream. Remember always that the Satguru is not a physical form; he is the Word made flesh. He is manifested God in man, and we should honor that human form because God expresses Himself through it. Kabir Sahib also tells us that if we do what the Satguru wants, we will become his image.

Guru Nanak says *When you meet a perfect Master, you get the highest jeweled thoughts.* On meeting a Satguru, he gives the seeker an invaluable jewel which is of the highest and purest quality. Are not the outer rituals performed in order that one may come to realize God? There are various roads, but only one destination. The perfect Master will not only tell you the true way, but will give an experience of it, which, if you practice daily, will steadily increase. Guru Nanak continues, *Oh, bewildered and forgetful mind, surrender at the Guru's feet.* O lost Man, you are roaming on this earth like a madman; go and sit at the feet of one who has the knowledge of the Beyond, a Guru of the highest order who will dispel the darkness. The Guru did not tell us to go to a person who is intellectually qualified. Every being has the everlasting Nectar of Life within him, but only he who is in constant contact can give you a contact. Many say that to reach the Goal, a Guru is not necessary. Forgive me, but such people desire to be Gurus themselves, and expect others to listen to their words. The practical meaning of Guru is "one who has the inner knowledge and can reveal the Light to others." Christ told us, *As long as I am in the world, I am the Light of the world.* He said *As long as I am in the world* but the Christ lives even now. How can he who has met a true Master continue to walk in darkness?

The holy books cannot be accurately explained by those who have not seen what is mentioned therein. There are learned people who can expertly expound their own theories, but a wise

seeker will not follow a mere philosophy, but will seek to have the darkness within dispelled. Who can give Light? He who hasn't got, cannot give; but remember that a true Master actually gives a portion of his life, just as a mother gives her blood to the child and nourishes it on her milk. The Master does the same thing, spiritually, and asks for nothing in return. He never asks for money, in pretense of devotional practice. Spirituality is a gift of nature, given freely to everyone. Some people in the West once wrote to my Master saying, "We have got wealth, so please give us Spirituality in exchange for it." My Master replied, "I do not want your wealth, and what I have got will be given free, being a gift of nature." Even today, through His grace, the world is receiving this gift.

The Lord of Death runs in fear from he who meditates upon the Holy Naam. It is also said, *Through the Naam comes the Light of millions of suns.* There is the Light and there is the Sound, the Music of the Spheres — the wealth attained by a true Gurumukh. There are two kinds of bhakti: one through the mind and senses, and the other is that which you get through the Guru.

Death is no bugbear; it is the name given to a change which comes when one leaves the coarse atmosphere of the earth and enters a finer one of Light. Something like the sun setting in one place and rising in another. We have to leave the body one day, and at the very first sitting, the Master raises the consciousness above the body and gives an experience of the Light and Sound Principle. Then, through daily practice this is increased. The fear of death will leave. *He who is afraid of birth and death should sit at the feet of a Perfect Master.* The whole world is afraid of death, but true seekers go to the Master and request him to teach them how to die. Why? Because one must learn to die before one can truly begin to live. How does the Master release one from the fear of death? When the soul leaves the body, there is a finer body inside, called the astral body. Further ahead, there is the causal body, and when one rises from the physical body, one begins to get some indication of the Oversoul. This is the order of the soul's experience within, having which, all fears will leave. This is why the Masters stress again and again that one should truly know oneself.

Trying to achieve self-knowledge through feelings, emotions or through inference is accompanied by doubt of error, for nothing is seen. Realization does not come until the soul has risen above the physical and astral forms, and this one can only do through the help of a Guru. *With the Guru's blessing, you come to know yourself.* By going into the astral plane you get some self-awareness, then beyond that, in cosmic awareness, you see that *I and my Father are one.* Go then, to the person who will lighten your darkness and give you real life insurance.

Just after I was initiated, an insurance agent approached me in the hope of selling some life insurance. I told him that my life had already been insured in Hazur Maharaj Ji's hands. "You have in fact come to insure my death, for only if I die before ten years will someone receive full amount of the policy insured; is that not so?" After all, each one must give up his life one day. Instead of handing yourself over to the Lord of Death, why not repose in the care of a God-realized man who will show you the way up by teaching how to rise above the body while living?

When you get such an opportunity and you reject it, naturally we delay our going to our True Home.

The last words of the Guru Granth Sahib are: *O God, give me Your Darshan.* What is the value of a fruit tree which never bears fruit, no matter how much it is tended and watered? The Guru's work is to connect the soul with God, and the company of such a Guru is called Satsang, which one gets with great good fortune. *He who has good karmas from very far back will get connection with Naam. Nanak says, only then will you have perpetual happiness: when in this abode the Sound is struck.*

Oh brother, I have no other place to go. It means that there is no other place than the Guru to get what I want. And in gratitude: *The Guru has given me such wealth, I am overcome with gratitude.* It is also written, *All glory to the teachings of the Master; I wish to never be separated from him.* Guru Nanak has expressed many profound thoughts on separation. *I cannot live for one second without the Naam, for that is death to me.* Also: *I am blind without the Naam, through which is the only means of reaching my true home.* It will take us back to the Source, from whence the Light and Sound started; it is the true road to God.

Philosophical paths are built upon hypotheses, though they do have some connection with the teachings of the true Masters. But to be connected to the Truth, to experience the Controller or God, and to further realize Him — this is the true teaching in practice. What a great blessing it is! Outer practices and theories are well enough in their own sphere, for all have the same aim in view, but *If the guru is blind, what is the disciple's destination?* Who is a blind man? *A blind man is he whose inner eye is not open, O Nanak, how can he see God?* So we have, *When the blind leads the way, only the blind will follow. If he had eyes, he would not be in this predicament.* Those who follow the one who does not see, are obviously blind themselves. They get nothing and waste their whole lives obeying blindly. How many Masters can you find who will give something practical? *If the master is hungry and naked, how can the servant be well fed?* When the blind leads the blind, both will fall in the ditch.

Just like today, there were many so-called gurus in the days of Guru Nanak. Without being invited, he would visit the sadhus, sants and rishis, and sitting down quietly with them, with great love and patience he would explain what they were doing. Transport and travel was difficult in those days, but he went to the Himalayas to see the yogis there, he went to Burma, China, Arabia and many other far-distant countries, for the sole purpose of awakening the souls to the Truth. Without the human pole in which God has expressed Himself, it is impossible to achieve the Truth. In past history, many have tried to reach God, through many and varied types of practices, some even who withered away into dust in the attempt, but all in vain of having a glimpse of the Lord.

Those who come into the world and do not get a true Guru can be likened to a crow who flew into an empty house calling "caw, caw, caw" but had to fly away without being fed. The people who have not experienced God inside them will always be unhappy. True happiness will always remain just out of reach. There is great bliss in the soul, which will only be realized when it is connected back to the Oversoul which is *Sat, Chit* and *Anand* — ever-existent,

all wisdom, and eternal bliss. If one has got the Nectar of Naam, then each pore of his body will be intoxicated. Even the blood circulation in the physical system will become rhythmical, and many diseases will go. If the soul is strong, the body and mind will derive strength, coolness and peaceful serenity.

Many years ago in Peshawar, I was sitting one day in the surgery of a doctor whom I knew very well. I observed that a certain prescription he gave the compounder to be made up was very lengthy, comprising many ingredients, but he prepared the prescription by putting only one or two in the bottle. When I remarked on this, the doctor replied, "Oh, actually I just give something to clean the stomach. Only the soul has the power of curing physical ills." Many diseases today are worsened, simply because at the advent of a slight indisposition, people run to the doctors for medicine, which means that too many drugs get absorbed into the body and cause trouble. Simple sicknesses can be helped by eating less or taking only water for two or three days.

The thing is in one place, and you search elsewhere, clutching at anything; Kabir says, you will only find it when you take the Knower with you. Only one who knows can show you where your desire lies; it was the work of many lives to come, but he took you there at once. Masters are similarly described in the Ved Shastras (ancient Hindu scriptures). But this does not apply to the common gurudom which is becoming notorious these days, where followers are fighting amongst themselves and even killing each other in the name of religion. All religions belong to God, so join back to Him.

A Satguru is he who makes all children of God to sit on one platform. Some time back, I gave a talk on Gandhiji, and described that he was successful in his mission because he had no particular preference for any religion. When the people sat before him, prayers were sung in different languages: Arabic, Sanskrit, and others. The language or religion made no difference to him. To learn to sit with one another is the first lesson; then search for a Master to give you an experience of the Truth. The single means back to the Source is the path of *Nad,* the Sound Principle, which is vibrating in each being.

Creation, then dissolution, comes through the Shabd; then through the Shabd, creation again. The Lord is Soundless, but when He expressed Himself, the expression resulted in vibration and came into being. That Power is sustaining the world, and through that Power the world falls into dissolution. Then again, through the same Power, it is created. It has many names: *Shabd, Kalma, Naam,* Word, etc. A Persian prophet said, *O Khuda (Lord), show me that place wherein, without words, the Kalma is proceeding.* Fourteen planes were made through this Kalma. It is not the name which is important; but the Power itself which the name portends, is the very Lord. He who becomes saturated with the Shabd or Naam will experience such intoxication that through it he will go into the Soundless (*Ashabd*) or Wordless state.

This is the only way you can go back. You will then realize that which is beyond illusion, with its three stages: *prakriti, maya* and *pradhan. I only obey my Guru's words and nothing else.* How clear are these words! Always we should do as he commands, but we prefer to obey our own minds. *Dwell in the Shabd, through which the devastating I-*

hood will burn itself out. When your I-hood is finished, you will be the seer of the Lord. *A gurumukh who sits at the feet of the Guru will get the Pure Light.* Within you is the Sound of the Naam and the radiance of Light. If you experience this and know that God is doing everything and not yourself, then where will be the place for I-hood? Then, as the Guru says: *With ease, the meeting with Truth will take place.* It will be like entering a lift, pressing the button for the desired floor and reaching there without any effort on your part. You will meet the true God with ease.

The work ahead of us is to earn the Naam. It should dwell in our hearts, so much in evidence that it becomes apparent in us. We should be moulded in it. It should be manifested inside and outside. The outcome of this will be: *When you become as the Shabd, humility will banish all lust, anger and ego.* Having the Nectar of Life, all taste for small things will fade away. *Renounce this poisonous forest, O friend; drink the Nectar of Life. Without tasting this, there will be no peace and happiness.* This boat we are in—the image of our life—is meaningless without the Naam. *By pride or force it is impossible. Only by giving yourself to a Perfect Master will you get it.* This Nectar which outshines all others is beyond the dominions of wealth, intellect or worldly power. Go where it is being distributed. *How can it be abandoned—that which is the Preserver of all life?* When He is the very life of our life and of the whole creation, how can we forget Him? We are living on this very Nectar. *He who dies absorbed in the Shabd will never die again.* If the soul is connected to God, how can it return to the world? The coming and going is finished. *With the Guru's blessing, you die whilst living and fully understand his commands. Nanak says, he who dies thus, lives the true life.*

Outer religious music and song has a great attraction, but it takes you to the verge of matter and does not transcend you; so the soul remains in the matter. The Shabd (the Sound Principle or Nad) begins when you rise above the five elements of body, and is vibrating inside and outside, and is food for the soul. This illustrates again the difference between outer and inner practice. *Only through the Shabd will you learn to truly love God.* If you want to reach the sun, follow its rays. *Through the company of the Saint, God can be seen within; then the Name of God will become sweet.* How can one develop love for something one has never seen? *When praises are sung through seeing, such singing will gain benefit.* If you sing the praises of that which another has seen, then forgive me, but you can liken it to attempting to find some scraps of food from someone else's empty plate. Earn something for yourself. Do not keep the picture of another's beloved over your heart. Would you hurt him? Have a Beloved of your own and rejoin God yourself. When you drink deeply from the Nectar of Life, even those around you become intoxicated.

Without the Shabd, the world is in forgetfulness. Death and birth come again and again. This labyrinthine loss of memory continues until we taste the Water of Life. In actual fact we go wherever our attention is. *You all live for self-greatness.* Whosoever comes into the world thinks there is no one like himself. Some say "I am the greatest mahatma" and others say "I am this, I am that," etc. A Mahatma is not made

by his own efforts, but by the blessing and grace of a higher power. It is not the work of man, but of the True Lord, who manifests Himself in some human form or pole. No true Mahatma has ever said, "I am doing all this," but always acknowledges the Lord or his Guru as the Doer. *Bheeka says that the Beyond is far from all description and understanding. He who knows, speaks not; he who speaks, knows not.* It is impossible for one who sees the Truth to say that he is doing anything.

No experience comes without the Guru. Of what benefit are mere words? You can say a million times, "I am not the body, I am not the mind, the intellect, the pranas; I am the soul, the *atma,*" but this is just talk. I say, "This is my watch," and I put it aside. I say, "This is my coat," and I can take it off when I wish. This is my body, but can I take it off when I choose? This is my intellect, but can I rise above it? I have got senses, but am I competent to work through them or stop doing so, just whenever I like? When the Guru takes you above into the higher planes and shows you the inner path to the regions of radiance, you will see for yourself that the body, intellect and mind gain strength from you: the soul. As this awareness becomes stronger, your condition will be such that you will be in control of your senses and able to work through any one of them you choose. You will see the world through the inner eye of knowledge. At present we are under a false impression and our conclusions come through intellect and thought; we have not seen the Truth. For example, when we rise in an airplane, at first the mountains, etc., look huge, but as the altitude is increased the mountains begin to look like small mounds, and the large rivers and lakes appear like thin threads and puddles. So all the seeming greatness of the world will not leave your heart until you have risen above the body and senses.

Those who have risen above and have realized the Truth admonish us with the words, *Oh brothers, you are sacrificing a valuable jewel for a worthless seashell. You are building castles out of sand.* You can only meet a true Master with very good karmic background, and his blessing. Unfortunately, when we do get a Master we do not value what we have received and therefore derive very little benefit, by comparison. *Obey the commands of the Guru one hundred per cent, then you will know what God is.* The company of a true Master is called Satsang, and if you are fortunate to have such company, then obey him. When he gives you something increase it through daily meditations. We do not like to do it and say we haven't got the time, but remember you have to die for yourself; no one else will do it for you.

The Masters do not come here to fight, though it is true that they openly give out the facts of life. Their purpose is not to belittle, but to explain the true value of things. If you have understood what I have told you today, then try and achieve it. If you have been given even the smallest knowledge of the Beyond, then increase it. *When you meet a true Master, you will get his jeweled thoughts.* All the essence of thought, which is like an invaluable jewel, is being given to you, in addition to an experience of the Beyond. Derive from this the utmost benefit.

Meals are parshad for the Satsangi workers

A Progress Report on

MANAV KENDRA

Readers of SAT SANDESH will recall that in the April 1970 issue appeared a description of the proposed Manav Kendra, which will further and expand the work of Ruhani Satsang by building a foundation where true living will be demonstrated through **man-making, man-service** and **land service.** To implement that purpose, it is proposed that the Manav Kendra (Man Center) will include: a) Universal structures of worship, with facilities for parallel study of religions; b) Father Homes for the aged, both men and women; c) Health centers and hospitals, utilizing all schools of medicine (allopathy, homeopathy, etc.); d) Agricultural activities; e) Language schools. Since that time, a great deal has happened in connection with this important new phase of the Master's mission, and we are grateful to our Indian staff for the report and pictures which follow.

Road-digging in progress

PROGRESS at the place where the new Man Center will take shape is going ahead with leaps and bounds. A few weeks ago, it was just a huge area of land with varying levels, sparsely sprinkled with a few old trees. If you were to visit the site now you would find yourself swept into a scurry of activity.

As the word traveled around that the Master was starting the work, Satsangis from near and far began to arrive by the dozens: from Delhi, Chandigarh, Amritsar, Bombay, and other places, including from Dehra Dun itself. One disciple brought three tractors with him, from his farm three hundred miles away. The Master lost no time in setting the willing hands to work. To say they are willing is really a gross understatement. They are overjoyed to be a part of this wonderful project, and consider they have been given a rare privilege.

The immediate tasks to be tackled are:

1) Site leveling wherever necessary;
2) Laying of principal roads through site;
3) Erection of temporary sheds to accommodate the Satsangi workers;
4) Planting of trees and fencing around orchards;
5) Construction of large overhead water tower and laying of pipes for tree watering;
6) Construction of culverts in two places.

From this sizeable program, item four is

complete and one large shed has been erected. All other work continues in course of progress. Items one and two are immense tasks, spread over different parts of the twenty-five acres which form the first tract of land purchased so far. There was an old adobe type house already existing on the edge of a small clump of trees: a really shady spot. This has been hastily improved and cleaned up for the Master to use during his long days at the site directing operations.

The location itself has been very carefully chosen; no question. It is most pleasantly environed in the Dun Valley, which is a capacious depression bordered on three sides by the Himalayan foothills. The distance across the valley east to west is enough to hinder a clear view of the hills in these directions on a hazy day. However, to the north where the hills are in close proximity, they make a really grand sweep across the vale, and are visible in almost any weather from Manav Kendra. The remaining fourth or southern side of the valley does boast a low range of hills, beyond which lie the plains of Northern India, which include the capital city of Delhi. When traveling from Delhi by road, one arrives at Manav Kendra (located on the right of the main road) immediately after going over the low range via the Mohand Pass. Then if one continues on for about seven miles, one enters the pleasantly provincial town of Dehra Dun.

During the Master's recent and frequent trips to Dehra Dun, he has given

Bibi Hardevi Ji directs the outdoor kitchen

What trees to plant where?

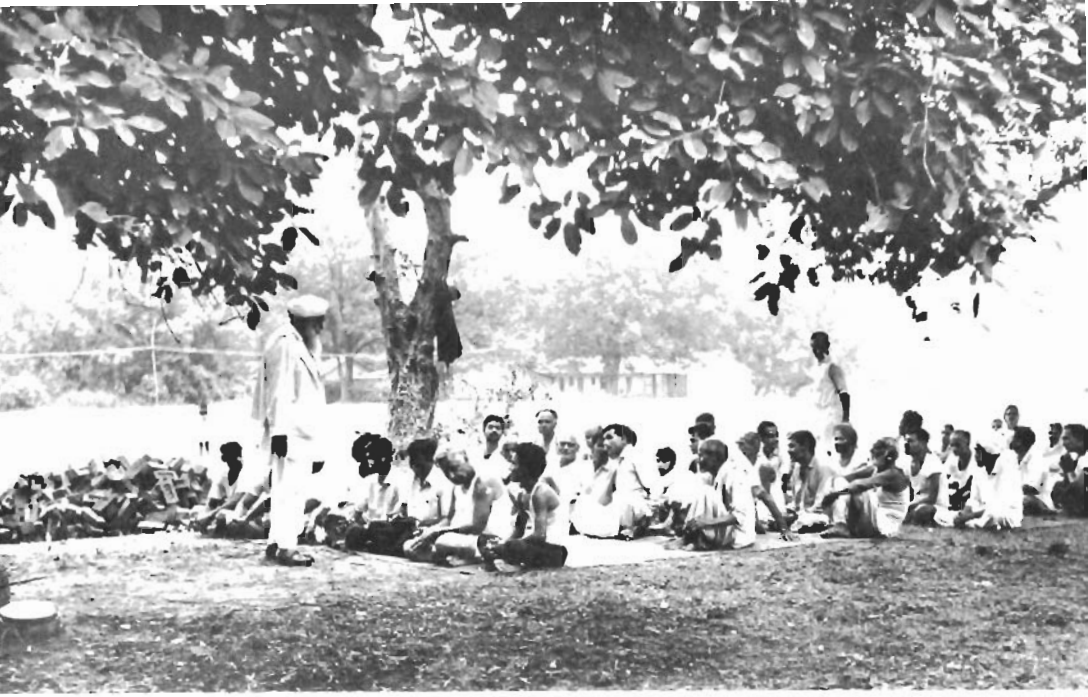
to Manav Kendra what can only be humanly described as his undivided attention. He usually arrives at the site at 9 A.M. each morning and does not leave until past 8 P.M., having ensured that all workers have been fed — frequently by his own hands. A casual visit will at any time find the Master pacing through the wet mud to each part of the site in turn, carefully inspecting, advising and encouraging.

Among the Satsangis working there are rich and poor alike, from all walks of life: businessmen, laborers, office workers, tradesmen, professional men, housewives, tackling with a will the numerous tasks of digging, carrying of earth, bricks and rocks, etc., and other heavy work. The long monsoon season is at its height just now, and the rainfall is regular and plentiful. This means that the work must be done in the rain, or else suffer the loss of time and labor. The ground is muddy and difficult under foot; the people are working in sodden clothes with little chance of drying them in the constantly damp atmosphere, but jolliness is the order of the day and no complaints are heard. Each disciple will tell you how lucky he is to be able to work near the Master and see him so often — truly a labor of love.

The Master himself scorns the rain

The first tree (a guava) is planted with the Master's blessing

And watered by his own hand



Darshan and a hymn before lunch

and mud to keep a constant watchful eye on the work and the workers, solving many a problem or difficulty, be it large or small. Late in the evening the Master arrives at his Rajpur bungalow wearing wet clothes and shoes covered with mud. In view of all the loving care and attention he is directing toward the launching of the Manav Kendra, there is no doubt that something magnificent will be born out of this newest phase of the Master's mission.

The Echo

There comes the time when the candles burn within,
Krishna pipes the Sound of delicate dragon-fly wings
On summer afternoons you listen in the stillness
Of the diamond sun, catch it and let it run with
You into the evening star that splits the moon.

I want to hold God's hand, look into His eyes
That pour out the Love of all my yearnings,
Let Him teach me the ways of the Beyond where
Lies my home; comes the echo from Krishna's
Flute, His Name, the Compassionate One, is Kirpal Singh.

David Teed

Circular 29

This circular letter was issued by the Master on February 21, 1964, just three weeks after he returned to India from his second world tour.

Dear Ones:

WITH the unbounded Grace of my Master, it has been possible to complete successfully this phase of the Master's Mission, which took about eight months of continuous touring in so many countries of the West. The loving assistance and the warm welcome that came spontaneously from all quarters was a source of great delight and inspiration, and rendered the task much easier. I am really thankful to all who took great pains in organizing the tours, planning programs, arranging daily talks and meetings, and helping me in diverse ways to carry the spiritual message to seekers after Truth.

The work of Ruhani Satsang has considerably increased with the establishing of new centers in many places abroad. It would be to the fitness of things to manage the affairs in a more constructive manner. I would therefore like to give you valuable advice in the larger interests of your spiritual progress and ethical growth.

Love, Life (Strength) and Light (Intelligence) are the holy attributes of Supreme Power — The Holy Naam — the God-into-Expression Power. This is the Holy Trinity, and It is manifested to the fortunate few who develop spiritually under Divine Guidance. These virtues reflect the inner development of the spiritual aspirant and are granted as a gracious gift by the Master. The holy meditations on the Light and Sound Principle bring a radical change in our outlook upon the earth life, and hazy doubts and skepticism are put to naught when we awaken to the Divine Call. One enters into a new world, full of astral projection, where the gracious Master Power is shedding gracefully all bliss, peace and harmony. Inner receptivity, which grows gradually by implicit obedience and loving devotion, reveals the untold treasures of Divinity already existing therein.

An affectionate schoolteacher would welcome more discipline for the few bright students who show keen aptitude for intellectual growth. How much more cautious and vigilant would the Living Master be for the all-round spiritual growth of his children whom he has accepted under His Divine Will. The disciplined initiates are privileged to enjoy divine guidance in their everyday life, and in turn become a source of help and inspiration for their less gifted brethren. The initiates are blessed with the charming Radiant Form of the Master within and can benefit from His unerring guidance. He is most eager and keen for your progress. Better avenues of prosperity open for the truly sincere and yearning souls, and many dear ones have borne testimony to this sacred truth.

The representatives and group leaders have a significant responsibility for managing the affairs of Satsang. They are the chosen few from amongst the selected many put on the Holy Path and accordingly deserve special attention.

They, being the torch bearers, are required to be shining examples of Truth, Love and Simplicity. True living does not warrant any show or artificiality, but is a simple life full of selfless service and piety. The basic necessity in this behalf is to stand on one's own feet, which means earning one's own living, by the sweat of the brow, for the maintenance of oneself and family. It has a deep significance, and all Masters stressed the importance of such honest living, which builds a healthy and contemplative body and mind suitable for spiritual growth. The finer tissues of the physical body are manufactured through a smooth and harmonious blood circulation. Peace and serenity fall to the share of the honest and earnest.

The initiates are advised to render selfless service physically, financially and intellectually, for their inner spiritual progress. Physical service simply means the observance of strict control over body and mind, service to the sick and needy, and leading a clean, chaste life, which purifies the entire system through and through. Financial service falls into the category of donations and offerings, which grant expansion of the heart and broadmindedness. One enjoys the exclusive right of Sonship of God while knowing fully well that all others are the children of the same Father, and inculcating the loving bonds of fraternity. The distinctions of high and low, rich and poor, vanish. Intellectual service grants further impetus and personal conviction for the Path of Righteousness and selflessness. Evidently, all this commences with the physical health of the body, which is built from the intake of food and allied necessities of living. Mystics have practiced penances and austerities for attaining spiritual discpline, but the Masters of the Highest Order have laid a far healthier law for attainment of the same target. They have forbidden the use of anything for ourselves which does not belong to us or to which we have no legitimate right. Such high living grants both continence and contentment, the two strong pillars on which the lofty edifice of spirituality is erected.

It is a well-known aphorism that a tree is known by the fruit it bears. The seeds of spirituality have been sown far and wide and a plentiful harvest is an assured reality. All that is now needed from the workers—the representatives, the group leaders, the well-wishers and the sympathizers in the holy cause—is to work selflessly in a spirit of loving cooperation, good will and sincere earnestness, and attending to the needs of all and sundry in the Cause of the Master, regardless of whatever may come in the way.

Service before self counts for much on the Path of the Masters. The little self or ego within has to be eliminated by dissolving it into service of humanity. For all are children of one God, no matter how and where situated, or in what inhibitions and limitations of one kind or another they might be living. You may have to face heavy odds, for it is an uphill task, but all adverse winds blow over. If one is able to efface oneself for a higher cause, this in itself provides a shield and a buckler to the true crusader, and helps in overcoming the seemingly insurmountable obstacles. The tougher the struggle, the brighter shines the metal within. This helps to liberate the finer instincts, until one has risen to a great spiritual stature, towering like a beacon light, shedding rays of hope and encouragement to the lone and weary

traveler, shipwrecked on the stormy and strife-riven sea of life.

Success in spirituality is not the difficult task which most of us take it to be or make it to be; but it does require patient self-purification, a watchful introspection, a careful weeding out of all undesirable elements present and a pruning of outspreading ramifications; and above all, timely tending and nurturing of the tender spiritual sapling as it sprouts from the soil of the human mind. This work hangs on the shoulders of every one of you and I am sure that you are fully alive to your responsibilities and obligations in this behalf, which in your case are two-fold: one to your own self and the other to your brethren, the new initiates on the Path, and the skeptical and wavering, all of whom look to you for day to day help and guidance in all their difficulties, temporal as well as spiritual.

It is of paramount importance to those who have to give the lead, to be aboveboard in every respect, so that no one has an opportunity to raise even his little finger in censure or be misled by any action. Do nothing that may be unbecoming to the Great Cause which you have voluntarily and gleefully espoused. Work as a living embodiment of the God Power, making It a sheet anchor for keeping a steady keel in all your endeavors. It will protect you from all temptations of name, fame, worldly gain or the like, for all of these are apparently very alluring and beckon siren-like to you, but at the bottom they are truly baneful and in no time will hurl you to abysmal depths, if you succumb to them.

Truth is above all, yet true living is higher still. A clean life, with a frugal living from your own earnings will release a tremendous spiritual force within you, and will enable you to shoulder the task that God has put on your way. You can accept as custodians all the voluntary donations which may be given for furthering the Master's Mission. These must be carefully and reasonably spent for the Mission work alone, keeping proper account of the same.

May Hazur bless you in your work.

My best wishes are always with you all.

With loving thoughts for healthy harmony of body, mind and soul,

Yours affectionately,

KIRPAL SINGH

Simran

Desiring, the mind becomes a dragon
breathing anger and laying waste
to all one's good intentions.
Our thanks for Simran, five times
St. George, which rings round the beast
and will not release him. The greater fire.

Tracy Leddy

With the Master at Rajpur

Rusel Jaque

MARCH 17, 1959. Maharaj Ji—the Blessed One—has now resided at his bungalow in Rajpur since March 3. Several members of His Delhi staff have accompanied Him to this heavenly retreat in the foothills of the Himalayas. Bibiji (Bibi Hardevi Ji), His constant and most saintly companion-dietitian-hostess, holds the key portfolio at His Court. The Princess, familiarly called "Khuku," Dr. Mool Raj, Dr. Lal Singh Ji, Gangaram Navani and his charming wife from Bombay, Gorkha, butler to His Holiness, the elderly but bright-eyed mother of Bibiji, Ram Sarup, the chauffeur, and the wife of Master's deceased brother, make up His family at the Retreat.

Early morning meditations are the rule. Tea at 7:30 to 8 a.m., lunch at 12:30 to 1 p.m., tea again at 4:30 p.m. and dinner about 7:30 to 8 p.m. Through experiment, I have found that a light evening repast of fruit and oat milk sets better with me. This permits me to get out my sleep by 2 to 3 a.m. so that I am ready for meditation practice.

The Master's park and fruit grove provide endless enjoyment for ideal seclusion and healthful exercise. The forests on the nearby mountain, palisades and chasms offer pleasing variety for hikes, meditations and satsangs. . . .

EVENING DARSHAN IN RAJPUR: In the evening from 8 to 9 p.m., we sit on the floor in the Master's blessed bedroom for His darshan. This gives Him an opportunity to scrutinize us closely and to counsel us with any needed instructions or advice. Bibiji, Dr. Lal Singh, Gangaram Navani and his wife, by turn, sing many exalted songs of praise to the heavenly Beloved. These songs, called *bhajans* in Hindi, contain the moving exhortations of the Saints for us to repent from our evil ways and to seek the Lord's face, so that we may become one with Him. Most of the bhajans come from the pens of Nanak, Kabir, Hafiz, Tulsi Das, Surdas, Mira Bai, and some were written by the Master to His Master, Babaji Hazur!

SYMPHONY OF LAUGHTER: On the evening of March 12, the Master's offering to His adoring family mounted on wings of spiritual mirthfulness as never before observed by this disciple. His softly musical words pealed forth to the accompaniment of His rippling laughter. Bibiji added her merry girlish voice, and one by one all present found themselves drawn up into the musically rhythmic cadence of the Master's sym-

These excerpts are taken from the author's book, Gurudev: The Lord of Compassion. *Published in* 1960, *the book, which was profusely illustrated with pictures of the Master and studded throughout with the author's devotional poetry, has long been out of print. For the benefit of those children of God who have not had the opportunity to read this beautiful testimony to the Master's love, we are publishing a short section describing the author's stay with the Master at his retreat in Rajpur, near Dehra Dun, in the Himalayan foothills.*

phony of laughter. Never have I imagined anything in this life could sound so soul-satisfying with spontaneous, spiritual laughter. He gave us His goodnight blessing while still laughing. And we all retired to our respective cots with sweet smiling about our lips and eyes!

STORY OF GORKHA: Dr. Mool Raj, who has accompanied the Master on many of His numerous tours, told me a most touching story about dear Gorkha, the prince from Nepal who serves as butler to the Blessed One.

It appears that Gorkha, at the tender age of six, received visitations from Babaji Hazur, Master Sawan Singh Ji Maharaj. In the early morning hours, Hazur would appear with a stick before the boy's inner vision and order him to get up and bathe and then sit in meditation. Gorkha's mother remonstrated with him to stop his wee-hour practice. But the lad told his mother that he had to bathe at that hour or the old man with the stick would beat him. So Gorkha continued his mystic practice all through his youth, until he could sit in meditation regularly for nine hours at a stretch. As a natural result, he ascended into the inner planes of creation.

During the partitioning of Pakistan, Gorkha left the army and served as an independent Indian spy in the western Punjab, under Hazur's insistent inner direction. Through his exceptional bravery, he saved many Indians in Pakistan whose lives were endangered by mob-violence in those terrible times. Six years ago in Bombay, Gorkha met our present living Master-Saint and learned the true identity of the old man with the stick who had started him meditating at the tender age of six! He asked the Master for the gift of Naam. To test the youth's stamina of character, His Holiness treated him sternly. "Why should I give you Naam?" Gorkha, utterly discouraged, lost all interest in life and decided to commit suicide. He went to the railway terminus and cast himself on the tracks to be killed by a speeding train. The Master, inwardly seeing Gorkha's plight, rushed to the station and pulled him to safety, before he would have met an untimely death!

Thus Gorkha received initiation into Surat Shabd Yoga by the present living Master whose beloved Master had inwardly conditioned Gorkha in his childhood for high spiritual advancement. He has faithfully served the Master now for six years. Some time back, Gorkha told Dr. Mool Raj when they talked in the open field, how worried he was about having an increase in family of wife and five children and such an uncertain income for their providence. That evening the Master talked as in His sleep while lying on His bed. Gorkha passing through the room overheard Him say: "I know how you are situated, Gorkha. One who serves the Master full time has a rare privilege. Tell me what you want most—and you can have it! Do you want to be a king? Do you want fabulous wealth? Or, do you wish to continue in service to the Master? Now, be careful how you decide. It is all up to you!"

Gorkha promptly replied that he much preferred to remain in the Master's service always. "Well, then," replied the Master, "Have no fears or qualms about your family from now on. I will provide for their requirements!"

HOW NEEDLESS THE WORLD: On Friday evening, March 13, we found the Master in a most subdued and meditative mood. He referred to all the folly and attachments of this earth life.

"Sometimes, I think how needless was the creation of this world. It ap-

pears all too hollow and meaningless, when we have seen the glories of the inner planes of creation!" He mentioned how so very few ascend during lifetime to their True Home. Nearly everyone throws their life away, needlessly, on mere trifles. Thus wasting the priceless opportunity offered by Shabad Adepts. The wise ones rise up above body-consciousness and return, during lifetime, to their Heavenly Father and unspeakable Bliss!

How beautiful His lotus Feet
among the Stars!
How intoxicating the Grace of His
sweet Presence!
Give us, O Lord, naught save the
Vintage of Your Love!

BIBIRJI WALKS AND TALKS WITH THE LORD: Gurudev sat before His bungalow in Rajpur with the unconcerned majesty of a Mogul Emperor of India's golden past. He was holding afternoon audience for His ashram family and the local satsangis!

Bibiji's aged and saintly mother sat in *asan* on a couch near the Great Master. Her eyes were half closed and she appeared most reverently subdued, as though belonging more to the world of spirit than to that of distracting physical concerns.

The Blessed One looked at me with paternal compassion. "Bibirji has been walking and talking with the Master on the inner planes this morning. Now she has lost all interest in the outer world!"

Even so, the blessed old lady continued to sit—inwardly contemplating the transcendent and ineffable glory of the Lord's *Sarup* (radiant light form)! Recounting to herself, no doubt, the sweet remembrance of her conversations with the Exalted Master as she walked with Him in the Kingdom of Heaven while still living in the physical temple of her frail body!

CHASTITY VERSUS SEXUALITY: On June 23, 1959, at evening darshan before the bungalow in Rajpur, we sat upon the ground about the Great Master's bed as He examined us and gave each His wise counsel. He usually asks pertinent questions to encourage the disciples to reveal what is uppermost in their conscious mind. In response to one of His queries, I gave Him my deeply felt appreciation of this wonderful country.

"All of my expectations about India have been more than realized. I have experienced immeasurable content because of the natural and simple mode of living in India. I am very happy about the harmonic, inwardly poised character of the Indian people!

"Further, I have noticed the splendid, bright-eyed, handsome, steady-nerved, happy, virile and humane characters of the Sikhs with their untrimmed hair and beards. It has occurred to me lately that clean-shaven faces are sex-appeasing!"

The Blessed One corrected me: "Sex-exciting, rather than appeasing!" So there, dear reader, to me "the cat appears to be out of the bag" as regards the real purpose of shaving the face. Actually, while gratifying the passion of vanity, shaving contributes principally to the passion of lust because of its sex-allurement and excitation which are the preparatory stages for that of sex indulgence—referred to by some of the wise ones as "spirit murder!"

According to the crystal clear teachings of Gurudev: "Chastity is life—sexuality is death!" It remains entirely up to each of us how we misuse the most precious gift of a loving Creator and the penalties we . . . will have to pay for our violations of the Law of Life!

SANT / *The Master*

In Sanskrit, the word "Sant" (which is the origin of the English word "Saint") means "Master of the Highest Order." Both the word and the concept are unfamiliar in Western thought, which tends to lump all exceptionally pious devotees together as "saints," regardless of the actual degree of inner attainment. In this beautiful essay, dating from the early 1950's, the Master clarifies the issue by telling us exactly what a "Sant" is and how we may recognize one.

PERHAPS one might ask, "What sort of person is a *Sant* about whom so much has been said, as distinguished from commonly known grades of Masters, such as *Sanyasis, Rishis, Munis, Tikhishwars, Munishwars, Yogishwars,* past Masters, founders and ministrants of religions, etc.?"

No doubt a Sant (or Sadhu) is an ordinary man to all external appearances. He is, however, a great deal more: a "perfect man" with experience of outer and inner life. Outer living may be different in various countries, but inner experiences wherever known are the same; although they speak of differing phases according to the degree of inner approach. These are not denied as far as they go, but direct and full phases are announced by Sants who also offer experience along with their theory. What more is needed by man?

Voluminous books recording experiences of Sants in this science of Nature are full of their praises. Still, it is very difficult to know more about a Sant even if he is your nearest neighbor or daily passes on the same road.

History shows that once the Czar of Russia, moved by the fate of certain exiled subjects of his dominion working as shipbuilding laborers on a far-off coast, went in disguise to them, worked with them for a number of years, and persuaded them to return to their homes. The laborers protested that they had been turned out of the dominion and there was no hope for them. The Czar assured them that he had influence with the royal court, including some with the Czar, and that there would be no trouble. Those who believed him agreed to accompany him to their homes. On the way their faith in their fellow worker was confirmed when the Czar disguised as a laborer was greeted warmly by his men. At last when all saw in the end that the distinguished laborer was none other than the Czar himself sitting on the throne before their eyes, they heaved sighs of relief. How could they have known him or believed him before?

The Unseen High One uses a very selected human pole who, by dint of his continued, untiring and unending endeavors, unequaled in self-sacrifice and boundless love for Him during life, contacts Him within himself, becomes His conscious co-worker, and is utilized and assigned the mission of giving solace to afflicted seekers of Him, to rescue them from the worries of the world and to unite all such ones to He who owns them.

Man needs man to understand, and

so a Sant is the High One in the guise of a man to whom those longing for Him can approach. The Unseen Almighty has His own law in this respect. Thus, Sant is God plus man. He is a mouthpiece of God, or if one is pleased to accept it, he is God in person, "personified God." He is most sacred "personal God" [1] invested with all powers and authority and is a living altar to pray to, to seek solution of man's problems from birth to death and after; in short, to extricate man from the network of worries and bestow true salvation.

Thus God moves as ordinary man in disguise. As a man externally no one can recognize him, but only one who contacts a Master Saint within himself according to the science, i.e., the laws that He has laid down for man. Externally, if one takes a Master Saint as an ordinary man, he cannot derive any more benefit from him than he could from anyone of the level that he takes him for. If one takes him as as a superman, much more benefit can be derived, and if he is taken as all-in-all, still more. If one contacts a Master within himself, he gets all and everything. It is not a matter of one's thinking range, which is blind faith. It depends on the extent of understanding of his Divine Science. That which comes from the heart will go to the heart.

A question was once put to Hazur Baba Sawan Singh Ji Maharaj: "Bodies of all men are made of the same mud (i.e., material flesh, blood, etc.), what superiority is attached to the personal body of a Sant which makes him superior to any other man?"

Hazur replied: "No doubt, all bodies are composed of mud, but the body of a Sant is made of the purest particles of it available in the universe. Every word, every look, every move, every touch, even the aura of a Sant is endowed with mercy, love and the grace of God. His society is specially electrified and the atmosphere charged. The purer the heart of a man, the more he realizes and feels. Even those who listen to him, accept and absorb what he says, are not left blank. They are benefited.

"When a Sant walks on the ground, the land becomes pure and sacred. When he walks over the grass or in walking crushes any worms or insects, they get a man's body direct, irrespective of the cyclic order and stages of evolution of creation of life on earth in Nature's science.[2] The fruit trees and plants from which the cereal comes which a Sant uses in his diet also get human bodies directly. The tree, a portion of a branch of which the Sant uses as his *datan* (toothbrush), and the cows who provide milk for the Sants also get man's body direct. Similarly the mares, etc., Sants ride, the ants or worms whose bodies touch the flowing water in which a Sant bathes, or any flying bird who happens to see the naked portion of the body of a Sant also get the same advantage."

An ordinary man would take this as an enigma or joke and would hardly be prepared to believe because his testing stone is his intellect, and he knows nothing of the Power of God, or such powers delegated to or concessions inherent in the bodies of Sants, unless he acquires experience in the noble science that has been designed by God Himself for man. It is true that God is unseen to external eyes, but He has not left man all forlorn on earth so far as approach to Him is concerned. The door of approach, the starting point, for any search or research in this con-

nection lies within man. The Sant is the means.

Man therefore must adopt a course different from that upon which he is attempting to make headway; but proud of his "learning" in many fields, he goes astray, just as one examining a bowl found in the ruins of a far-off country begins to ponder, speculate and concentrate his imaginings on the potter who made it ages ago. He draws a sketch of the potter in his mind, makes images of him and his implements, and in so doing writes books, one after the other, trying to impress others and prove that his findings are true and deserve praise. Alas, man is far from the right track.

Simple is Truth and still simpler the language of Truth spoken by the Sants, whose simple and brief words uttered from the heart satisfy, pacify and console the most bewildered and troubled souls. They speak involuntarily and unaffectedly.

A Sant is the mouthpiece of God, and God Himself speaks through the human throat.

MAULANA RUMI

As a man, a Sant is always submissive to His Will in happenings in life. Bear and forebear is a Sant's creed. He is like a sandalwood tree on which a feller's axe strikes its blows, but the tree continues to give forth its fragrance, even to the edge of the blade which cuts it.

In the company of a Sant the agitated mind becomes still. He stands for the good of man and does his work as a friend or brother, if one's mind is not prepared to accept him as a guide. He remains concealed, but by his very concealment is added fame to fame and glory to glory.[3] He does not see who a person is, what position he holds, or to what school of thought or race he belongs. He simply sees that one coming to him is an ensouled human being —man. The Sant is so watchful and alert a merchant of his precious goods (i.e., the spiritual science) that anybody who thinks himself the most clever, the wisest, the most highly educated, a performer of miracles, etc., cannot get even the scent of what he has, though one may try his very best. The Sant loves theists as well as atheists, or even the worst sinners or those who are drowned in sensual pleasures of the world, just as a loving mother will not throw away her child completely covered in dirt and filth.

It takes a Sant to know a Sant. A Sant alone can describe a Sant. His presence in the midst of any society or social group is its most precious adornment. He may be seen going from one place to another but he does not go there for any propaganda or selfish motive, but is attracted by the strong silken ties of love in certain hearts. He is the uplifting leader of moral cleanliness and spirituality. Whether a metal be gold or iron, it is mere metal to a Sant. He is not affected by offers of position of dignity or indignity, honor or dishonor, nor moved by joys and sorrows, praise or censure. Sovereignty, wealth and beauty of women are no attractions for a Sant. He is far above the influences of lust, anger, greed, attachment and ego. He is unaffected.

Sants or Sadhus[4] are above the three gunas. They are selfless and reveal the Truth only. They are "Children of Light"—beacons of the world. It is very seldom that one comes across them—real ones. Like wrestlers, they are not made in one day, nor are they from any school of academic learning. They have had the experience of several past lives.

Every Saint has a past and every sinner a future. They are common assets of humanity. They are experienced personalities who have analyzed themselves and realized God and can help to put us on the same path. Whatever one has, he can give it to another.

How can the ordinary man know that a Master Saint (*Guru* or *Satguru*) visits the heavens daily, takes charge of his disciples' karma, winding it up and liquidating it under his care and supervison? There are thousands of disciples and how can the Master manage it? Man hears of these things only occasionally. Sit by a Sant and you will feel mental composure, calmness, and a tranquillity never experienced before, and much more too. The minds of those who have the least spark of love of God in them, experience an awakening even when they just hear that there is a Master who can really guide them to the threshold.

In going to a Master we acquire:

1. Reciprocity of heart;
2. Staying still behind the eyes;
3. Contact with the "Divine Link."

In the places of pilgrimage, the holy ones of olden times bestowed at least these three boons which are stepping stones direct to spirituality. Words and theories have now been substituted for these prerequisites of the Divine Science.

The teachings of the Sants are, in brief:

> *Man has valuable treasures of Divinity hidden within him. Acquire the knowledge and experience that made the Masters so high and holy, and unlock the doors giving entrance into the Divine in practice — not intellectually — right now, during your present lifetime. Purity of heart and the simple request is all that is needed. You have to pay nothing for this Science of Nature.*

Into the society of Sants come men of all characters, including those proud of their ideas, good or bad. Sants however do not employ police to keep away those who in the eyes of the public are undesirable, and the strange thing is that their own censure is the only doorkeeper that automatically keeps them away.

The problem now before man is how to recognize and identify a true Master from among so many he meets, hears and reads about. We are used to seeing outwardly.

There are hardly any universal or common marks on the person of a Sant. Still, we need some clues, some key. We may point out, "Rishis and Munis are defined as those who possess knowledge of the past, present and future. Yogis, in addition to that, have miraculous powers to exhibit and attract. Of gods, it is said they do not cast a shadow. At least something must be said about genuine Sants and Sadhus by either the ancients or moderns."

The reply is that for the ordinary layman and the negative-minded man, there can hardly be any indications that a man may be a Sant. For the slightly advanced on the path of love of God, and for those of astute observation, there can be given some hints and clues. Much patience is needed, however, to discover them:

1. *Sants say that God is within man.* (This is emphasized and repeated everywhere today, so it is not a convincing clue for modern man.)
2. *The eyes and forehead of one genuine Master bear a strange con-*

trast and striking resemblance to another.

(This is realized by very few of those who have lived during the lifetimes of two such Masters and who have minutely observed these features or signs in their faces. It is, in fact, the one Benign Power working through two different human poles one after the other, or even side by side, which is also the case occasionally.)

3. *They make visible or invisible three vertical veins on their foreheads at will.*[5]

(This remarkable sign by which a Sant can be recognized is mentioned by the ancients and is not discernible by many until they learn of it and desire confirmation by this means.)

4. *When sitting in the presence of a real Sant, even with open eyes, the sensory current of the body begins to convene, gather up, and rise involuntarily and unknowingly until felt.*[5]

(This experience is given by a Sant to a very few of the selected ones. Ancient seekers aware of this "test of self" have corroborated this.)

5. *Sincere aspirants are given the experience of withdrawal of the spirit current at the very first sitting at the time of initiation.*

(This is open to all coming under the protective fold of the Master. He may be a new disciple or an old one who comes to the Master to realize and correct any mistake under which he may be laboring. This experience is also open to those who received instructions from a self-styled master in whom he has had faith, but from whom he has had no experience.)

As a matter of fact, no one can know or find a true Master unless and until the Master is pleased to reveal his own identity himself to the innermost satisfaction of one desiring to confirm his faith in the Master. This is done according to the extent of one's receptivity, and to the degree that his capacity to understand and his love entitle him. It depends wholly on the kindness and sweet mercy of God through a Master. Some are given clues according to their desires. The faith of some in their Master is confirmed when a disciple is saved miraculously from some danger. A favorable response to the prayers made to the Master confirms faith in others. There are others who have book-knowledge and are satisfied by the examples of others, so they get confirmation that way. Masters have the knowledge of measuring the capacity and range of everyone's intellect and bestow faith accordingly. Sants know the merits and evils of everyone but they never disclose them.

Divine Grace is never slow. A good mother says not, "Will you?" but gives. From among the aspirants, they are given the lion's share of Divine Faith in the Master who come with downcast heads, heavy hearts and the shuddering anguish of a lost soul, speechless with anxieties, to unburden their worries. Meekness is no weakness. It is a strong, cemented road of humility which leads to the Benign Reality.

Experience is the only criterion. If a Master is able to give us experience, we can accept him as one who knows the Divine Science. One who is connected and can contact, can give us contact. If one is in the first or second grade and someone else sits by him for a whole lifetime, he will never attain a high degree of education.

Man hesitates and fears to approach

a Master Saint because his living is tarnished, maybe less in one and more in another. Never fear to go to a Master Saint because you are a sinner. He is meant more for sinners than for others. He has a remedy for every wound. Approach him and through him will be found a way to become rid of sin. If one is far away, he can be contacted through correspondence. He has means and methods to meet every case. He is competent.

* * *

It will be easy now to realize that Para-Vidya has a scientific basis, though it differs a bit from the ordinary system. It is not a scholastic system of philosophy based on intellectual cleverness, much less is it a new code of social or moral conduct, which are elementary steps. It is no blind faith, but a to-the-point digest and clear-cut practical science dealing with self-analysis, i.e., knowledge of self in man, for the one who observes minutely. All authority is, of course, vested in the practical Master Saint.

When a man is in one crowd, he will talk as the crowd talks. If he joins another crowd he will talk as it does, and so on. But if he takes his seat on a high mound he is able to see and hear all, and to judge the actions of man better. A Sant is like such a person. He looks down from on high upon the world. He speaks of the state of man struggling for existence, pretending that he knows all, when in reality he knows little. Man does not know how to live, what to do, what to eat, how to act in life nor why. He has to depend upon his parents and teachers from childhood to youth, for all of his physical troubles he has to depend upon his doctor, for earning his livelihood upon his employer, and employers in turn upon their subordinates. For instruction in all mundane affairs he is dependent upon society; when faced with unforeseen dangers and surrounded by suffering and when not comforted by any thing, he depends upon the words of his minister or priest; and finally he finds that all he can do is submit to Nature and her laws. In vain he puts his trust in bodily strength and in the stability of the future; at the same time he makes his own way by heedlessly pushing others down the ladder. Little does he know that he can stand still in a flowing stream, but not in the world of mankind.

Sants pity man. They care not for their own personal comfort, and day and night advise man that his life is short, very short, but the worth of holy Masters has been underrated ever since wealth and pleasure have been overrated. Repeatedly Sants have warned man that in this Kali Yuga (iron age) man has been allotted a limited number of breaths in one lifetime. He has been given roughly 226,000 breaths a day (the amount varies from person to person and is determined by the *prarabdh* or fate karma). While sitting he spends 12 a minute; when walking, he spends 18 a minute; when sleeping, 30; and in sexual intercourse, 64. These breaths are his entire legacy and wealth in bodily life. Thus the common saying goes, "A man is known to be mortal by two things—sleep and lust." Sants advise man to put this wealth in a secure bank of proper adjustment in order to lengthen life and derive the utmost from it. They emphasize that there is no other way; but man will not listen. Sants further say that man is subjected to the law of evolution in 8,400,000 kinds of embodied creation and gets one body after the other and in each body is further chained with iron fetters of the

inexorable law of Nature, Karma: first "work and act" and then "cause and effect," and he must rid himself of this cycle of repeated births and deaths in order to attain peace. With open eyes, man watches living beings, even man, suffering, dying with untold pain and agony, but he smiles away the Truth as revealed by Sants, saying, "We know better. We have our own solid science based on facts, we have our inventions, our atomic energy, etc."

Thus the less man thinks, the more he talks, and things not understood are admired. Notwithstanding all this, the Sants continue pushing on with their mission with perseverance and offering experience in the Divine Science, *Para Vidya,* to those who come to them. The Name of the Lord is a very strong tower. The sting of reproach is the truth of it. Self-evident Truth requires no proof. The sun can be seen by nothing but his own light. YOU CANNOT BE LOST ON A STRAIGHT ROAD.

NOTES

1. One might feel aversion at this expression, but if one thinks deeply he will realize that holy personalities in every religion were men in physical bodies duly contacted with the High Lord, and advised, healed or talked of the Holy Father only as saviour from sin and giver of salvation. God has no co-sharer is the general belief, and as such God, through the selected human pole, spoke each time and not man. The Divine Science brings to light this important fact and has more respect for all such personalities and their teachings than any religious circles today.

Sant Tulsi Sahib of Hathras (U. P., India) once, accompanied by some of his devoted disciples, visited a fair in the locality there. Among some visitors who gathered as inquirers and seekers around him happened to be a queen, Tara Mati by name, who leaving her state carriage at a distance, came for darshan of holy Tulsi Sahib.

Casting a glance over the thousands of people in the fair, Tulsi Sahib uttered a few words: "If anyone or the whole multitude comes to me and says that they want to see the True Lord on High, I will take them to Him just now." Queen Tara Mati, who heard him, stepped forward with folded hands and said, "Please take me to Him, O Holy One." She sat with eyes closed on the ground and was given the experience right there on the spot. When she came back into the physical body fom the high regions and opened her eyes, she said, "You were on the high seat of Great Lord. Why did you not tell me so before?" Tulsi Sahib replied, "You would not have believed me then."'

2. As a description of this subject as revealed by the Sants would take too much space, it is omitted here.

Swami Ji (Sant Shiv Dayal Singh Ji of Agra) when casting off his physical body at will which Sants do, said as his last words, "In the phenomena of life on earth each variety of embodied creation has been lifted to the next grade of category. Selected ones (among men) with high virtuous living will be inclined to this side (the inner science)." (*Life of Swamiji Maharaj,* fourth edition, 1938, p. 117)

(Sant) Maulana Shamas Tabrez once said, "When I die and my body is burnt and my ashes are used as manure in a wheat field, and that wheat is made into flour and bread is made of it, and that bread is served to be eaten, then not only the eater but the server of the bread will be intoxicated (with the love of Him) to an extent beyond expression."

3. A Sant will never say that he is a Sant. Hazur, when he was told that he was true Guru Nanak, used to say openly before thousands in Satsang that he did not bear any likeness even to the dogs of Guru Nanak. This humility places Sants above the level of the highest cultivated human beings, who are often prey to egotism. It is the summit of merits of Sants as men.

Concealment is the essential attribute of Sants. It is inherent in their character. God is concealed and pefers to remain so, from the external view of man. This Law is from the High One for those bodies in which the Lord is pleased to work. Disregard of this Divine Law results in bodily punishment. For this reason also, a Master Saint never shows any miracle for attracting souls from mundane life for purposes of initiation. A student or disciple, however, sees any number of miracles at each move in this world or next after initiation. Sants neither dress themselves distinctly nor bear nor keep any mark, sign or symbol with them. They do not say they are high of self, but mention their own Masters. When told they are great, they reply that it

Book Review

SCIENTIFIC NUTRITION BOOK AND COOK BOOK, by Dona G. Kelley. 53 large-size pp., Second Edition, $3.00

THIS is a comprehensive presentation of some sound nutritional findings based on deep study, together with a good selection of interesting and useful recipes.

The author's life work in nutrition and biochemistry, combined with her many years as a student of Sant Mat under two great Masters, make her unusually qualified to help those embarking on the spiritual Path to get a good start on the vegetarian diet.

Reading the book, one feels the author's sense of awe for the wonder that God—"the greatest of all scientists"—created in the human body. The text is sprinkled with references to the Master's teachings, and his beautiful circular, "The Spiritual Aspect of the Vegetarian Diet," is reproduced in full at the beginning of the book.

Some readers may be confused by the list of prohibited foods appearing on Page 8. This list, which includes lentils, peas, wheat, pineapple, watermelon, and other foods, in addition to meat, fish and eggs, is taken from the Master's book *The Crown of Life,* where it appeared in connection with the traditional systems of Ashtang Yoga and Hatha Yoga, as derived from Patanjali. It is clear from the context, and from other writings and sayings of the Master, that this food list is primarily meant for students of those traditional yoga systems and not for students of Surat Shabd Yoga, who are freed from that. And Dr. Kelley makes use of many of those foods in her excellent recipe section.

The book is printed on 8½ x 11 pages with a top binding, which is cumbersome. It is a book of substance and deserves a format which is beautiful as well as more practical.

We are grateful to Mrs. Kelley for sharing with us the results of her long study.

Judith Perkins

SANT (THE MASTER) NOTES

(*Continued from preceding page*)

is none of their doing; it is the kindness and mercy of their Master.

4. *Sadhu* is another common name for a Sant, and there exists a great deal of misconception about this term. The word as used here is not meant to refer to the millions of people who wear the colored robes found in India and generally known as sadhus. A distinctive dress is not necessarily proof that a man has made inner progress.

5. For (3) and (4) cf. *Yog Vashisht.*

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When once this contact with Naam is established, the *sadhak* always feels the presence of the Higher Power and the Power remains forever with him wherever he may be . . . Reveling in the greatness of that Power he leaves all his cares to Him and becomes indifferent to everything around him. He cheerfully accepts whatever comes his way as coming from Him for his benefit alone. He consciously sees the Divine Will at work and smilingly surrenders himself to it . . . He has no longer any wishes and desires of his own except what may be of God. . . . He sees all creatures, high and low, just as tiny specks set in an orderly harmony in the immense Universe surrounding him. He now divines a procession which is orderly, an order which is harmonious, obeying a Will infinitely above him and yet infinitesimally careful of him. In this way is established a complete harmony between the soul of man and the soul of the Universe. . . .

From *Prayer: Its Nature and Technique*
by KIRPAL SINGH