The Initiative is Ours

Sat Sandesh

the message of the Masters

June 1973

THE WOLF ALSO shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

ISAIAH 11:6-9

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THE MASTER'S TALK

Integration through Self-Knowledge

IF YOU WANT to regain your happiness then—"Know Thyself." Tulsi Sahib once said, *Yes, brother, the whole world is full of woe from one misery or other, be it physical, financial, or mental.* He was asked if anyone at all is happy, and he said, "Yes, the devotee of a Sant."

Who is the Sant? A *Sant* is one who has realized himself—that he is a conscious entity, a drop of the Ocean of All Consciousness, by which the machinery of the whole physical system functions. If a factory runs on power, then the different departments get contact with that power through various switches. Each department can be shut down operationally by switching off its supply of power. If the main switch is thrown, then all the machinery will stop. Like this, the machinery of the man-body has different departments, all of which are alive and functioning because of us—the soul—consciousness. Our whole being is alive because of our "self."

This is an English translation of a talk given by the Master Kirpal Singh Ji in Hindi on the evening of April 2, 1973, at Manav Kendra, Dehra Dun, India.

You must have experienced many times that when we are deep in thought over something, and the attention or *surat* is directed and focused in a particular place, we are not aware of the sounds around and will not even hear if someone speaks directly to us. When asked why we have not heard a certain thing, we would reply that our attention was elsewhere. So if the attention is not

connected with the sense of hearing, the ear is as good as deaf. If a man is in deep thought and a person passes near him, even though he passes in front of the eyes, yet the eye will not register and the person will not be recognized. These departments of the physical system are the five senses, which can only work through the power of attention. In other words, everything is working on the strength of the soul.

The Masters have realized or solved this profound riddle of life, and they naturally advise the people, *O man, know thyself*—who you are, what you are, what your connection is with the physical form and the world, and what that Controlling Power is which keeps you in the body. Those who have found the answers to all these questions through spiritual experience are known as *Sant, Sadhu, Mahatma,* etc. These forms of address do not imply any particular outer action, or the wearing of yellow, blue or green clothes; only that person can be truly addressed as such who has actually realized himself. When he chooses, at will he works through the body's machinery; and whenever he feels so inclined, at will he rises above it all.

So how can we become happy? Our attention, which is an expression of perfect bliss, emits that happiness when it is attached to something, and that happiness remains as long as the attachment lasts. When the object of attachment is removed, or the attention is directed elsewhere, the expression of happiness ceases. There is no juice in a bone, but if the dog cuts its jaws on the sharp edges, he will enjoy the taste of his own blood. When the attention becomes attached to something it becomes the very *image* of that object, and enjoys it. It has the ability to do this because its nature is all bliss. With all that bliss available, yet we have no peace . . . can there be a cure for such a predicament?

The Masters say that those who desire true happiness should take up the service of the Lord. This means in fact to surrender oneself to Him. To gain this perpetual happiness, some direct contact is required: *"He who never dies"—When you are in constant touch with That, there can be no sorrow.* Such is the Complete Supreme Lord, Who is ever-existent. And where is He? He is the Maker of all things and exists in all things; and furthermore He is the Controller or Controlling Power in all things. That Power which controls the world has tied us to this physical form and has placed us here in the world. But sadly, *In the same company, in the same house, but they do not converse together.* The two brothers—the soul and God—reside in the same dwelling, but the tragedy is that the soul knows not how to talk to Him. Why is this? Because that outer expression of the soul—the *surat* or attention—through connection with the mind and the senses has become the image of the physical form and considers himself to be the physical form alone. It can see the situation clearly only by withdrawing itself from these shackles.

One must come to know oneself. All Masters who have come, either in the East or the West, have recommended the same cure—"O man, awake!" The ancient Greek and Roman philosophers said the same thing, in their own language, and so did the Persian sages: *O man, you may have known so much about everything, but if you have not known your own self, you are a fool.* Man has learned so much at all levels, physically and intellectually, but if he knows nothing of his own self, and the Power which controls him, then it really amounts to ignorance and failure. Guru Nanak declared very clearly, *O Nanak,*

without knowing yourself, the illusion will not be erased. What is this illusion from which one cannot escape? It is something not apparent in its original form, but seen only in some other form. The soul is *Sat, Chit, Anand*—ever-existent, all wisdom, and perfect bliss—but through contact with mind and senses it has become the image of the body and surrounding world. The body is made of matter, and matter is perpetually changing, so the body and the world which is also made of matter, are both changing at the same rate. If we are identified with them, subsequently we will presume that all is stationary. This is a grand optical illusion. The Masters tell us therefore that the one and only means of solving this enigma is to gain knowledge of the self, in truth. Commonly man tries to achieve this by his feelings or by drawing inferences, but these two methods are both subject to error. Seeing is above all, and seeing is believing. The subject of scientific self-analysis has been grossly derided and scoffed at, but just consider: this is my watch, I place it here; this is my waistcoat which I can remove; then if this is my body and these are my senses and this is my mind and intellect, can I rise above them all and separate myself from them? This is the only true way to know oneself.

In the Gurbani it is written that only by the Guru's grace can you unravel yourself. The Guru is a realized soul who has already solved this mystery of life and who can give one a demonstration of how to rise above body consciousness as a beginning. He will teach one to still the mind and senses. Then there is the question of the soul's Companion; for when you come to know who you are, you will realize that you are not the controller of all this machinery of the body, and that there is some greater Power which controls not only your being but the whole world and all creation. These two companions which reside in the same house do not converse because one has taken on this illusory image of the world and its environments, through the constant outgoing expression of the faculties. The soul must withdraw from this outgoing expression and it will then be able to see within itself. I see you all before me, but only if I look back can I see those who are sitting behind me. It is all but a play of the attention —withdraw that attention from outside and invert within.

When Bulleh Shah went to Shah Inayat he asked, "How can God be met?" Shah Inayat replied, "What is there to meeting the Beloved? Just uproot it from here and plant it there!" This means one should withdraw the attention from without and focus it within. You must first concentrate within yourself, and then you will come to know that you are really a conscious entity—a soul. It is this lack of realization of what we really are, that causes us to direct our whole outlook on life from the body's level. This is a very powerful delusion. So when the Masters come, they show the student how to rise above. The Hindus used to have a special ceremony to make small children "twice born" at the ages of five, seven, and nine years; they would see light of the Sun within. Even today that custom continues—they give the Gayatri Mantra—but these days only the mantra is given, without the inner practical experience. All true Masters say the same things. When Nicodemus, a respected Pharisee leader, came to Christ to pay homage, Christ told him, "Except a man be born again, he cannot see the kingdom of God." Nicodemus was puzzled at this—he could not understand how an old man could re-enter the mother's womb and be reborn—but Christ

was adamant: "Ye must be born again," and explained that "flesh is born of the flesh and spirit of the Spirit." Nicodemus was wonderstruck at these teachings, and Jesus reminded him that he was a leader of the people and yet he did not know these things. We must be reborn. To be reborn is to rise into the Beyond. *Learn to die so that you may begin to live.*

What is Spirituality? It is no spiritism, no spiritualism, no hypnotism, no mesmerism. It is purely a subject of self-analysis—of knowing one's self and of knowing the Overself—seeing Him face to face. And the ABC of Spirituality starts when you rise above body consciousness. Plutarch says that those who are initiated into the mysteries of the Beyond have the same experience when leaving the body as the soul has at the time of death.

The one whose soul has experienced the Lord—whose soul, by self-analysis, can distinguish the difference between the mind, the matter, the outgoing faculties, through experiencing that Power which is controlling within and without —can be termed the manifested God in man. The Master is the very image of Truth. He knows himself for what he is, in truth, and he experiences the Lord within himself. His senses are inverted and withdrawn from outside. People normally withdraw only at the time of death to the position behind the eyes, then rise above the body and travel into the Beyond; at which time an awakening occurs and the soul suddenly knows who it is, and sees the Power that controls everything. The competence that enables us to do this at will can be learned only in the man-body and in no other form. This is the real reason why man is accepted as the highest expression in creation. But mind is under the influence and power of the senses, unfortunately, so the soul has forgotten who he is, and has also forgotten the Life Sustainer. You can say that illusion is just another name for forgetfulness, and this forgetfulness began when the soul first took on the physical form. It is true we have got a body, but we are not the body; and when one rises above the body consciousness one's whole angle of vision automatically changes. So rising above the body is the ABC of Spirituality. It is the first step toward achieving the true meaning of the word *yoga*—when consciousness is separated from matter. Further into the Beyond there are many mansions in the house of our Father. *The Lord is in the physical form; he who searches shall find Him.* There is the physical plane, the astral plane, and so many others beyond that. Spirituality actually means to know oneself by analyzing the spirit from mind, senses, and intellect; when you rise above these, the Life Sustainer is apparent.

The whole world is in fear of death; yet he who lives, cries. Why should we all fear death? It is no bugbear; it is merely a change. I have come from Delhi to this place (Manav Kendra)—so I am not in Delhi, I am here. Death is but a word which means to rise above the physical plane. The sun sets in one place and rises in another; just like a transfer.

The children used to be taught this self-analysis, which they called giving the Gayatri Mantra; but when the personalities who gave practical experience left the world, the people made these schools and colleges which we call religions, and the labels of which we wear. They were formed with a noble purpose that more people might benefit; but really the true benefit was received only during the lifetime of those practical personalities. With the dearth of these competent people, the preachers of the stomach took over, and the Truth was forgot-

ten. The solution to this tragic plight? To rise above the delusion we live in—to rise above all forgetfulness, to discover that the soul is the entity of the Lord, and the Lord is all love. Love's nature is to join to something; and the soul, being consciousness, should have rejoined the All Consciousness, but became involved with the world instead. This is attachment, and wherever your desire lies, there will you be attached. One great Master says, *O soul, you can discern the Truth from untruth; Receive the Truth and absorb it unto yourself.* Another Master prays, *Lead me from the unreal to the real.*

What will happen if you rise above the body? You will experience an elevation. People are fearful of death because they do not know how to rise above, which is a very natural yoga. This natural method was taught to children from the age of five years up; but unfortunately, when the competent people leave the world, people become worshipers of the past. If a blind man leads a blind man, surely both will fall in the ditch. In the ages past, only those men were authorized to preach to others who first led a chaste life for 25 years and studied fully the Vedas and Shastras; then lived as ordinary householders and brought up one or two children; then, after bringing up their children, they left family life for some lonely place to try and experience that which they had read and studied. At this point in life, they would try to unravel the great mystery of life, and those who succeeded would return to go around teaching the people what they had experienced. This is the real *sanyas* — true renunciation; but these days preaching has been turned into a profession.

The Truth is already there: the basis of all teachings is the same, and that Truth is absolute. When the Absolute Lord came into expression, He was known as God and by other names. He is in fact Nameless, Soundless, Wordless, Formless. His expression is also known as *Naam* or Name, *Shabd* or Word. Regarding the attributes of the Word, it has been said that *Naam is the Sustainer of Khand and Brahmand.* We have also in the Bible, *In the beginning was the Word, and the Word was with God, and the Word* WAS *God.* After this, the whole creation came into being. So God is the innate Nature in man. When He wished to become from one to many, there was vibration, and from that vibration emitted forth two aspects, Light and Sound. So God is in the form of Light, and God is Sound Principle, the Music of the Spheres. If you make a careful parallel study of all religions, you will uncover the same basic teachings in all. Even the Greek philosophers spoke of these things. Socrates referred to the Sound that he heard, which took him to a new world. Plato also mentioned it, as the Music of the Spheres. Pythagoras told of the Harmonies of all Harmony, and Truth Clothed in Light. The great Persian sage Zarathustra called the Light the Unstruck Fire, and the Sound *Sarosha.*

It is written* that when Lord Buddha was about to leave his body at the time of death, he called his disciples and asked them how they had attained the golden samadhi. Each one recounted how he saw the Light and heard the Sound. Lord Buddha exhorted, "Hear ye all, ye coming generations: the way back to golden samadhi is through intrinsic hearing." It is mentioned in the Vedas and Shastras, and the great Masters like Guru Nanak, Kabir, and others

* In *The Surangama Sutra.* See the Master's book *Naam or Word,* pp. 43-63.

have all said the same thing in different languages. All have declared the true path to be the one of Light and Sound. So these are the two paths within, and they proceed from the Absolute Lord. The Lord is not this, He is not that—He is nothing that can be described—but this is the way back to Him, the path that Masters have taught through practical and scientific experience. All have stressed the importance of this inner experience. *If I do not see with my own eyes, I cannot believe even my Guru's words.* With all his enthusiasm, still the student's belief is a blind belief, unless he sees for himself. And—the Light is born in the Guru's company.

Temples are dome-shaped; they are made on the model of man himself. You will find symbols of Light and Sound inside all temples. Church spires are usually nose-shaped, again from the man model, and they also keep symbols of Light and Sound therein. The *gurudwaras* of the Sikhs used to have these symbols, but nowadays they are used on certain special occasions only: then they put a lighted lamp on an upturned pitcher, and beat a drum while the lamp burns. So these symbols are found in most of the religious places, and they represent the true Light and Sound of God which already exist within the man-body.

Guru Nanak went to Persia, among other countries. A certain priest there, named Hukam Din, asked him, "You are a very big Fakir; you must have seen God; please describe His home to us." Guru Nanak replied, "Yes, I have seen," and began to describe the human form; concluding by saying that at the top of God's house He Himself is resounding. Unfortunately, the world is sleeping: man either does not know how to enter the "foxhole of the brain," or if he does happen to enter he does not know how to proceed and progress further.

A true Sikh is one in whom the perpetual Light is burning; he is called a *khalsa* [the pure one]. To wear the label of any particular religion signifies that one is studying in some school; but only when the true Light of God is effulgent within can one be termed a disciple. We are really all worshipers of the Living Light, and the company of the Guru can make that Light apparent. The human form is the temple, mosque, or church in which this Light of Truth is shimmering. God has made all men with the same outer and inner construction, and each is the same conscious entity. *While the companion resides within, the body lives; When the companion leaves, the body crumbles*—and who cares for it when the soul has left it? But now we are imprisoned in this form of matter.

Everything is controlled by Naam; With great good fortune it is experienced. Where is this Controlling Power, which is called Shabd, Word, Naam, or Kalma? The Masters explain in very clear words: *The Giver of all sorts of happiness, the Water of Life, is called Naam; In this body it resides.* When can you meet the Naam? When you withdraw from outer environments and transcend them. Then: *Full of nectar sweet is the limitless Naam.* There is an immense intoxication in Naam. When Guru Nanak was once in the company of Emperor Babar, the king offered him a cup of strong intoxicant, but the Guru said, "O Babar, if you drink this in the morning the effect wears off by evening, and if you drink it in the evening, the effect has gone by morning; but I have an intoxicant, the effect of which is perpetual." *The intoxication of Naam, O Nanak, inebriates day and night.* It is the Bread and Water of Life, which many Masters have described by the

terms "Light" and "Sound." It is the very basic principle of all teachings, and forever remains the same.

During the lifetime of Guru Nanak and Kabir Sahib there were two principal religions in India, but the followers were but worshipers of labels. Each group declared they were better than the other. Kabir Sahib came and proclaimed, *Neither are we Hindu nor Muslim, just think of both as one.* Guru Nanak, who was his contemporary for many years, said in similar words, *Neither are we Hindu nor Muslim; Allah, Ram, is the very breath of this body.* The Hindu term *Ram* and the Muslim term *Allah* are both given to that Lord or God who is One—for all; the One who has given life to all forms. They looked at Guru Nanak and said, "Brother, you have the label of a Hindu, but what are you?" He explained to them that, even though he was wearing a label, he was not that kind of a Hindu; neither was he a Muslim in label only, like them. He said, *My body is made of five elements, in which the invisible is playing.*

The matter of which the body is made consists of five elements, and we, the soul, are the consciousness vibrating within it. Other than this, we are worshipers of that Power which controls us in the physical form. So we should remain in our own religion, for all the basic teachings are the same. *Lovers are hundreds, but the Beloved is one and the same.* Caste and culture also varies, but our work remains constant; and you can call this right understanding. There is really no high nor low—all mankind is one—and all have the same God-given privileges: intellect, mind, body, senses, etc. We have evolved considerably intellectually and physically through worldly sciences; so why are we unhappy? Because in the third part of man's nature, there is no progress—we are in fact grossly ignorant of that. Those who profess knowledge of the spiritual part of man actually have acquired merely an intellectual knowledge; they have no practical self-knowledge, no knowledge of self-analysis. It is an ironic situation —we are supposed to be the drivers of all this machinery, but we are ourselves being driven like anything. The outer enjoyments drag our senses, and the senses control and influence the mind. To know oneself is a very basic necessity; it is the only practical science, taught by Masters, which will take us out of this forgetfulness.

You may know that I was elected President of the World Fellowship of Religions from 1957 onwards. Through this organization many differences were smoothed out between the religions. Previously, the conditions were so bad that members of some sects would not take even water from the hands of another sect. They did not care to see each other's faces. They would not attend each other's religious gatherings. Now it is much improved; they do sit together and talk together, as a result of the regular conferences which were held for a number of years. However, a great danger has developed. The brothers who now lead the WFR conferences want to promote their own isms, and as such each religion wants to make a huge pillar: all Hindus throughout the world should become one, all Christians should become one, all Muslims should become one, all Buddhists, and so on. How can this be true integration?

So I have started this Man Centre. All Masters have stressed that the whole of mankind is one, the true caste of man is one; so we must first become true human beings. After this, we can call ourselves by any label we like. But we are first man; that is, we are soul—a conscious entity within a physical form.

That entity is a drop of the Ocean of All Consciousness, and is the power that drives us. All religions teach that the one Power works throughout all creation; there is a difference however in each individual's approach, and depending upon that approach, so a person gains that much understanding. Each preacher has a certain amount of understanding, which attracts certain followers—this is how the various classes are formed—but when misunderstanding, bigotry and narrow-mindedness are added to this, then brother becomes separated from brother. In truth, there is only one God and only one species of human being.

When the Masters come some of the people gain right understanding. With right understanding we begin to have right thoughts, and with right thoughts we begin to speak right, and subsequently to act right. In the ages past, kings and emperors had a guiding principle: to act on the advice of wise sages in their courts. History has confirmed this. These sages you can say had control of the people's hearts, while the government controlled only the physical forms; for whatever laws and decrees were passed were formed out of the advice and approval of these wise spiritual men. They from their side considered everything for the welfare and the good of the people as a whole, and with full consciousness they were able to see the true situation. For the rulers, one word from a sage was enough. Rulers can control bodies only whereas a sage can control the hearts of all.

Knowing oneself is not an experience at the level of feelings nor at the emotional level, nor at the intellectual level of inference drawing. All knowledge at these levels is subject to error. Seeing is above all, and this means to have knowledge of the self through self-analysis, by rising above the body consciousness to see the Truth. Maulana Rumi once prayed, *O God, send us the Merciful One (the Guru), who will take us out of this physical box.* Seeing begins when by the practical science of Spirituality you rise above the body and are able to see the working of the Controlling Power. Kabir Sahib remarked quite confidently, "I rejoice in that which the whole world fears." All glory and beauty lies within you; why be afraid of death? Guru Amar Das says, *The whole world is afraid of death; all are searching for life.* There are two reasons for this overwhelming fear. One is that a man does not know how to leave the body, and the second is that neither does he know where he is going when he does leave. This is because he has not solved the mystery of life—which is not a simple problem, and yet with the Guru's grace it can be solved without effort. If through his grace one gets to know oneself, then not only will one act on the Lord's orders, but will recognize them for what they are. One becomes a *conscious* co-worker of the Divine plan. Then you can say that your life has been successful. We can be conscious of that Power at death, or—if we learn to rise above at will—in life. An unbeliever once put a notice on his door: GOD IS NOWHERE. When he lay dying in his room, a small child came to the door and read aloud the notice: GOD IS NOW HERE. The dying man replied from inside, "Yes, child, I do see now that there *is* some Power." So if we could only rise above the physical body, we would see that same Power controlling all things, including us. This is a science, which can only be learned in the human form.

Today is specially commemorated to the Integration of Mankind, for which noble purpose all Masters have been forerunners, and it is no new aspiration. This Man Centre, with all its aims and

principles, is also not new. You can see there is no edifice here, either temple or other building of worship. There is simply the earth beneath and the sky overhead, and this is the biggest temple one can find! Then we all have the true temple of God—the man-body. *With the Guru's blessing, one sees that the temple of God is within.* We will solve this mystery of life in the company of those who have already solved it. Our poor soul has retrograded to the level of mind and senses, and is therefore unable to do anything of its own strength—it has become an image of the world. Whatever actions we perform, we say, "Oh, we have done this, we have done that." This indicates we are at the mind and sense level. Being at this level, all we do will be from the same level; we can see this for ourselves, from our own actions. How then can we rise above on our own efforts? It is not possible. Many people have got some background, and they do see some Light; often they seek medical treatment, not understanding what it is. They need guidance, for understanding and for further progress—into the Beyond.

There is but one test or criterion to distinguish one who has solved this mystery of life. He must give a demonstration to show us how to rise above body consciousness; and the Third Eye must be opened to see the Light of God. Christ said, *Those that hear, hear not; and those that see, see not.* Kabir says, *This world is blind; If there were one or two I could make them understand, but all around I see only the blind.* Who is blind, from the Masters' point of view? *He is not blind who has no eyes on his face*—that is not the real blindness: *He who does not see the Beloved is blind.*

When he sees, he sings, and that song bears fruit. To first see and then sing praises is vastly different from singing praises by hearsay or bookish knowledge. Guru Amar Das, after more than 70 years of intense searching and performing many different practices, came to the feet of Guru Angad, and then only was he blessed with the true knowledge. What did he say in this context? *One who praises God without seeing is like a blind man.* If a blind man describes the sun, we know that his description is intellectual, for he has never seen it. Do not believe until you have seen with your own eyes. It is the prayer of the imprisoned soul which cries out, "O Lord, when we are the image of the world, how can we see?" But in the human form, we *can* awaken. The Upanishads tell us, *Awake, arise, and stop not until the Goal is reached.* If so far we have not awakened, when do we think we are going to do it? Those who do wish to awaken are told by the Masters, "Develop love for God; be conscious." We say we can see only the world; living in its society, enjoying every minute—we are too involved and become identified with it. How can we love God unless we see Him? For that we are advised to *Take the Satguru's teaching.* And who is the Satguru? The one who has experienced the Truth; the mouthpiece of Truth or God; the very image of the Truth, who knows the *Sat Purush.* This kind of personality can be termed a Satguru. *By meeting a Satguru, one sees.* The third or single eye is opened; and how? *When you put your attention on the ineffable place beyond all outgoing faculties, you will see the Lord within.* Focus your attention within the *Shiv Netra*—the Single Eye—and the eye of the Light will be opened. In these few words you have the basic teaching.

A man once asked Baba Sawan Singh Ji that, since Masters come to awaken the souls, why did he not start a new sect for that purpose? Huzur replied that

since there were already so many wells, why dig another? There are more than 700 different sects in operation, and each is basically the same; they have forgotten the fact, that's all. Wherever there is true yearning for God, Nature's laws work, just as oxygen is there to help fire. God made the same arrangement for the child born 6,000 years ago to be nurtured with mother's milk, as He is doing for the children born today. Do you think this law will change in the future?

The Guru appears when the seeker is ready. Kabir Sahib advises that a man should not be a hypocrite, with one thing in his heart and another on his tongue. If he has not received anything he should admit it frankly, and not lead others astray. He should not hide his faults with cunning words, and in his mind should be a desire to give selfless service and express only humility. When St. Augustine was asked what the steps were to realizing God, he replied, "First is humility, second humility, and third—humility." If you have some humility to start with, you will go to someone to learn something; otherwise each man is nursing an egoistic pride in himself. Even if he goes to learn, without further humility he will not receive; for only the cup which is lower than the pitcher will be filled. Whatever a person knows, he knows; by going to learn more, he will not lose the knowledge he already has. When you go to someone, listen. He may say something which is not within your knowledge. The cup which is lower than the pitcher will be filled. God is within each and every one, and He knows all. The child who is longing for a glimpse of Him will have the special arrangement made for him to meet the realized soul. "Rejoin me back to God—anyone!" He is already in each being, and that is where the reunion takes place. *My Beloved resides in each form, there is no place without Him; but blessed is he in whom the Lord is manifested.* Although God is in us all, yet He is not manifested in all, for due to the scattered attention man has become the body and the world of matter. The realized soul, the manifested God-in-man, withdraws that scattered attention and gives it an upliftment—a way up—and at that point he gives the contact. This is the first step toward solving the mystery of life.

This special day is for the Integration of Mankind, and at Manav Kendra, the Man Centre, the aims and hopes are the same; it is nothing new. There are no religious symbols here. This does not mean I do not favor the religions—I will remain in mine, and you remain in yours—we have taken the first step, for man is a social being and should remain in some social formation; otherwise, either corruption will set in, or some new sect will have to be formed. But while living in one's religion and within one's religious teachings, one should be sure to achieve the aim and purpose for which we joined. That aim is to realize God. I have started a library here, to hold volumes of all religious scriptures, etc. One should be a credit to one's religion. The school's name shall be honored from which the largest number of children graduate. That is why religions and sects were made. Our most noble aspiration is to become as perfect as our Father in heaven. All these things I learned by sitting at my Master's feet, and also through a parallel study of religions.

I was earnestly seeking when but a young student. Being a voracious reader of books, I saw that there were three main principles of life, and this very idea came into my heart. First is man-

making, which is the highest. The second is man-service, and the third is land-service. We already have the spiritual gathering, Ruhani Satsang, in which the principle of man-making is upheld. This was my mission, through the grace of God. Whatever I have understood I have placed before you. Now, man-service and land-service have been added.

Years ago, I used to occupy my spare time before and after office hours in visiting the sick, in hospitals and in poor localities. We have started here a hospital for the poor—those who cannot afford the proper treatment for their ailments. They will be helped, for the rich can afford treatment anywhere. We have also opened a home for old people, for those who have no means and no one to support them. They can live here and their last days may be spent in peace. In land-service, we have started a section for agriculture, dairy development and husbandry. Guru Nanak was a great farmer towards the end of his life. These various schemes are all in the make. There is a *mansarovar,* around which the people can sit in peaceful meditation. It is oval-shaped, 350 feet long and 200 feet wide. During the early morning and evening people sit around the water in remembrance of God. Nature itself has supplied the water-source here; otherwise where could you get so much water in Dehra Dun? We get a very powerful flow of water from this spring. A bathing pool has been built nearby, and a separate one for the ladies. The library has started, and we are also considering starting a school of languages, that our thoughts may reach others and theirs may come to us. Everyone is realizing that the present system of education is a defective system. There should be a moral base to all education, and I have two or three schemes for this. When the Finance Minister came here to inaugurate the Manav Kendra Education Plan, he liked it very much. The scheme is based on the old style which was set up in the universities of the past.

So this is all a very humble start, resulting from the loving efforts of many. Our President, the Hon. Dr. V. V. Giri, came here to spend a scheduled 15 minutes, but he stayed instead for 45 minutes. I outlined what is being done here, and he spoke very highly of it and said, "It is God's work."

We are all brothers and sisters, but we should have the right understanding —as man, as soul, as worshipers of the Lord—that we are all one, and that unity exists already, but we have forgotten it. The Masters keep coming to revive this, to remind us of this old old truth, but we go on forgetting. In a few words, whatever I have understood, I have placed the facts before you. Live in your own religion; it is not necessary to change it, for each one was formed with a noble purpose. But it is most necessary for us to know the essential teaching which lies within our religion. Know that, and you will see for yourself that all men are basically the same, and the inner way to that knowledge is the same for all.

When stones of different colors are struck together, they produce fire;
When people of different races sit together, they produce God's love.

KIRPAL SINGH

The Master with Swami Govindananda of the Shahanshah Ashram

Integration of Mankind Day

Jeffrey Broadbent

THE FOLLOWING WORDS are intended to convey something of the depth and beauty of "Integration of Mankind Day" held in sweet memory of Param Sant Baba Sawan Singh Ji Maharaj at Manav Kendra on March 31, April 1 and 2—April 2 being the anniversary of the departure of Baba Sawan Singh from the earth plane in 1948.

The term "integration of mankind" describes the work being done at Manav Kendra, the Man Centre: a further flowering of the Great Spirit which continues to work through the physical form of the Master, Satguru Kirpal Singh Ji, and a wonderful manifestation for us, for which we owe abiding gratitude.

Unfortunately the writer, enmeshed in delusion, could only shallowly perceive what was actually taking place. Therefore to write of it is like an oyster trying to describe the ocean by speaking of the water inside his shell. Approaching the Master's presence is like climbing a steep mountain, but someway up the slope when our hearts get confused or despairing, an angel appears to fill us with cheer and make us remember that the goal we thought so far away is really here. We can then climb onward joyfully.

In Rajpur, at the Master's retreat, we Westerners can unwind our minds and

notions. When the intellectual chatter clears a bit, His grace comes drip-dropping in like echoes in a silent well. In the tree-filled garden behind the house and in the very air, His strength, fragrance, and aura glow subtly. When some of the dross is washed away in the crystal waters of meditation and the iron of true living begins to smooth away the ugly creases of worldly ways, we can lift our heads and clear our eyes enough to perceive.

The Master is often in physical presence at the new residence in Manav Kendra. He has said, "I have no home," but His loving disciples have built a stopping-over place, tempered with the tongue of Simran! Truly, the spiritual basis of matter—that ungraspable indefinable radiant energy basis that even the electron finally resolves into—is nowhere more evident than in the simple bricks and mortar holding the limpid waters of Manav Kendra's *Mansarovar,* the beautiful elliptical pool symbolizing the Water of Life within man. In the calm evening sunset, the water reflects —as God reflects in peace our frenzied game of life.

On the evening of March 31 we traveled from Rajpur, passing through the clangor of the markets of Dehra Dun, and sounds of the struggling world filled our ears —of mankind upon mankind eking an existence from each others' flesh—the story of most of the world, unfolded like a dream. A heavy saggy black buffalo crossed in our path and the Volkswagen microbus screeched to a halt, throwing everyone forward into a surprised lump. The buffalo, unconcerned at having been one foot short of a charging VW, plodded slowly on with a patient motherly glance.

Driving through the gates of Manav Kendra we saw a sign reading "WHILE HERE, BE IN SWEET REMEMBRANCE OF GOD." Where was the clangor of the market place? Where was the burden of the buffalo? The chains of matter seemed to break, like Christian's burden in *The Pilgrim's Progress,* which fell off at the sight of the cross. We pilgrims also felt as if a shelter, a rest station, had been reached. We drove in, surrounded by flowers of every hue, and on our left the incredible softness of the rippling Mansarovar—the silver lakelet encircled by a walk of stone where sunrise and sunset meditation melts man and nature into one. Turning the first bend, on our right the raised dais framed with glass windows and curtains, and behind it the broad canvas tents shading the sunshine from the vast crowd. It is evening as we enter, and dusk fades over the quiet pool, a cool breeze floats in the air. My mind, full of fears and delusions, pride and confusions, turns and turns upon itself. I think, who am I? Why have I made so many mistakes? Why do I so often create a self-made hell? Why do I fall and fall and fall again? What strange conflux of agonies has tied this knot of my maya-creating mind? Such questions go on and on inside me.

Across the front of the dais is written *"In sweet memory of Param Sant Baba Sawan Singh Ji Maharaj"* and underneath "INTEGRATION OF MANKIND DAY." I wonder, what does integration really mean? And then, like the angel on the mountain coming to comfort us in our travail, Master ascends the dais and begins to speak. I am so exhausted; but somehow, in that unclutched faint of will and mind, the quiet voice from the dais begins to flow in, saying . . . "twenty minutes looking into the eyes of the living Master with no other thought in mind is worth one hundred years of good meditation—but only if the disciple becomes receptive can he receive the waves of grace emanating from the

Master. The cup must be below the pitcher in order to receive; if the disciple is puffed up with his own pride, he cannot receive the full benefit. St. Augustine says, 'The three prerequisites to Spirituality are: first humility, second humility, and third humility.' "

So when I sink in the swamp of discouragement, what do I find at the bottom? His gentle face which lifts me up again and out of my old small self into a simple world free from the complex problems which arise when we carry that small self around. The Master continues . . ."When seen from the height of Spirituality, the frenzied pursuits of the world seem useless and futile. We think others are mad, and they think we are mad." The gentle humor of His words soothes me. He says . . ."You have only two jobs—meditation and selfless service. Spirituality is not intellectual learning but is practice and living."

Night had fallen as many thousands sat in the midst of Paradise listening to the discourse of the Master. The evening was peaceful and we were exceedingly joyful.

* * *

On April 2, 1948, Baba Sawan Singh Ji left the earth plane. So, while there were three-hour Satsangs held both morning and evening of April 1 and 2, in the spirit of the occasion the morning of April 2 was the most intense. The scene was set with thousands of attentive devotees sitting on rugs under broad tents; and in front the beautiful raised and roofed

dais, its square lines of pastel yellow, light tan, and the pale blue curtains forming a serene frame for the row of simply clad, cheerful religious leaders and philosophers who sat below. The Master, seated in the center, semed like a special stillness and innocence within that serenity. Behind the dais, rows of vibrant yellow, orange, purple, red and blue blossoms cried aloud the joy of God; and beyond them the Mansarovar rippled in the breeze, reflecting the light laughter of the early sun.

The Master put us all into meditation at 7:30 a.m. and one hour later counted those who had seen Light within—approximately three thousand individuals.

A devotee chanted the heartfelt melodic Sikh scriptures, saying, *In the Master's presence the Elixir of Life showers upon us; In His presence it is easy to meditate.* Another devotee sang a poem written by Master Kirpal Singh at the time of Baba Sawan Singh's departure from this world, expressing deep grief and saying that although the spiritual presence is still with us, yet the value of the physical presence of the Master is inestimable.

Pundit Sunder Lal Ji, an 87-year old Indian revolutionary, spoke lengthily, and one story from his talk recounted how he met Ho Chi Minh in North Vietnam some time back, and had tea with

him. Chairman Ho sat at a plain wooden table, and Pundit Lal could count three holes in his undershirt. Afterward Chairman Ho had his photograph taken with the visiting leaders, and then arranged that another picture should be taken of him in company with their drivers. Pundit Lal Ji was emphasizing the simplicity and humility of great men, and spoke also of the Master's humility: describing how the Master had repeatedly attended to His driver, Ram Sarup, who had broken his leg.

Another disciple of the Master, a former politician turned poet, recited a short poem: *Blessed is the moment spent in the physical presence of the Master, for that will count toward your spiritual progress.*

Mrs. Lucille Gunn of California said, "We are all spokes of a wheel, with the Master as the hub. We must all cooperate for perfection."

The Master remarked, "Having drunk oceans, your lips should be dry. Having progressed spiritually, you should never exhibit your progress."

An orange-robed yogi said, "Do not worry about public response—just follow the right way. 'To be' is just to live a true life; no question of preaching. You will find that you will serve the cause and affect others beneficially. Master Sawan Singh is within the form of Master Kirpal Singh. The palace of love is so high that you must leave everything to get there."

The Music Master Pratap Singh Ji, singer of scriptures, sang another bhajan and the Master added, "If you get rid of the ego, you will become God. Put all scriptures into the fire, but let your heart be blooming with God's love. The way back to God is to merge into the Master."

The Master's son, Darshan Singh, recited one of his own poems: *Listen to the cry of the spirit. The anguished cry of the spirit invokes divine grace. When the spirits of the world cried out in anguish, God sent Sawan Singh for their salvation, and that work continues through Sant Kirpal Singh. The Satsang of the Master is the Valley of Light, wherein we recognize we are all brothers and sisters. Outwardly people look like different flowers, but they emit the same divine fragrance.*

Darshan related that when he brought this poem to our Master, the Master added the last couplet which says, *When stones of different color are struck together they produce fire; When people of different races sit together, they produce God's love.*

The Master introduced Yogi Raghuvacharya's successor, telling us that when He went to find some solitude in the foothills of the Himalayas in 1948, out of the many yogis He met, Raghuvacharya was the only one who could rise above body consciousness through yoga and step into the astral plane. (Raghuvacharya passed on at the age of 115, two years ago.)

The successor, a handsome man with long black hair, said that he was full of gratitude to the Master, and that he had been drawn here like iron filings are drawn to a magnet. (The Master interjected and said that it was through God's grace that he came.)

An elderly lady, initiate of Baba Sawan Singh, said that through the Master's darshan all vices and yearnings flee away.

A Sufi sage stressed the importance of the universality of religion, and that one should not castigate another's religion but pick up the goodness therein. He then emphasized the value in the motto which the Master gave to Manav Kendra on its inauguration: "Be good, do good, be one."

A Sikh initiate of Baba Sawan Singh Ji recited a rhythmical poem about the grace of Sawan Singh, and telling that during the Hindu-Muslim conflict over partition much slaughter occurred; and this was at the time of Baba Sawan Singh's last severe illness, which was the outward manifestation of the karma the Master had absorbed to lessen that great tragedy. (Our translator here commented that the present Master's operation had taken place at the time of the Bangla Desh crisis.)

The Master then put us into meditation once again, and we sat in deep peace. After this the Master graciously revealed a little of His heart when He told us, "In His last moments, Hazur was all peace. When He breathed His last, I put my head upon His Feet and said, 'The Sun of Divinity which had risen, has set, and I have no words to express my grief'—but the Master Power never dies, and instead of saying too much we should sit in His Presence."

Bibi Hardevi Ji sang, in a clear pure voice that seemed to ascend to the very steps of Heaven, the Master's own poem: *O Ye Divine Cupbearer, grant us that divine wine, so that we may remain in the divine presence.* The pain and glory of her unceasing devotion radiated from

her as she sang, like a shimmering light from a higher world. *The moth is devoted to the flame, and similarly the true disciple is so devoted to the Path that he sacrifices his own comforts, his own life.* She concluded by singing the Master's poem written in 1930 about the passing of Baba Sawan Singh—18 years before the event took place in 1948. As the last crystalline notes echoed into the black night and up to the stars, we sat in silence.

Twice a day therefore, for the three-day program, we were graced with the Master's darshan. At different times other speakers also made very interesting points. Dr. Asher Eder of Israel, newly initiated on the Master's Path, presented an etymological analysis of the names of the major religions, showing that all have the same or similar root-meaning. Christianity comes from *Kristos,* meaning the anointed of God; Buddhism from *Buddha,* meaning the en-

lightened one; Sikhism from *Sikh,* meaning a pure disciple; Judaism comes from *Yehudi,* meaning one who confesses to or thanks God; Islam derives from *Salaam* or *Shalom,* meaning the complete one or the whole one; the word *Aryan* originally referred to the ancient Persian religion, and means friend of creation; and a follower of the *Sanatan Dharma* (which is how Hindus refer to their religion in their own language) is one who strictly abides by the eternal moral codes. This gives linguistic concordance to the Master's emphatic statement that all religions ultimately spring from the same type of profound experience, which is one.

Madame Vijaya Lakshmi Pandit, sister of the late Prime Minister Nehru, former first woman President of the United Nations General Assembly, a notable figure in Indian politics and society, addressed the April 2 evening gathering, stressing the need to put into practice what the Master is teaching.

Later that evening, as we stood out under the brilliant stars, the Master's car drove by. We ran after it, hoping for another second of His darshan. He got out of the car and walked to the canteen that had been specially organized for the function, looking into the food containers and mildly inspecting; then He went on to other buildings. If He watches so carefully over material conditions, how much more so over the precious human souls!

The Master with Madame Pandit and Commodore and Mrs. Kale in his house at Manav Kendra on the evening of April 2.

THE INITIATIVE IS OURS

Madame Vijaya Lakshmi Pandit, in a talk given at Manav Kendra on April 2, 1973, discusses the fruits of true discipleship. The talk is translated from the Hindi.

I AM VERY GRATEFUL that on this auspicious occasion I am here among you all, and can also benefit from Maharaj Ji's talk,* which was a very elixir of life.

We live in a fantastic world, which changes every second; not hour by hour, or by month, or by decade, but second by second is it changing. At this very moment, who knows how many new inventions are taking birth? New things are being discovered and new phases are being expressed. Through the intellect, man is gaining such power in his hands as will have far-reaching effects. However, the principal reason why man is separated from his happiness is the ignorance—and therefore lack of use—of that power which is a God-given blessing, and which exists within each one of us.

You all will remember the story from Hindu mythology when the various gods were at loggerheads, and they decided to churn the ocean and raise all the treasures from its depths. The distribution of these treasures was done alternately, turn and turn about, first to one side and then the other, and many wonderful things came out of the ocean and were distributed in turn. Finally, two things were left, and when they came up one was poison and the other was the Water of Life. Now this started a grand argument, for all the gods desired the Water of Life and no one wanted the poison.

In this present age, we have a similar situation. God has given us that ability or power, which works through mind or intellect, and which can be used as a water of life or as a poison—for good or for evil. If we so determine, we can make a new world with that water of life power: such a world where happiness would reign and all men would live in righteousness, free from diversities, enjoying the basic rights of our heritage. Unfortunately, so far the situation is the reverse: we have got the power of a destructive poison in our hands, and you can see for yourselves how that power is being used by what is happening all over the world. Happiness will only be ours when we stop misusing this power, and instead use it to further the progress of man—towards further development of man's potential goodness and greatness.

What is the difference between a *Sant* and an ordinary man? Outwardly there is no obvious difference. A man can choose to throw away those things which cause his downfall, and create things to uplift himself; the guidance for this has been given us by the past Gurus and

* That is, "Integration through Self-Knowledge," appearing on page 2. Mme. Pandit refers to the Master throughout as "Maharaj Ji," which is the customary way he is addressed in India.

through their teachings. If we do not wish to act on that guidance, then what progress can be made? He is a Sant who is in perfect control of himself; and each and every one of us should become like that.

We live in this country, a smaller version of the larger world; and within our own Bharat [India] we have many different customs, religions, types of food, modes of dress, and so on, just as there are in the world. We say we are independent; but I see no true independence. Yes, we have gained freedom from foreign rule, and we rule ourselves; but what does independence mean in true terms—in God's terms? When the real independence is born in us, will we not consider all men as one? Will we not serve one another, and through service to man go forward?

Maharaj Ji has started this Manav Kendra. Everyone who comes here should try to understand this oneness of all men, irrespective of religion, dress, food, and language, etc. These varieties can add strength; it is not necessary that each man should live exactly alike. What *is* necessary is a common yearning within all of us to uplift ourselves, and thereby uplift our country; and furthermore to thereby influence and uplift the rest of the world—to raise it from its fallen state. It is only possible to achieve this if each person looks within himself to find his weaknesses and endeavors to remove them. What is the use of going

to Sants and Sadhus—Maharaj Ji will forgive me if I say anything wrong—but what is the use of going to a Guru if you do not take the benefit of that and put it to the best use? This is the question. If you would only take one small drop of the *Amrit* [Elixir or Water of Life] you have been given here, and distribute that among ten or twenty others, by the influence of the change it has wrought in you, the world would start to change—to become a wonderful place in which to live, with higher morals. It is of no use just to hear through the ears—the words must reach the heart, that we may act upon them.

It is true we realize that some Higher Power is the real Doer and not us, call that by any Name we choose, and that that Power is making us dance like puppets on strings; but if we as individuals do not crave to change for the better, He will not help us, and we will continue creating our own misery. Maharaj Ji has come here, has come down to the level of man, and with all his strength he is uplifting mankind; but we must also help ourselves. We must raise ourselves above the disunion among us. What differences are there, really? God did not make them. All men of Truth who have come to this earth to help it, have told us that the foundation of all religion is Love. Without love in the heart, no individual can progress. Self-interest, pride, envy, are all huge obstacles in our path. If we say we have love, we should first test it—this must not be a love for one or ten people, but it must be limitless, to embrace all people—and that kind of love will help you to forge ahead and help others along your way recover from their fallen state.

I humbly ask you to spread what you are learning here, and the example you see here. This teaching should be spread everywhere so that in Maharaj Ji's lifetime he may see the success of his mission. This will only happen when we work in all sincerity and faith; regardless of whether we be Hindu, Muslim, Christian, Parsee, Sikh, or any other religious denomination. No matter what we are, we are all one. Every human being has the same desires—I also. We want our children to be happy, we want our village or town to live in peace, we want the necessities of life, food, water, etc. No matter what religion we follow, we all desire these things. But, if we expand in love, we will want them not only for our family, but for our whole country, and then for all peoples of the world. If by a little effort I keep on trying, I will succeed. History shows us—we can see also from the Vedas and Upanishads—that when a man becomes determined, regardless of how difficult or large the work may be, he can succeed.

For instance, when Mahatma Gandhi started his work in Bharat, many people laughed at him and asked how one frail naked man could possibly hope to overcome such a powerful group of people, without arms or anything else? But the people of India did come to support him, and he did succeed, and the foreign rule was removed, as we all know. So we can make the effort to remove from our hearts all those things which make us slaves, and also affect others around us.

India has a great heritage—a grave responsibility—I do not say this just because I am a daughter of Bharat, but I have the faith that we can do good if we want to. We have our leaders, our Guru, we can listen to their direction—we can show the world our noble aim and purpose. Great things are in our hands. We can use our own intellect, or we can enlist the knowledge of advanced countries—but we should use this to act for the good of mankind; we can help to uplift

this world in which we were born—by all means.

They say that this is Kal Yug. It *is* Kal Yug, the meaning of which is an age when all righteousness is disregarded and there is wrongdoing and disrespect toward one another. It is unfortunate that this wave of unrighteousness is in our midst, but in India great personalities have been born—no other country in the world has had such good fortune —we know their names and we know the history of their lives, which are there as example and guidance. Are our hands and feet chained, that we cannot move forward? Why do we not break down that which is in ourselves which is doing harm not only to us, but to others, and to the country as a whole?

So today, dear brothers and sisters, take a solemn vow: the greatest work we can do is to serve man. If you serve one man even, then in God's eyes you have done good work. Everyone cannot be great, but each can do his small part. No work is really small which is done with the heart. With all sincerity, do all your actions with a view to benefiting someone. If you throw a small pebble into a lake, the ripples from that go on increasing and spreading out. In the same way, each good thought we send out into the world will disseminate amazingly. We should all accomplish our *dharma*—and this will also help Maharaj Ji in his great mission.

The New Education in Practice

Kent Bicknell

THE MASTER'S ADDRESS at the inauguration of the Manav Kendra Education Scheme one year ago leaves no doubt as to the need for spirituality in education. Quoting Gentile, Master says that "a school without a spiritual content is an absurdity." [1] The Manav Kendra system is seen as "an entirely new concept of integral education and moral living according to the ethics of spirituality," and is dedicated to the "concrete realization of human unity." [2] The modern educational system, however, is "woefully inadequate" because it is "largely egocentric and makes men spiritually and socially incompetent." [3]

In a recent talk, Master called for a spiritual revolution to bring true peace into the world.[4] Such a revolution will be achieved when the people at large have right understanding. The latter leads to right thoughts, right speech, and then to right action. The first step in right understanding "lies in recognizing that there is a Maker of the universe who is the Controlling Power and permeates all Creation." [5] Recognition of the overall unity of the universe and the fellowship of man is regarded as true knowledge in the Manav Kendra education system, and selfless service is emphasized as the noblest end of such knowledge: "The young should . . . accept the creative ideal, which regards humanity as one and service as the end of all knowledge." [6]

The author, currently Day Care Consultant for the State of New Hampshire, will be the Principal of the Sant Bani Ashram School, scheduled to begin operation in September 1973 for Grades 1-8, on a day student basis, for all who wish to attend.

Master, as the embodiment of the Creative Ideal, reveals much in His daily life. While in Vancouver in 1963 during His second world tour, it came to His attention that members of a certain religious group, the Doukhobors, were being jailed by the government because they refused to send their children to the public schools. The Doukhobors, a spiritual group committed to the existence of the inner light, were adamant that their children receive a spiritually oriented education. When the Master heard of their plight, He not only interceded with the government on their behalf, but also contributed two hundred dollars from His own pocket to their cause. He later described the incident to a small group of disciples in Washington, D.C.:

"I met now in Canada a very troublesome cause. There were some people there . . . they don't like to send their children to the schools. They say 'We don't want this education . . . We want to keep our own children—give our own teachings of celibacy, chastity, good life.' The government was against it; they were put into jails. There was a hunger strike . . . We interceded . . . We called the Prime Minister over there, he came over . . . and we reconciled. 'Let them have their own schools, their own teachers. Why do you force them to do what is not moral?'

"What are schools doing nowadays? Their teachers are not chaste, I tell you. Some [children] are spoiled at home, and the rest in the streets, and further in the

schools. . . . Our whole system is wrong, I tell you." [7]

If the whole system is wrong, what should schools be like? Master stresses the importance of right atmosphere: "The school should be a home of teachers and students who reflect in their studies, and on the playground, and in their daily lives, the cherished virtue of humility." [8]

The attitude of both teachers and students is an important factor in maintaining right atmosphere. Master recalls His own attitude toward an early teacher, and the teacher's attitude toward his students:

"These days, most teachers are just paid, but when I used to study as a child, they were people dedicated to humanity in children. If a child was promising, the teacher would wave aside the question of fees and call him to his own home for further instruction. We often went to our teacher's home. He did not have any water laid on there, so we used to bring it in buckets and do other work around the house, purely out of love for him. He loved us and taught us with love." [9]

Students should be taught in the spirit of love and sympathy, "blending information with inspiration and knowledge with love." [10] The teacher's responsibility is more fully explained in the following excerpt from a recent letter to an American initiate:

"It is good that you are working as a teacher. Teaching is a noble profession when you work for man-making and discover higher potentialities of the young minds lying latent in them. You can sow sacred seeds of spiritual aspirations in them in your own cherished manner when they shall endeavor to benefit in their later years of life. Of course you have to discuss the theory side only, yet instill faith in them of the living presence of God and the Master. Such an attempt on your part in an impersonal manner will not only bless you with divine bliss but entitle them for the gracious protection of the Master Power working overhead."

Along with right attitude, physical location is emphasized as another important factor in maintaining the right atmosphere: ". . . the situation of the school also plays a major role. The German word *kindergarten* is quite suggestive in this context. *Kinder* means child, and *garten* garden, indicating that every school should be situated in a lovely spot of nature. In ancient India, every Ashram was a garden of nature." [11] In response to the Sant Bani Ashram sangat's request for guidance on this subject, Master wrote:

"Necessity is the mother of invention. I am glad to find that you have realized the importance of having a school run in the Sant Bani Ashram for the education of Satsangi children. . . .

"A school in the Ashram premises shall be a rare boon for the growing children to benefit when they can be imparted basic spiritual teachings in their tender age. I approve your having a school over there.

"As stated above the school building should be within the Ashram itself and may be constructed gradually, basing on necessity.

"Efforts should be made for raising separate funds for meeting with the initial expenses and your local Satsang may render feasible financial help to cover up the deficit. Nominal fees should be charged from the children who can afford to pay.

"The services of qualified teachers,

preferably initiates, as indicated by you should be utilized."

Master says that it is the "constant association with gentle forces which breeds virtuous persons." [12] The most important task of the teacher is, therefore, the same as that of every disciple: to live up to the teachings of the Master.

NOTES

[1] "Toward the New Education," SAT SANDESH, September 1972, p. 6.

[2] Ibid, p. 8.

[3] Ibid, p. 5, 6.

[4] "The Coming Spiritual Revolution," SAT SANDESH, March 1973, p. 4.

[5] Ibid.

[6] "Toward the New Education," p. 6.

[7] From a tape recorded January 18, 1964.

[8] "Toward the New Education," p. 6.

[9] "Protector and Protection," SAT SANDESH, September 1970, p. 12.

[10] "Toward the New Education," p. 6.

[11] Ibid, pp. 7-8.

[12] Ibid, p. 7.

God Will Help You

The author has just returned from five weeks with the Master in India.

AS YOU HAVE NO DOUBT HEARD, Master says He has to be very strict regarding the dear ones keeping the diary accurately every day and sending in to India every four months for guidance where necessary; and also putting in a minimum of one-tenth of our time each day in meditation on Holy Naam, the Bread and Water of Life, which is the panacea for all our ills. Master said we must put in two to two and one-half hours each day without fail; that is our duty. We have to do it! And any more time than that we can put in will go to earn God's pleasure. Then He looked at each of us and asked, "Do you want to earn God's pleasure?"

Master explained how we're here for two things—MEDITATION and SERVICE—and how we should see Him in all and all in Him, because that God Power is everywhere.

Master told how it may be that He's in the evening of His life, and that those who are worried about the prospect of His physically leaving the earth plane should put in more time to their meditations in an accurate way with all love and devotion and humility and faith. And how one day our Beloved Master will appear within to us in magnificent Radiant Form and speak to us and usher us into the Kingdom of God within! He said we should have progress within every single day; if we don't, we may kindly look to our diaries to find the reason why. He explained that even if we don't do any meditation but just keep the diary accurately, we will have peace of mind—but those who keep the diary regularly and do their meditation accurately for just one month, their faces will be shining and their eyes radiant. And, since the God Power we were linked with at our Initiation can never leave us nor forsake us, and is in fact our constant and nearest companion, the very life of our life, we should all "BE STRONG" and "GO JOLLY." And how now is the time to spread the Master's Message to every nook and corner: *"I wish you all to become Ambassadors of Truth!"* And how wonderful it was to hear Master's sweet words: *"If you knew how much I love you, you'd be dancing all around like anything!"*

Whenever anyone had a problem, He would give such wonderful advice, explaining how the Masters were just like us one day and so they've been through it and know where the shoe pinches. So He would give the appropriate advice and say, "Don't worry; start from today, please. God will help you." And sure enough, He did! and does! and will!

Michael Grayson

On Being as Little Children

Katherine Lloyd

"EXCEPT YE BE as little children, ye shall in no wise enter into the kingdom of heaven." We often hear these words at Satsang or read them in scriptures or Master's writings, yet many times there is some confusion or lack of comprehension in their true meaning.

Many people infer that this statement requires from the seeker an attitude of blind faith. But Master always cautions us against such a posture. He reiterates that one should test the verity of a true Master against these criteria: (1) That the Master lives by the fruits of his own endeavors and not from the charity of others. He is merely a treasurer who distributes gifts and offerings to those who are in need, keeping nothing for himself. (2) That the initiate has some experience of the esoteric mysteries at the very first sitting, no matter how slight this first experience may be. The strength of the oak is not determined by the size of the seed.

But Surat Shabd Yoga is a *science,* not merely another creed, and as a science it is verifiable in its results and should, therefore, be carefully observed and checked by the neophyte before acceptance so that he does not waste his life's efforts following a false master. Once the seeker is convinced that the Master is the genuine possessor of the Master Power, then, and only then, should he place his hand in that of the Holy One with implicit trust.

So we have seen that what is meant by becoming "as little children" is something other than blind faith. Perhaps the shortest way to right understanding is through the observation of a little child. I have been privileged to have the opportunity by watching my own three-year old daughter whom Master has shared with me. Some of these experiences are too valuable not to pass along with hopes of furthering the comprehension of the Shabd discipline.

One day as I was working in the kitchen I could hear my husband scolding our daughter Kirsten upstairs in his office. I was sure that she had been in there and scattered some of his papers, for he was repeatedly emphasizing, "don't ever touch it again," in the sternest voice he could muster. This continued for a minute or two until at last Kirsten broke in and exclaimed, "But Daddy! I love you!" Naturally, this took the starch out of his sermon.

I couldn't help but be amused. However, this incident made me see the kernel of one of Master's lessons. There are times when all children must be corrected. A father who never corrects does not love his child. We are Master's children, and he stresses two things that are paramount for spiritual progress: receptivity and obedience. The former is largely determined by the latter. Receptivity is the key that unlocks the door to the Guru Dev. But how can we become receptive if we do not hear—and more importantly—*obey* the commandments of the Master? "If ye love me, keep my commandments," is both map and territory for our journey. It is for this purpose—for the reading of our own maps and to see how much territory has been covered—that Master requires the keeping of the diaries.

However, being the infirm and/or uncomprehending creatures that we are, we err again and again. Those who keep

their diaries faithfully inevitably find themselves marking failures in the same old columns month after month. Patient as Master is, there comes a time when we all must be corrected.

When this time arrives, it is our own attitude that makes the difference. Do we sulk and pout? Do we feel offended and hostile? Do we think, "I'll show Him!" Or do we simply say—as a child—"But Master! I love you!"

Then one evening as Kirsten and I were standing on the front porch, I noticed the full moon was out. I said, "Look, lamb. See the moon! Isn't it beautiful?" She lifted her lovely little face and said so sweetly, "Oh, yes! My Daddy's going to buy me one just like that."

I thought, "Of all the beauties in human expression, what can be superior to such loving, thorough faith?" Surely each one of us should reward the untiring efforts of our selfless Master by just this same expression. He has never failed us and constantly assures us of his reliability. It should be our joy to abide in trusting faith and self-surrender.

More insight came through an episode which occurred in an elevator. I had driven my husband to the doctor and we had taken Kirsten with us. She had been quite concerned about his ill health as he is usually so robust. When the doctor appeared with him after the examination she said, "Are you well now, Daddy?" Of course we all laughed, and explained that it would take some time yet for Daddy to fully recover.

She seemed thoughtful as we waited for the elevator and said nothing as we stepped into it past two other occupants. We started our descent in the usual awkward silence imposed upon strangers confined to a small compartment when Kirsten, placing her small hand in her father's, said quietly, "Daddy, I love you."

Just then, every breath, every cubic foot of air was swelled with that sentiment and each of us united as one, sharing but one thought—love. The atmosphere was charged. No one spoke, looked about or even changed expression. Yet for that wonderful moment all differences had vanished. There was no friend or stranger. We were merely beads strung on the cord of love and came close to feeling, if not actually realizing, the divinity within ourselves for at least those few lovely seconds. We stood there together—loved ones and strangers—in an ordinary elevator, isolated for ever so short a time from the pressures of mundane affairs, basking in the radiation of pure innocent love bestowed from a little child. Surely this is what Master means by becoming "as little children."

"Love and all things shall be added unto you."

Go forth sweet daughter
to greet your heavenly bridegroom.
Wearing your trousseau of light
spun from the cobwebs of all your hopes.
He is adorned in shining armor
flecked with the dust of the stars.
Go forth gladly
with song and light steps of laughter.

RUTH COOPERSMITH

COMMENTS & NOTICES

ONCE AGAIN, SAT SANDESH is late going to press, and since many express concern when this happens, a word of explanation might be in order.

As a general rule, the magazine is dependent each month on material sent us by our extremely dedicated and hard-working staff in India. The amount of this material varies, but it always includes the monthly discourse ("The Master's Talk") and possibly news of Master's activities, including pictures. The discourse is of course translated from the Hindi and then given to the Master to check; the other articles, including texts of talks given by visiting dignitaries, etc., are also checked by Him. To collect all this material, translate it, and collate it, takes a great deal of time, and often Master is not available to check it at precisely the moment it is ready. While He gives SAT SANDESH priority when it is brought to Him, He is, as we all know, constantly on the move, and very very busy; and often delays of many days occur at this point. Then, after checking, changes sometimes have to be made, and occasionally re-checked by Him; this of course takes more time.

We try to publish by the first week of the month; when we are late, your patience is appreciated.

* * *

Sometimes we are asked how SAT SANDESH is doing financially, and we reply that it would do a lot better if every initiate would subscribe; if every Satsang displayed extra copies at its book table; if every Group Leader took the trouble to tell new seekers about it. After all, in the booklet *Ruhani Satsang,* Master Himself lists SAT SANDESH as one of the five basic helping factors in the practice of the Path. And each issue, as mentioned above, gets a great deal of concentrated attention from Him. If He cares that much about it, why shouldn't we?

R. P.

Notices

SAN FRANCISCO/SANTA CLARA TAPES AVAILABLE

The San Francisco and Santa Clara evening talks are now available in set of five cassettes at $10.00 a set, including postage. Please write: RUTH COOPERSMITH, P.O. Box 40516, San Francisco, Calif. 94140. Please make checks payable to: SAN FRANCISCO RUHANI SATSANG.

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DEFECTIVE NEW YORK TAPE

Barbara Ann Walters passes word that one of the tapes of the Master's New York talks (the 5-inch reel-to-reel version of the Oct. 12 talk) may be defective on one side. If this is true of your tape, please return it directly to SESSIONS RECORDING STUDIOS, 48 W. 48th St., New York, N.Y. 10036, and they will replace it for you.

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VEGETARIAN WORLD CONGRESS

The International Vegetarian Union is holding its 22nd World Congress at Ronneby Brunn, Sweden, from July 28 through Aug. 4, 1973. Louis Warter, a New York satsangi, is heading the American delegation, and will try to hold Satsang at least once during the Congress. Total cost of the trip is estimated at $600 to $700.

Mr. Warter suggests that those who would like to make this trip should: (1) Send the registration fee ($25.00) immediately to the General Secretary of the IVU, Mr. Brian Gunn-King, "Braidjule," Quarrytown, Ballycloghan Td, near Broughshane, Co. Antrim, Northern Ireland, U.K. (tel. Boughshane 202). Mr. Gunn-King will supply further infomation and will refund your money if you do not in act make the trip. (2) Apply immediately for your passport at any U.S. State Dept. office. (3) Don't worry about health certificate requirements. (4) Immediate action is suggested since all arrangements must be completed by July 1.

" . . . if we as individuals do not crave to change for the better, He will not help us, and we will continue creating our own misery. Maharaj Ji has come here, has come down to the level of man, and with all his strength he is uplifting mankind; but we must also help ourselves . . .

"I humbly ask you to spread what you are learning here, and the example you see here. This teaching should be spread everywhere so that in Maharaj Ji's lifetime he may see the success of his mission."

MADAME PANDIT AT MANAV KENDRA
April 2, 1973