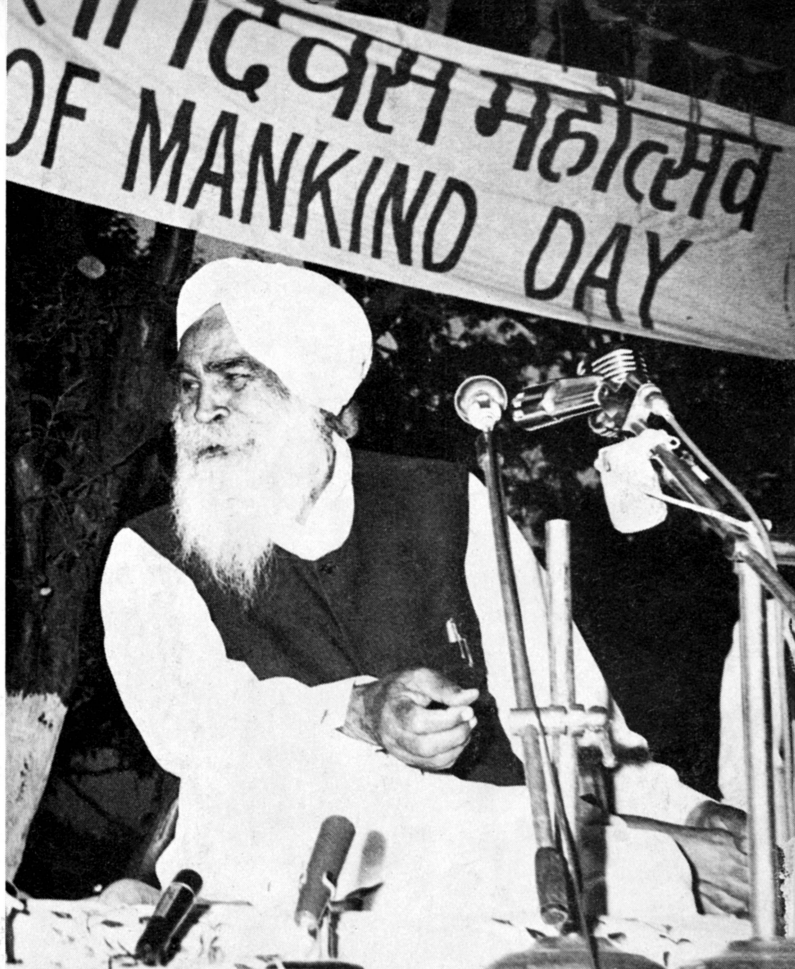


*True
Integration
of
Mankind*



Sat

sandesh

the
message of the Masters

June 1971

FRONT COVER *The Master presides at the morning Satsang on True Integration of Mankind Day, held at Manav Kendra in Dehra Dun, India, on April 2, 1971.*

BACK COVER *A view of the sarovar (lake) at Manav Kendra. The words on the wall in the background, which separates the sarovar from a bathing section, are by Guru Arjan and read as follows: "Oh brothers, get together and resolve all differences/ In the Name of God, at the level of man, and in the company of the enlightened one."*

Sat sandesh §

June 1971

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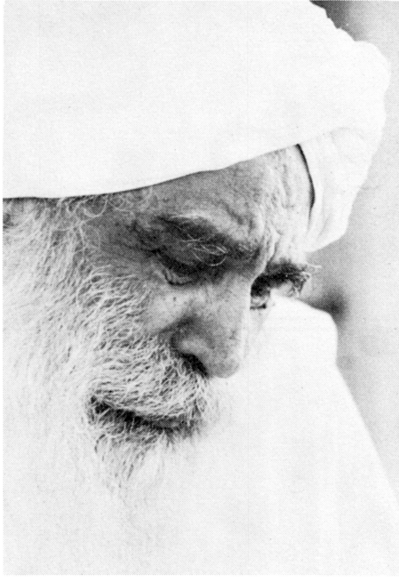
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SAT SANDESH is published monthly in English, Hindi, Punjabi and Urdu by Ruhani Satsang, Sawan Ashram, Shakti Nagar, Delhi-7, India, for the purpose of disseminating the teachings of the great living Master, Kirpal Singh Ji Maharaj, and the Masters 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.

Annual subscription rates: In the United States: \$6.00. In Canada and Mexico: \$7.00. All other countries: \$7.20. Single copies: 50 cents. Checks and money orders should be made payable to SAT SANDESH, and all payments from outside the U.S. should be in U.S. funds on an International Money Order or a check drawn on a New York bank. All correspondence should be addressed to SAT SANDESH, Sant Bani Ashram, Franklin, New Hampshire 03235, U.S.A. Views expressed in articles other than the Master's are not necessarily the views of the journal.



THE MASTER'S TALK

Thief of Your Life's Breath

BHAJAN is imperative to right living, for the true meaning of bhajan is to go within and rejoin the Lord—nothing more nor less. It has ever been the aim of all true Masters to teach people this kind of bhajan: the inner bhajan through which, by contact with God within, the mind becomes intoxicated with His presence. The Music of the Spheres or *Akhand Kirtan* (perpetual melody) should be constantly audible to the devoted soul, thereby intoxicating it; for the soul is itself a part of that same Sound.

The Audible Life Stream has power to render this world's odious taints totally ineffective, and so we are urged to regularly attend Satsang—the only place where we can be in company with Truth.

Our soul is not free from mind and senses; it is not fortunate enough to have as yet achieved oneness with the Truth; so it desperately needs the company of one who is at one with Truth. *Get dyed in the colorless Naam.* When the Masters dye the souls in the Sound of Naam, no other color can take effect, but for the unfortunate undyed, the world's influence continues to apply stain upon stain. The cause of all our distress can be traced to the fact that we have not been drenched in the true color of Naam.

From where does this color come? *He is the overflowing intoxicating color of Love; the company of the Saint infuses a real desire.* In the company of him in whom the Love of God, God's intoxi-

cating color, is overflowing, one can absorb the radiation of this very nature. If then, through his mercy, we also get a contact or connection with the God in him, we will have that intoxication with us twenty-four hours a day. *The intoxication of Naam, O Nanak, inebriates night and day.* And if we study the matter, we find that all the grumbles of the world arise from lack of this contact.

When anyone would complain to Hazur about inability to still the mind, he would reply, “Your simran is not constant enough.” And for the complaint of not being able to sit for long in meditation, the same reply was given. Our real difficulty is that the world’s color has drowned us! If it could be bleached out then we would become clean and ready for a new fresh color to enliven us. A dirty cloth must first be washed clean before attempting to dye it. Our heart and intellect are stained with that color coming from the level of mind and senses. We are stained with the actions of life, and added to this are the stains of the past—birth upon birth. Even if you put aside past lives and consider this life alone . . . how many years have passed already? It might be, that through the mercy of some Master you were fortunate to be in his company and enjoy the benefit of a little of that Naam color, but even so it is said that we must, *Do simran and serve the Satguru.* We are dyed in the worldly color through doing the world’s simran, and it can only be washed out by doing the simran (remembrance) and dhyān (contemplation) of the Lord.

So you can say that the first step is simran — controlled thought — and it should be constant, without a break. This is the washing process, before the soul is ready to be drenched in the color of God. *One jap* (repetition), *one*

thought. Think of One, sigh for One, sing the praise of One. Through mind and body, with love repeat the Lord’s Name. With true service of mind and body, in love and devotion, one should increase one’s remembrance of the Lord until there is nothing but constant sighing for Him. Then there is indication of awakening. We sigh for worldly things, but it is rare to find someone who sighs in remembrance of the Lord.

Simran is the first step. Logically, one will be drenched in the color of the one in whose name the simran is done. *If you keep someone in your heart, you will reside in theirs.* If the disciple remembers the Guru, the Guru will remember the disciple. And if there is remembrance on both sides, that creates receptivity, and the Guru and disciple become one. *Satguru protects the disciple with His life.* In such condition, the disciple becomes suffused in the Guru’s color. In the clear heart, the true knowledge becomes apparent. Naturally, those who do not do simran will not be dyed in that color. When Masters feel so inclined, they reveal themselves somewhat and great wisdom comes forth—for *our* benefit, in whom the color of the Lord is not yet fast.

Realize that the soul is a conscious entity; it is ever-existent, all wisdom and perfect bliss. When the mind and senses are washed clean from their dirty color, and the soul which is attention gets connected to the greater attention, then without effort it will radiate bliss. It is said that those who do not do bhajan will never be free from misery: *Lethargy will constantly torment them.* They are always lazy. When does this procrastination come and when does it go? *For the negative work he is all attentiveness; while waiting on the Naam, he slumbers and slumbers.* To gratify the

senses, he is wide awake and ready, even at midnight. But for bhajan . . . “not now, we will see tomorrow.” This is mainly due to his regular association with outer enjoyments; he has inclination toward them. He has done little or no bhajan to speak of, has not drunk deep enough to enjoy its sweet nectar, and therefore feels disinclined. With lethargy, procrastination becomes the thief of time . . . “not just now, wait awhile . . . we will do it tonight, no, tomorrow morning . . . let us just finish this work, and then . . .” The tragic result? If you put off the moment, the other moment which one imagines will be more opportune, will never come.

If one becomes lazy, then laziness will induce sleep. If your meditation is not fruitful, how will you know what is inside? Even when at initiation through the mercy of the Master something is seen within, yet a man will start thinking it is all imagination. This is how the mind hoodwinks us, with the result that the soul recedes into the enjoyments and scatters its attention. Though imperishable and unchangeable, it is under the mind’s influence; through connection with the mind it came into creation, and has suffered the cycle of birth and death ever since. Imprisoned in the illusion, its attention dispersed in the world, it falls prey to passions, anger, etc, becoming more and more diffused. Through passion, the soul can fall very low. The seat of the soul is high, between the eyebrows. And the seat of passion? Well, everyone knows where that is.

Where there is passion, Naam is not there; where there is Naam there is true desire. Both cannot stay together; the sun and the night are each in its own place. Naam is the same as the ever-existent God, which is in each being and controls every soul in every form, but

the link with Naam is made above the senses, behind and between the eyes, to where the soul withdraws at the time of death when it leaves the scene of life. This is termed the seat of the soul. If a soul is drenched in the Naam’s color, how can desires affect him? But when the attention is in the body, he becomes tormented by passions. Without the stabilizing force of Naam, the soul remains diffused in the world, subject to the constant agitation of the mind. Passion and anger have the same results. If an obstacle comes between us and our desire, whether apparent or concealed, then anger arises, followed by envy, criticism, backbiting, enmity, petty squabbling and other things—we drift from one bad habit to another. And all this is due to lack of substantial meditation.

Even if a little was done with deep sincerity, some intoxication would be enjoyed. *When this Nectar comes, other wine seems tasteless.* Having tasted the real Nectar of Life, one will leave a thousand tasks to sit and enjoy it. Every free minute will be put to use; one will readjust one’s life to make more and more time for meditation. When people are asked why they do not meditate, their excuse is that they have no time. Forgive me, but there is never any time for this precious work, although the “true disciple” is always ready and willing to attend to the worldly pursuits. We are not faithful to our bhajan because we have not had enough inner experience of Naam.

Those in passion and anger’s torment are drowned to death in a river of greed. Daily this greed increases: he who has a hundred dollars desires a thousand, and when he gets that he wants more. Added to this, people want praise without doing any good—they spend their lives in lies, cheating and cunningness

—the life-span drifts away without an ounce of self-control.

Seeing this condition, the Masters say, “Stop where you are! Look at your condition!” It is all through the lack of meditation, and the only cure is to join the soul back to the Lord. Even a little intoxication derived from steady daily practice will start to erase the taste for outer pleasures. These outer attractions are making it extremely difficult for the mind to withdraw and go inward. If we start to enjoy inner sweetness . . . *When that sweetness comes, this other flavor is not to the liking.* Naturally the sweeter taste will render others insipid.

The Master’s work is to connect the soul with the perpetual Sound. He gives a connection with the Lord’s very reflection—free, without charge. Having received this priceless gift of Nature, one should devote enough time to increase it, by daily practice. Then when one starts to really enjoy the Nectar, outer things will recede automatically without any effort. To gain control of one’s being, to bring one’s whole life under that perfect control, to help oneself to cut away from outer attractions, requires self-introspection. Start by consciously controlling a small fraction of your life. You will be able to succeed if you are also enjoying a little inner intoxication of Naam. All Masters say there is no success without meditation.

Now that Kal (negativeness) has come, quickly sow the seeds of Naam; forget not yourself in illusion, now is the sowing season. They tell us that the direct way out is not through karma (actions, past or present) or dharma (religion or ritual correctness) for these are related at the level of senses only. While the soul is without connection with God and is not drenched in the color of Naam, it has to return to this

world. In the Gurbani it is written, *To meet a Gurumukh, to have the company of a Sadhu, and the color of Naam; this is the true meeting, beloved, and whoever got these truly spoke Thy Name from his heart.* The treasure can only be received from one who has it. When a drunkard meets another drunkard, how they dance to the same tune! Similarly, when those who drink the Naam’s Nectar meet, how high their souls fly together! Whatever company you choose to keep, you will become the same.

Those who see the Truth describe the same thing in different languages. Maulana Rumi has said that to be fortunate enough to have the company of a God-in-man for twenty minutes will give more benefit than dedicating one hundred years of full devotion to the Lord, sincerely and without show. This unique color cannot be made or manufactured, it can be received only from the direct source of supply. It is already within man, but covered with the filth of ages, and can only be ignited through the company of him who is in complete control of his attention—who is overflowing with intoxication. You may call it the alms of Naam.

Meditation is most necessary, for only by meditation will all things come of their own accord. There are those who steal the time away from their meditation—*The thieves of bhajan will be daily afflicted with misery.* And we have, *O Nanak, the whole world is unhappy.* What is the cure for this dreadful plight? *Only those are happy who are sustained by Naam.*

*Man in physical form flitters,
How can he sing the Lord’s praise?
Great are the senses torments,
Passion and anger torture him
daily.*

These are the words of Guru Amar Das. A hundred men if wise will say the same thing. Pitiful is the condition of those whose mind restlessly roams among the nine doors (nine orifices of the human form), who are dragged around amid the vices of worldly life. The poor soul sometimes falls in passion or diffuses itself in anger. To learn the accurate and most definite way to reach God, one must keep the company of an enlightened person, and in his company one will be able to have true remembrance of the Lord. He can teach one how to hold this remembrance throughout every phase of life: working, walking, eating, sitting, etc.

*This sphere of vices is insipid, discard it, friend;
Drink the Nectar of Naam.*

Because of the senses, the whole world is drifting into vice of one form or another. If even a single sense is prominent, how damaging that can be! For instance, in moths the sense of sight is so strong that they burn themselves to death through the attraction of light to the eye. In fish, freely swimming in oceans and rivers, the sense of taste is so great that they allow themselves to be baited by various tid-bits, are caught, and lose their lives. The poor fish, with the hook stuck in its throat, gives up its freedom after much torment of thrashing about in an effort to escape its captor. Consider the black bee, whose sense of smell drags it from flower to flower, until it is swallowed up by that certain blossom which closes tight at the minutest touch.

We have talked of sight, taste and smell. What of the remaining two senses, hearing and touch? The deer is an animal so fleet of foot that it is most

difficult to catch. Even when jumping backwards, its stride can measure thirty or forty feet. How do they catch this will-o-the-wisp? Its weakness lies in its strong sense of hearing, and when a certain beat is sounded on the drum, the deer forgets everything, and comes close enough to place his head on the drum, and so the rest of his life is spent in captivity—imprisoned by man. Now take the elephant, whose strength is so obviously impressive that a man may feel terrified just to look at him. But during the mating season, the elephant's desire for the touch of the female is so dominant that he loses all control and runs amuck, even uprooting huge trees in his path. While he is in this state of passion, having lost all his better instincts, man can devise his capture. A huge pit is dug out and covered over with branches and grass. A female elephant is tied nearby as an attraction, and as he rushes toward her, he falls into the intervening pit. After starving him for many days, he is weak enough to be bound and taken away into slavery for the rest of his life, which may amount to one hundred years.

These are sample conditions of creatures who are slave to only one sense. What about him in whom all five senses are dominating? It may be a simple matter to discuss these things, but think of this difficult task! It would appear impossible to gain control of these five senses. So it is only by the grace of a true Master that one can be guided away from the dark edge of these powerful senses—for a while. *With indescribable strength the mighty Guru pulls the attention.* And inside is the ever-existent Lord, described as Naam.

By repetition of Naam, the Light of millions of suns is apparent. There is Light within, and the Song of the Lord,

that everlasting Song, is playing. The Guru gives a connection with this—that is his greatness, the God in him. And when his precious gift is given, it must be increased. When the taste for it grows, the lesser tastes will fade away.

In the Bhagved (a Vedic scripture), it says, *Not with repetition or austerity, nor by rites nor prayer nor scripture; not by giving alms nor by pilgrimage . . .* There are countless other things mentioned, and finally it says, *Not even by control of the senses can the jiva realize Me as quickly as in the company of a realized person.* The company of the Master is gained through great good fortune, and only in his company will the mind cease its perpetuation and be perfectly still for a while.

Who is the Master? He is born in the same way as other men, taking on the human form, and we can daily see him eating, drinking, working in the world, and yet . . . *Sadh and the Lord, there is no fraction of difference, oh brother.* These are the words of Guru Arjan. So where does Mastership begin? He who transcends the nine doors and goes into the Beyond, in full control of his whole being—he can know what a Master is. The nine doors? The two physical eyes, two nostrils, mouth, two ears, and the genital and excretory orifices. He who can withdraw his attention and go out through the tenth door at the back of the eyes, is well on the way to becoming a realized soul. But where are *we*? Whoever has lived all his life at sense level and whose religious practices are on the same level, can hardly be expected to have knowledge of rising above all these things. He will definitely get rewarded for all his good actions, but he will come again and again into creation, as he considers he is the doer. These are the gold and iron chains described

by Lord Krishna when speaking of good and bad actions.

Salvation comes only through the holy Naam itself. In the Ramayana it is likened to lighting a lamp in a hallway, whereupon the light will fall both inside and outside. This illustrates the effect of the repetition of Naam on one's inner and outer life. To repeat simran is the first step. The appearance to the devotee of the one whom the repetition is for, is another matter. *If you haven't loved the Guru completely, you are not really near the Naam.* The Lord within each one sees whichever of His children are yearning to meet Him, and makes the appropriate condition for them to come to the feet of the one in whom He is manifested. It is a very rare privilege to meet a true Guru, and yet those who meet him do not love him completely. With outer show they touch his feet and sing his praises, but rarely do they obey his wishes.

All Masters tell the devotees to do their simran and bhajan. Hazur used to say, "You people give one tenth of your earnings, so you should also give one tenth of your time." One tenth of a day is two and a half hours. Some sit for merely five minutes, some for half an hour, and many not at all. Others sit when the occasion fits their mood. If the connection which is given at initiation is not increased, what happens? The attention remains outward and does not withdraw and invert. A person may sit hours on end and others may think he is a devoted meditator, but inside he sees nothing! The face he shows to the world is white, but in the court of the Lord it is black.

Oh brothers, awake! This is the time to understand what is what! The Masters come, lift up their hands, and shout to the world, "Oh brothers, do your

meditation, for without it you cannot be free.” It is said, *Take the Guru’s teaching, for without devotion many clever ones have drowned.* Learning and high degrees are of no use in this sphere.

There was once a very learned man, who upon approaching a river one day, asked a boatman to row him across. The boatman agreed and while they were crossing the river, the learned man asked him, “Have you had any education?” The boatman replied that he had received no education at all. The learned man remarked, “Oh dear, you have wasted half of your life!” Halfway across the river, the boat sprang a leak and began to sink. The boatman asked his companion, “Did you ever learn to swim?” The man replied that he had never learned swimming, and the boatman remarked, “All your reading and writing is wasted here,” and swam to the shore.

Now I am not suggesting that no one should study at all. Education is good in its place. But if the soul does not learn to leave the body at will, and has not derived intoxication from being drenched in the color of Naam, no amount of speech or action will achieve success on the spiritual path. Remember this fact, for it is clear and simple. The Masters all explain the Truth in very simple terms:

*The Masters in truth say, make
your meditation.*

Listen! Open your ears and listen! He who has made his meditation has made everything. He whose meditation is not made will enjoy no meaning in his life’s achievements. There is great purpose behind this emphasis on the importance of meditation. If your daily life is not under control, try to bring it in control, or, give more time to meditation and

you will be able to gain control quicker. He who becomes the conscious co-worker of the Divine plan will find that his righteous life is made. Whatever he does will be performed righteously; he will not be able to act otherwise. The reason behind your failure is that you have not truly loved your Master, but have merely made a show in various ways, physically or financially, or by lip-service. There is no one who has sacrificed his mind to the Guru. Without giving up the mind, there is no success.

*The mind was sold to the Satguru;
This server’s work was correct.*

Give the mind into his keeping. *This physical form is the Master’s, this wealth is the Master’s, this mind has been given too.* Those who can do this will receive the greatest gift. The receiver may be a Hindu, Muslim, Christian, etc, for all outer religions are merely labels; we are all simply human beings. A human being is a soul with a body, and the soul’s caste is the same as God’s. We are all the Lord’s children, but unfortunately are going along in forgetfulness. And when we come to the Master, what does he teach us?

*This possessiveness has gone,
Since I got the Master’s company;
There is no enemy, no stranger,
All now are very dear to me.*

The change comes from within. We are human beings, but before that we are soul — the indweller of the physical body. Why is there so much dissention? When the people have right understanding, then peace will reign on earth. This is the only panacea for all ills; it always was and always will be. Whenever man forgets the truth—the unity already existent in all—then sorrow and misery descend. The most effective cure for all

distressing conditions is to join the soul back to the Lord and realize in truth the unity that exists. *Naam is the panacea for all ills.* Naam is no mere outer expression or show; it is a term given to the all-knowing and ever-existent Lord. *Naam is the Sustainer of Khand and Brahmand.* It is the God-in-action Power which is controlling the whole of Creation (Khand and Brahmand) and to be connected to that Power means to meditate on the Naam.

*Those who have meditated on the
Naam, their toils shall end,
And their faces shall flame with
glory;
Not only shall they have salvation,
O Nanak,
But many more shall find freedom
with them.*

The most urgent work before us is being spoiled by slothfulness—all because the love for the Guru is not developed. Christ told his followers, *If ye love me, keep my commandments.* We are also told, *He who obeys the Guru's wishes knows what God is.* But do we obey? If only we would obey implicitly for six months, we would see the magical change in our condition. You can get salvation in this very life! If the Giver is there, where is the pain in receiving?—but unfortunately, the one who was supposed to receive the priceless gift is deep in slothfulness, sleeping or drifting away in the clutches of the senses. Those who receive something decide to put it away and ignore it. How can you expect the worldly conditions to change if you are not changing?

I will give you an example from the life of Guru Nanak. A disciple named Bhai Ajitha once questioned the Guru, “Maharaj, you say that some have had

but a fragrance of *sikhi* (true devotion to the Guru), and some live under the protective roof of a true disciple, but there are some who taste the Nectar from a true disciple. Please give me the darshan of these three types of followers.”

Now listen carefully to this story: Guru Nanak took Ajitha to a certain house at night (houses in those days were made with inner courtyards). The owner said to his family, “There are some holy men outside, we must feed them.” But they were very poor people, with very meager fare, and they collected a piece of bread from each one’s share and with devotion offered it to Guru Nanak and returned to their places. Guru Nanak and Ajitha passed the night in singing praises of God, and in the morning the Guru sent Ajitha to tell the owner, “We are leaving now.” The owner replied, “Brothers, you are going? Then go. Who asked you to come?”

As they walked on their way, Guru Nanak told Ajitha, “This man has had a little fragrance of discipleship. This type of person will listen, they will serve both financially and physically, etc, but they will remain where they are.” You see, when someone gets a slight fragrance they are ready and willing to do anything, and yet when they leave that fragrance all their aspirations are forgotten. Ajitha then said, “Maharaj, I see this type of man every day; now please show me one who lives under the Master’s protection.” They went to a village and entered the house of a large family, who entertained and fed them with great love and devotion. When night came, they said, “Maharaj, have mercy on us. How can we control our mind? We are pitifully imprisoned in this world—show us the way to salva-

tion.” So the whole night was spent listening to the advice of Guru Nanak, until the sun rose at daybreak. When the Guru showed his intentions to depart, the family quickly cooked more food and packed it for their journey. As the Guru left, they all pleaded for his grace and begged him to look after them and return soon to their home. So Guru Nanak explained to Ajitha that this was the type of people who live under a true Master’s protection. How many people can you find who will spend the whole night talking about the Lord? Have you met anyone like that? Such people have hope of salvation. They may not go anywhere just now, but there is hope later.

Ajitha then said, “But what about those who have gained the Essence of Truth from a Master?” and Guru Nanak promised to show him such an example. Some days later they went to another house where lived a man, his wife, two sons and a daughter, who were imbued with the love of the Guru. They all received and entertained Guru Nanak with respect and devotion. To show true devotion to a Master is like showing it to God Himself. The wife immediately retired to the kitchen to prepare food. Her son came running to help her, but slipped on the floor, fell down and died. Of course she was distressed; but, thinking of the karmic laws, attributed it to give and take, and then thought of the Saint that had just come to her home. Resolving that the incident should not mar the occasion, she hid her son’s body in a room under the covers of a bed, meaning to tell her husband only after the departure of the Saint.

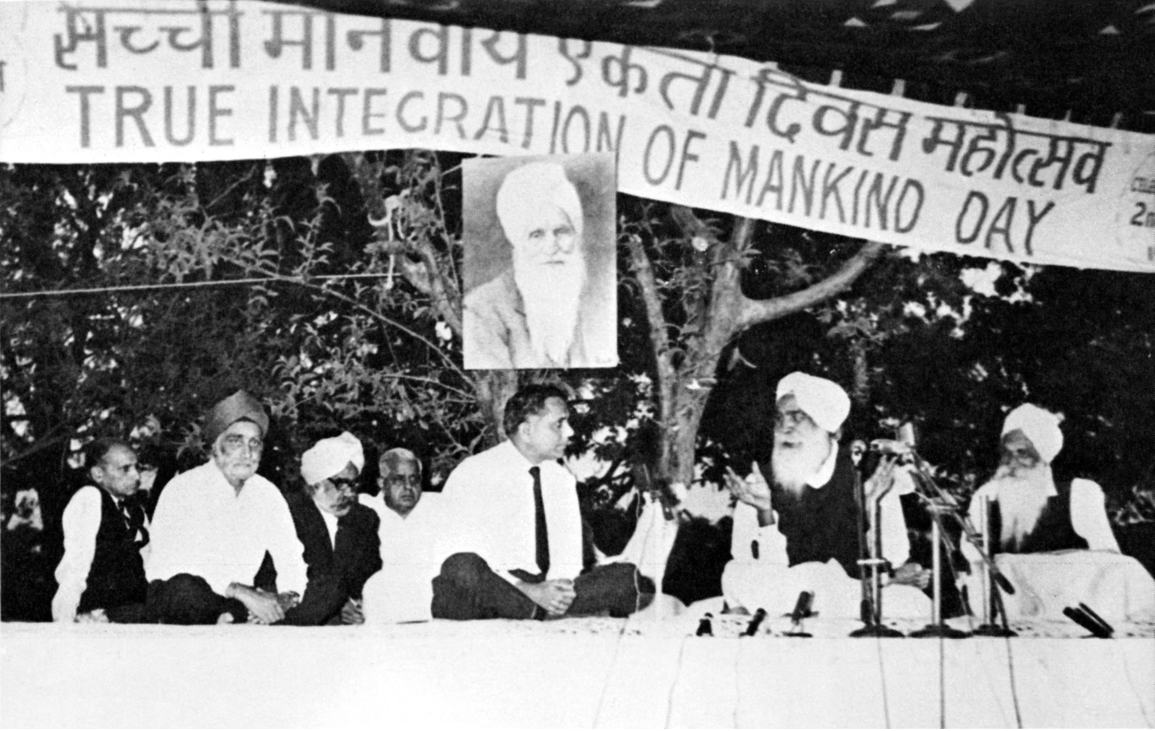
Meanwhile, the husband had gone into the courtyard for something, accompanied by his younger son, who suddenly slipped, fell down and died. The

father then had exactly the same thought as his wife, and hid his son’s body in another room, after which he continued devotedly to help prepare the meal.

When the food was placed in front of him, Guru Nanak picked up the small daughter and placing her on his lap, asked her, “Where are your brothers?” She replied, “They are in the lap of the Guru. In life or death, we are all in his lap.” Guru Nanak then picked up a morsel of food and put it in his mouth, but could not swallow it. He said, “It will not go down my throat; they have bound me by their love and complete surrender to the Guru,” and turning to the father said, “I want to meet your sons, so kindly call them.” The husband and wife both became alarmed, for both were concealing the facts and did not know what to do. But the Guru insisted, so the husband called the names of his two sons. At once both boys came from the respective rooms where they had been lying. They told of their interesting sleep during which both were held in the lap of the Guru. Who can imagine the joy in the hearts of the parents! Guru Nanak turned to Ajitha and remarked, “Now this is the type of person who enjoys the very Essence from the Guru’s presence.”

This last example was one of true living, the kind of life that we must learn to live. You can see for yourselves where you stand at present, and the only reason for that position is the fact that you do not know how to truly love the Master. Why would he who rises above the mind and senses try to keep you imprisoned here in them? It is the fervent wish of whoever has tasted the real Nectar that everyone should enjoy the bliss.

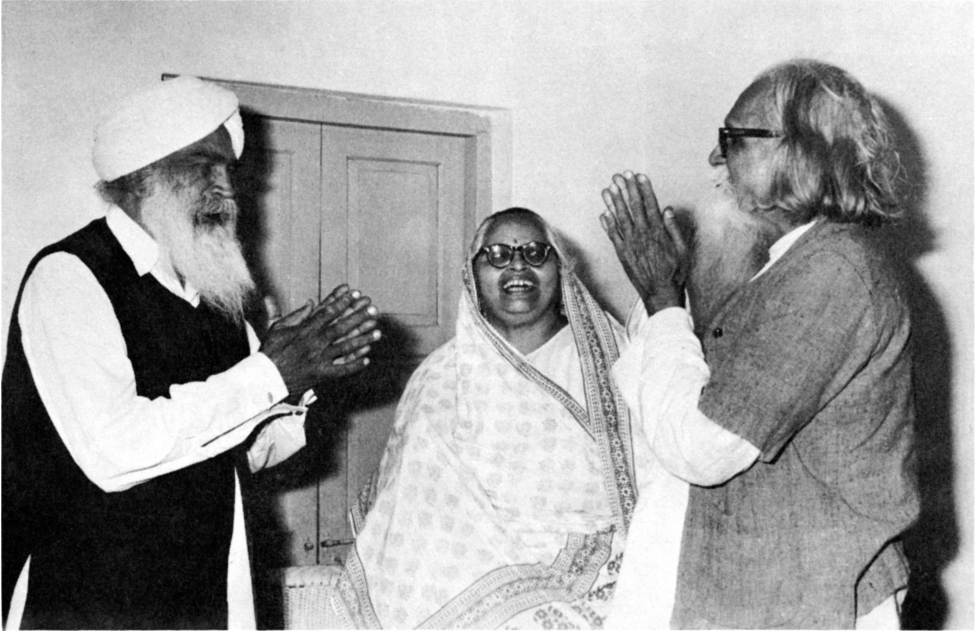
(Continued on Page 32)



THE
TRUE
INTEGRATION
OF
MANKIND

*Manav Kendra
and its relation
to the
mission of Kirpal Singh*





Kaka Sahib Kalelkar, patron of Manav Kendra and long-time co-worker of Mahatma Gandhi, bids farewell to the Master after speaking at the afternoon Satsang.

THE MASTER designated April 2, 1971, the anniversary of Hazur Baba Sawan Singh's final departure from the world, as "True Integration of Mankind Day," thus directing attention to the meaning of Hazur's life in this world, rather than the simple fact that it ended. Two Satsangs were held at this bhandara, which for the first time took place at Manav Kendra, the Master's undertaking in the Himalayan foothills. The guest speakers at the morning Satsang included Mr. B. N. Parshad, the District Magistrate for Dehra Dun; and the afternoon Satsang was honored by the presence of Kaka Sahib Kalelkar, the patron of Manav Kendra and a close friend and co-worker of the late Mahatma Gandhi.

Those who have been watching the Master's activities over the years know

that the true, real and complete integration of mankind is not only the central theme of his teaching, but is also the underlying explanation of all his outer activities. His writings and talks make clear that the terrible suffering of man, both collectively and individually, is due to his separation from his essential self and his source, which are one; and this involves the worship of his own ego and the consequent separation from the rest of life. In other words, we will learn to love our neighbor as ourself when we see that our neighbor is ourself; but that we can see only when we go beyond our ego with all its fears and opinions, and see infinitely deeper than is presently possible. Those who are initiated know that the essence of the Master's teaching is the showing of a beautifully practical way to accomplish just this: to

give to those people who have had some glimpse of the problem and its solution the tools whereby they can make that solution a reality in their own life.

As the Kali Yuga moves inexorably onward, the age gets darker and darker; but at the same time, thanks to the grace and mercy of God, the way out is more accessible to more people than ever before. In order to bring into reality the tremendous work of putting true seekers on the real Path back to their own true Self, and in accordance with the instructions of Baba Sawan Singh Ji, the Master founded, shortly after Hazur's death in 1948, the Ruhani Satsang, the title (literally "spiritual gathering") of which makes clear that it is not an organized religion at all, but a simple gathering together of all those who, regardless of race, religion, nationality, social status, or individual opinions on non-spiritual matters, are tired of the tyranny of their likes and dislikes, fears and wants, and

with all their hearts desire to fulfill that for which they were born, become true men and sit in the lap of God.

Three years later in 1951, the Master founded Sawan Ashram which, as everyone who has been there knows, functions as an intense focal point of spiritual power and as a genuine, fully effective esoteric school in which everything that happens, from the obviously deliberate to the seemingly accidental, from the clearly profound to the apparently trivial, is consciously calculated to bring about the maximum possible growth on the part of those who are there. The electric atmosphere and overflowing reservoir of love at this sacred place cannot be described in words; and the Master has, in his infinite mercy, allowed those Western disciples who were in a position to profit by it to come from time to time and sit at his feet and thus accelerate their own growth.

In 1957, the infant World Fellowship

Many tasks, like the planting of new grass shoots around the sarovar, continued during the bhandara.



of Religions, which had been founded by the Jain holy man, Mum Sushil Kumar Ji, invited the Master to be its first President; and in the years since he has devoted a great deal of his time and attention to this organization, which enabled him to attempt the huge task of bringing the major religions of the world more in line with the ideals and example of their founders, particularly with regard to the practice of love and self-control and in laying emphasis on the essential part of their teachings—i.e., entering the Kingdom of God within—rather than on this or that peripheral aspect. Naturally, if this could be accomplished, and if the world religious leaders could fulfill their true vocation in the spirit and power of their predecessors, the organized religions would be able to direct their attention and resources to solving the basic problems facing humanity: encouraging all children of God to understand the true

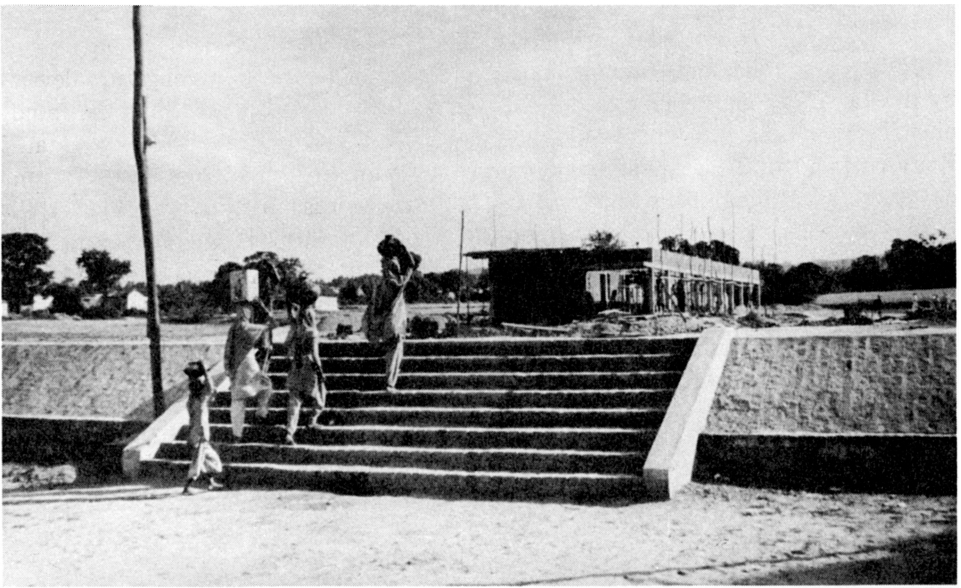
inner meaning of their religion, alleviating suffering, and preventing war, rather than trying to preserve their own status and in fighting wars (may be with guns or with words) with one another.

To a certain extent, this effort was successful, especially in India, where perhaps more mutual cooperation and good will between religions was achieved than ever before. Certainly, anyone who attended any of the four World Religions Conferences sponsored by the World Fellowship of Religions and witnessed Hindu, Muslim, Sikh, Christian, Jewish, Buddhist, Parsee and Jain leaders marching together “all mixed up” (as Master put it) and sitting together on the same platform, addressing huge and enthusiastic audiences made up of embodied souls from all religions and races, could not fail to be aware that a truly significant breakthrough was taking place.

But it was not enough.

Finishing touches were still being executed when the Master occupied the new cottage on April 2. The old temporary cottage afforded a resting place for the visiting speakers.





Construction of the first hospital is under way.

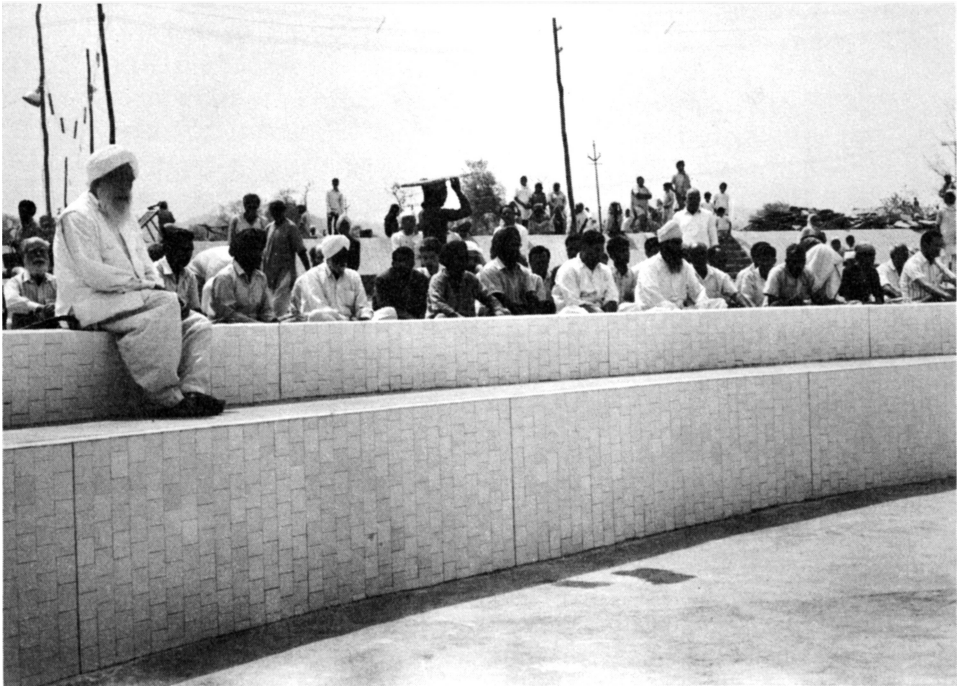
Not until a significant number of people at large understand and see with their own eyes the fruits of what Master calls “true living” will any significant change occur in the present direction of the world. And it is precisely to demonstrate to anybody with eyes to see what is possible when true living is practiced on a large scale, and to show the true integration of mankind in action, that the Master has undertaken the establishment of Manav Kendra (The Center for Man), where man-making, man-service and land-service will be carried on on a much larger scale than is possible at Sawan Ashram, and the world at large will see for itself what happens when people forget their fears and differences and live together as brothers and sisters in God, truly and completely integrated—with themselves and with each other.

The idea of Manav Kendra was discussed with the public for the first time at the last *Kumbha Mela* (religious festival on a gigantic scale, held every seven years in India) at Hardwar in 1968, where the camp of Ruhani Sat-

sang and the quiet competence and power of the Master attracted the attention of a very large number of people, including many yogis, sanyasins, etc., who came up to hear the Master talk of the natural yoga and how it could be practiced by householder or renunciate, Hindu or Muslim, if one had the active help and guidance of someone who had fully integrated himself and attained the ultimate Reality. The care and discipline with which the huge gatherings were served in the camp and outside and at common community meals impressed everyone. It was here that the idea first took shape of the possibility of developing, at first on a miniature scale, an ideal spiritual community or center, in which people would be united in spiritual oneness while remaining in their own distinctive social and religious folds.

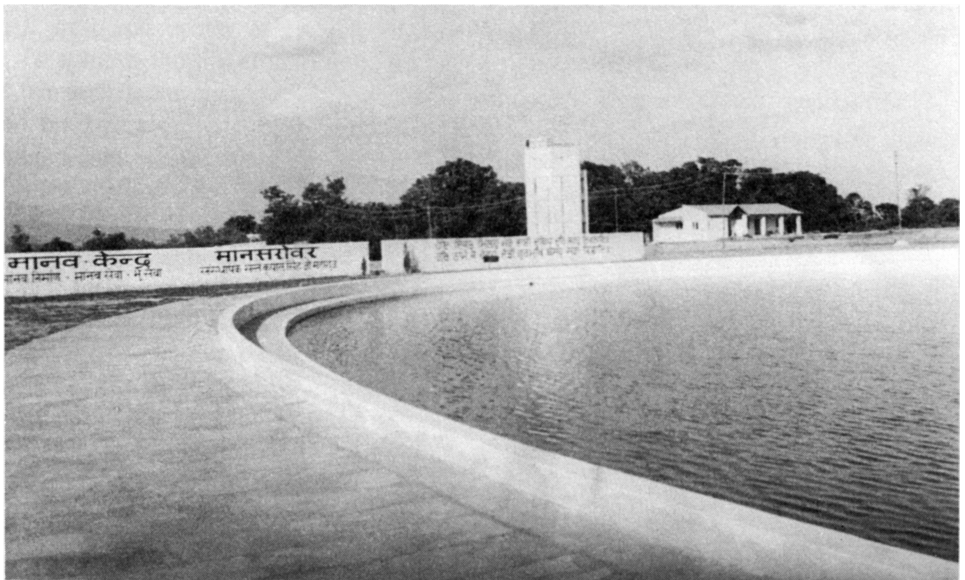
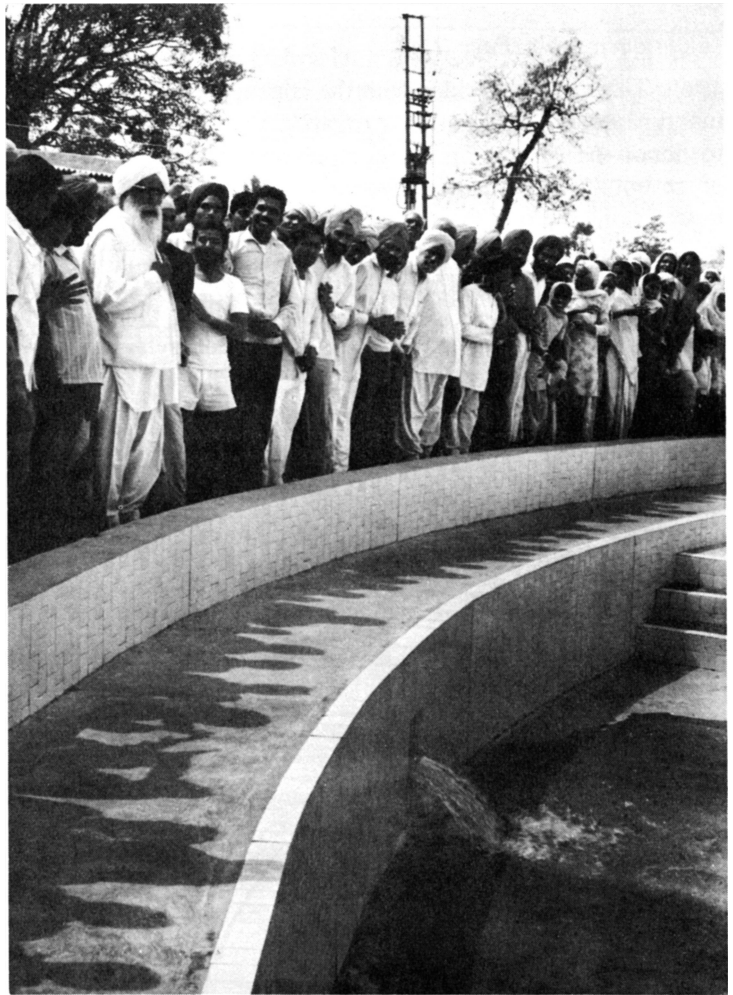
Shortly thereafter came the National Integration Exhibition in the Ramlila Grounds in New Delhi in February

(Continued on Page 18)



THE FILLING OF THE LAKE AT MANAV KENDRA

The central feature of the landscaping at Manav Kendra, the 350 by 200 foot man-made lake or "sarovar," fed by a natural spring, was recently filled with water, above: While waiting for the correction of a municipal power failure, Master recommends a short meditation, above right: The first gush of water wets the sarovar's floor, opposite: The filled lake. In the distance is seen the wall which bounds the bathing section, the water tower, and Master's cottage.

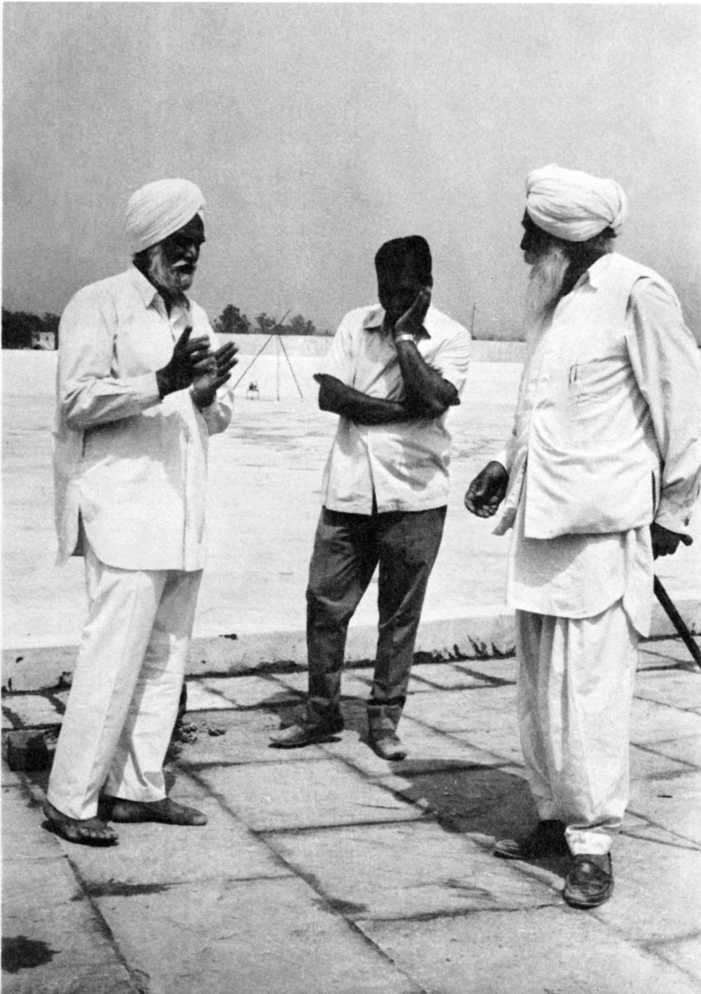


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1969. This event coincided with the Diamond Jubilee Celebrations organized to honor the Master on the completion of seventy-five years of physical existence. Long before the actual celebrations, there began pouring in proposals, demands and appeals from all over to give a concrete shape to the decisions made at the Kumbha Mela in the previous year. In response, steps were taken to prepare skeleton plans, with the result that a model of Vishva Mandir (a hall of universal worship) was set up on the Exhibition grounds. The panels of this model were inscribed with extracts from the scriptures of all major religions, and with pictures of their founders. The

model was in the shape of a nonagon, with nine outlets symbolic of the human body and a tenth through a steeple at the top. The Ruhani Satsang enclosure that housed this model was visited daily by a large number of people of all religious backgrounds, and the response was very encouraging.

In the following year the idea took concrete shape with the emergence of Manav Kendra Society as a registered body, under the patronage of Kaka Sahib Kalelkar, with the Master Kirpal Singh Ji as Chairman. The plans for the first Center, to be located in northern India, were worked out at Sawan Ashram, publicly inaugurated at the time of the Fourth World Religions Confer-



The Master talks it over with the architects.

The following article is taken from the Dehra Dun *Northern Post* of April 2, 1971, where it appeared, with a large picture of the Master, on Page 1 under the headline *At Manav Kendra: MANKIND DAY CELEBRATIONS TODAY*. The article reads as follows:

POST NEWS SERVICE, Dehra Dun, Thursday, (April 1)—His Holiness Sant Kirpal Singh, who is celebrating “Mankind Day” tomorrow at Subhash Nagar in beautifully constructed “Manav Kendra” on 25 acres of land, which includes an eight-foot deep oval-shaped pool, told the Post about his further programme in an exclusive interview.

The tall and cheerful saint, when asked about how many centres he intends to build in the country and elsewhere, gleefully laughed and said, “God is my budget—I am going on like wildfire.”

It may be mentioned that at present there are about 180 spiritual centres in the world which are going ahead with the teachings of His Holiness. . . . According to Sant Kirpal Singh, the True Integration Day will be celebrated “from the level of man as given out by all rishis and saints of the past.”

The celebrations which begin tomorrow morning will continue until late evening.

Earlier, Commissioner Meerut Division P. N. Kapoor visited Manav Kendra and saw hundreds of well-to-do ladies and men working as labourers, projecting an image of selfless devotion towards the great cause of mankind.

ence in February, 1970, and are now being carried out in Dehra Dun, where the Master is personally supervising the now partially completed construction. As the accompanying pictures show, a very great deal has been accomplished already on this first of five projected centers: one each in the north, south, east, west and center of India.

To achieve the threefold aim of Manav Kendra (man-making, man service, and land service), its activities will be divided into several categories.

VISHVA MANDIR

The main function of Manav Kendra is, of course, man-making. This phrase, so characteristic of the Master, makes it compellingly clear that we are not yet really men; the possibility exists, no doubt, that we may become men, but until we are in complete control of our selves, and sufficiently in tune with our

deepest nature to understand and spontaneously and joyfully live according to the basic and universal principle of love, we are no more men than an acorn is an oak tree. To bring home this truth to us is, as Master says, “the portfolio of a saint;” and this he does out of his compassion, based on his own certain knowledge of what we can be.

This main aspect of Manav Kendra is called *Vishva Mandir*, which means “hall of universal worship.” The halls themselves will be the earth below and the sky overhead; in this way, there will be room to carry on the work already begun at Sawan Ashram, on a much larger scale.

It is anticipated that libraries containing scriptures of all religions, and studies and biographies of the great spiritual personalities of the world, will be a part of Vishva Mandir, so that anyone can see for himself that all religions and

all saints have taught the same truth: the necessity for each one to go within himself and see God with his own inner eye, and ultimately become one with Him. Eventually, systematic courses of study and a university of religions may develop, taught and administered, of course, from the perspective of fully developed consciousness.

LANGUAGE SCHOOLS

The second aspect of Manav Kendra is man-service. This is for two reasons: (1) Serving others is one of the most effective ways to bring about the condition of heart in which real growth can take place, and (2) if people are served correctly in an intelligent and conscious way, many of the obstacles lying in the way of their own growth may be removed. In other words, as Master says, "a loving service adorns the server and the served alike."

This function of Manav Kendra is discharged in several different ways, one of which is language schools. Obviously, one of the main obstacles in the way of universal brotherhood and peace is our inability to understand each other. If we cannot even understand the words that our brother is using, how can we go any deeper? This is especially true in India, where every province has its own language, and the national official language after 23 years of independence is still English—not native to anyone in the country—because it is the only language that is even partially understood in all parts of India. But it is just as much of an obstacle elsewhere, and the problems caused by our inability to communicate with each other are not separate from the problems caused by our inability to communicate with our selves.

It is hoped that as the doors to other peoples' cultures and traditions are opened, and man becomes less provincial and narrow, that he will be able to see things more clearly from the point of view of his own highest good, and not be so easily misled by professional preachers and propagandists and people with vested interests.

HEALTH CENTERS

Another important aspect of man-service will be the free hospitals and medical centers. Here those who have competence and ability in one of the various branches of the healing science will share that ability with their brothers and sisters in God, as an act of love.

Because no system of medical science can claim perfection, and each one has undeniable advantages, it is hoped that qualified practitioners of all schools—Naturopathy, Ayurvedic and Unani, Allopathy and Homeopathy—will volunteer for this opportunity to serve their brethren. It is heartening to note that already some young medical students have expressed their desire to serve in this way.

HOMES FOR THE AGED

One of the least attractive features of the deepening of the Kali Yuga is the growing callousness toward our brothers and sisters who are in the evening of their lives. With the cult of youth prevailing everywhere, and the rate of change increased almost beyond endurance, the elderly are the real "forgotten people" of our era. In our zeal to prove how up-to-date we are, we waste no time in letting them know that they are useless and irrelevant; and it is little wonder that people look forward with dread to what ought to be the most satisfying and peaceful years of their

life. If those of us who still consider ourselves young will not love them for their sake, we might do so for our own; after all, we will be like that some day! And if we think that older people have nothing to offer, we might remember that while a long life is no guarantee of wisdom, yet there is no substitute for experience; and it is a foolish generation indeed that refuses to learn from those who have gone before it.

The Father Homes, or Homes for the Aged, at Manav Kendra will thus serve a two-fold purpose: to provide homes for those retired children of God who are unwanted or unhappy elsewhere, and perhaps more important, to give them a significant role to play in the various supervisory capacities connected with the Center.

Lest anyone think that older people have lost the capacity to change or learn new things, let us remember that Guru Amar Das, who became a great Saint, was not even initiated until he was 70 years old! As Master says, "man learns and unlearns all through life."

LAND SERVICE

The final aspect of Manav Kendra, land service, will find expression in the various agricultural activities planned for the Center. The Master says that each of us owes a debt to the Earth, which has supported and maintained us since our birth, and therefore we must serve the land as best as we possibly can. The beauty of it is, of course, that by serving the land in this way, we are also serving man.

Among the various types of farming will be included gardens and orchards (fruit trees have already been planted), cattle breeding, and dairy farming, to help make India's wealth of cattle more productive and to provide a plentiful

supply of pure milk and dairy products; since health is more dependent on pure and wholesome food than on chemicals, inorganic substances, or artificial preparations.

* * *

As all readers of SAT SANDESH know, the Master has devoted an overwhelmingly large percentage of his time and attention to Manav Kendra in recent months, and as a consequence a very great deal has already been done: leveling the ground, building the roads, planting trees, erecting the water tower, and, most recently completed, the construction and filling of the big lake or *sarovar* which is the central feature of the landscaping. Work has also begun on the buildings, and a few of them are completed. All of this work has been done voluntarily and joyfully, as loving service; and the Master himself has been the supreme example, inspiring and giving strength to all the workers to do as he is doing. He sees to each minute detail in the execution of the work, directs every operation, and serves all the devotees with food, both physical and spiritual. He has been working daily from 8 in the morning till 10 at night, and then going home to give darshan to the waiting Western disciples and to attend to his stacks of correspondence.

Thus we see that even in its building Manav Kendra serves as a model of what is possible for human beings to achieve when they are given right guidance and manage to forget their egos for a while.

(The preceding article was prepared by the Editor, using various sources; including especially the small booklet, MANAV KENDRA: WHAT IT IS, to the author of which grateful acknowledgment is made.)

By Love, Serve One Another

HOW FORTUNATE you are that you have been initiated into the secret inner Path leading to the Kingdom of God; the Kingdom that comes not by observation (without), but that which lies within you. Know you not that you are the temple of the Holy Ghost? Verily you are so, and you have witnessed within yourselves the primal manifestations of the Godhead, no matter at what level, according to your mental make-up and the receptivity developed by you. *You have seen what many prophets and righteous men desired to see but did not see, and you have heard what they desired to hear but did not hear.*

God is Spirit and can only be worshiped in Spirit. You must therefore try to rise over and above the body-consciousness and strive to arise into the consciousness of the higher order — I mean spiritual consciousness — rather than remain tied to your own persons or in fact to any other person, however great he may appear to be in his own eyes or in the eyes of others. Principles are higher, much higher, I would say, than personalities. Persons may come and go, personal cults may linger for a while, yet principles, the spiritual values, last and last beyond time.

Your main concern should now be to develop the inner experience granted to you. Love the God-in-action Power with all your mind, with all your heart, with all your strength and with all your soul. This will enable you to expand beyond all measure, so as to embrace the totality of His Being, far above party affiliations, party politics and all politickings.

A tree is known by the fruit it bears. Do glory unto the God-Power and you

shall be glorified in return without any effort on your part. That is the law. And again, a fruit-laden tree bends with the weight of the fruit it bears. Try to cultivate and attain the divine virtues of love, humility and understanding for all. Who is there under the sun who has no failings and shortcomings? *With all our righteousnesses, we are but filthy rags.* Be polite and courteous with all. Courtesy costs you nothing but it pays rich dividends. Human heart is verily the seat of God and must be kept sanctified at all times and at all costs, no matter what the sacrifice. Learn to live peacefully and amicably with each other, giving due regard to the feelings and sentiments of others. "By love serve one another" should be your rule in life. A loving service adorns both the server and the served alike.

The above injunctions apply equally, nay with greater force, to the Group Leaders and Representatives of the Master, for they have to set a better example to all those who are within the sphere of their influence. They must know that they are just instruments in the Divine Plan and not the flywheel running the Plan itself; and unless they work smoothly in loving harmony and cooperation, they are bound to generate heat by constant friction, damaging not only the quality of the work but even themselves.

Ye are the salt of the earth, but if the salt has lost its savor, wherewith shall it be salted? It is thenceforth good for nothing. Should the protecting hedge itself start nibbling the farm enclosed in its fold, you can well imagine what would remain of the farm: a pestilence-stricken arid ground of no consequence,

It hardly serves any useful purpose to cast aspersions upon anybody or assign motives to whatever one says or does, for it is not given to us to read anybody's mind when we cannot read even our own. Judge not, lest ye be judged and found wanting in the Divine Scales. Therefore, arraign not anybody, much less your colleagues and brothers in faith. In case of honest differences of opinion, which sometimes may arise, try to iron them out lovingly and in private, rather than wash the dirty linen in public meetings and public places, spreading a nauseating foul smell around you. If you cannot do so between yourselves, for one reason or another, you will do well to refer the problem to the Master for solution and reconciliation of the apparently divergent views. I, therefore, enjoin on all of you to keep loving and friendly relations among yourselves as children of the same Father and do not do anything that may make anybody raise a pointing finger at you and bring disrepute to the Highest Knowledge—the Science of the Beyond—which you have come by after an evolution through ages past. “Ye are the light of the world” and hence should keep this light aloft on the hilltop so that those who see it, even from a distance, are encouraged to seek you for advice and bless you for your sage counsel and the Master Power that helped you to it. As such, you are to help your brothers in faith, keeping them firm in their loving devotion to the Master instead of coming in between them and the Master—for all belong to Him.

All of us are, in fact, fruit-gatherers in the vineyard of the Master. We have nothing in us to recommend us to His Grace. The puppets in a pantomime show dance not by themselves but by the wire-puller behind the screen. To

assume any importance, in doing the Master's work, is not worthy of noble souls, as you are.

We are all of the Master and for the Master, but not the Master—Gurbhais and not the Guru, for Guru-Power is only in one commissioned from above. The Master knows best how to carry on the Divine Plan. Let us, therefore, submit our individual wills to His Will and not appropriate to ourselves any credit for the gifts freely and lovingly bestowed upon us by Him. After all, what is there in the conduits that simply pass on the refreshing and life-giving water that comes from the overhead reservoir (the Master Power).

The greatness of the Master is not to be judged by the strength of His following or by the outer glamor of His Court. He is not after wealth nor after name and fame nor after the numbers that follow Him. He, standing on the hilltop, knows in what hearts the fire of anguish is smoldering and, like oxygen, comes in so many diverse ways to fan the flames of loving devotion in them. So nobody should feel that he or she is indispensable and therefore put on airs which others may resent or cavil at. Remember that we cannot add to or detract from the glory that is His. If we can be of any service in His Cause, that may, on the contrary, be taken as a privilege coming from Him in His Grace.

In the end, I hope that every one of you, whatever your position in life, whatever your place in the administrative setup for furthering the Holy Cause, will contribute his mite, as best as possible, in a spirit of loving and selfless service and try to enrich himself inwardly by living in peace and amity in his respective circle, radiating nothing but fragrance to all around him, as so many children in the one Grand Family of Man.

One thing more, which I cannot help but emphasize for the benefit of all the dear ones on the Path. If at all, any of you, at any time, feel that you are the most favored in divine manifestations, you should try to exercise restraint and observe decorum in society, rather than be carried away by the emotional tide that may take you off your feet. Humility is the first and the last adornment that embellishes the noble soul.

My best wishes are ever with you

and nothing will give me greater pleasure than to see you all, well set on the spiritual Path, with appreciation of each other, moving shoulder to shoulder, forming one spiritual phalanx so that those who see you will admire you and get inspiration from you.

Wishing you, one and all, God-speed on the God Way.

Yours affectionately,

KIRPAL SINGH

The Master on Raising Children

These extracts from letters were first published by the New York Satsang.

I HAVE NOTED about your lovely children . . . The raising of children is a virtuous duty. The young ones imitate their parents, who should reflect peace, harmony and sobriety by leading a disciplined life full of spiritual beatitude. The assertive attitude of dear — shows the greatness of his soul. Self assertion is the innate attribute of soul which is all divine in miniature scale. This kind sentiment is mostly predominant in promising personalities who inherit congenial environments most helpful for their spiritual progress. You need not worry over his learning late about dressing or talking. So far as his demands are concerned, these should be met with lovingly as far as possible, so far as these are legitimate and within the scope of his raising. The young sentiments should not in any way be injured. It is the unbounded love of the parents for the children which makes them bold, brave and adventurous in their lives. You must be an affectionate and bravely stern mother so far as your love and discipline is concerned toward your children. Your good action of sitting with them regularly for listening to

the Sound Current is appreciated, and will be helpful for their spiritual growth. Please convey my love to them.

* * *

. . . you may please try to lavish the things for her which she is prone to steal. You will find that when everything is procured for her, the tendency to obtain them by stealing will be overcome in due course. Simultaneously, you can ingrain in her mind that anything and everything she is desirous of having will be provided for her.

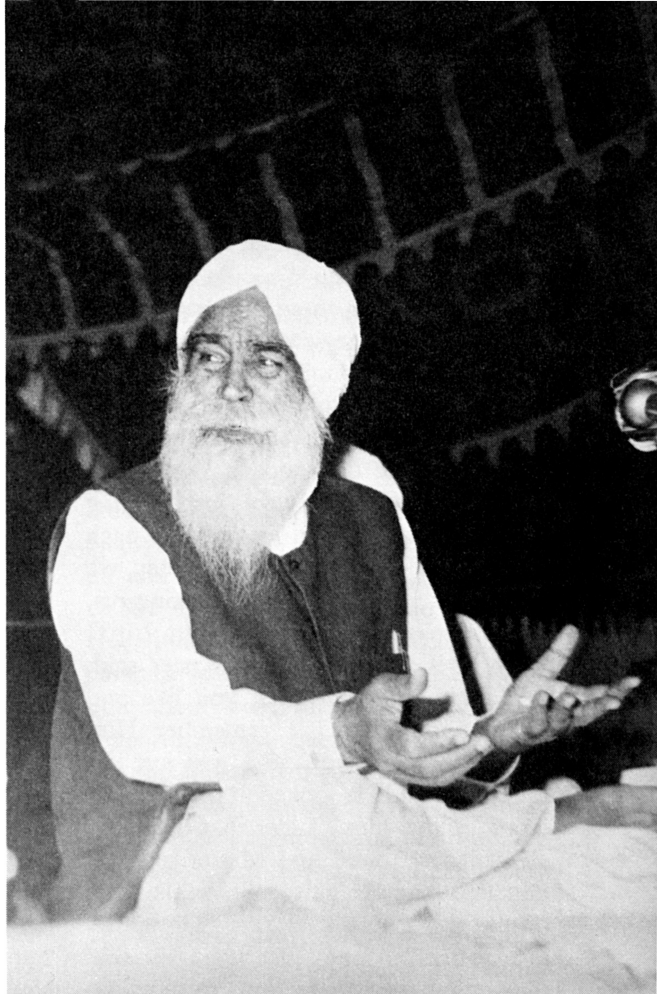
* * *

Mother's affection for the child is innate and should not be misconstrued as unchaste. Your recurring desire to hug him is a natural human instinct. You should know that mother's love is an inner impulse and goes a long way in the healthy breeding of the child. Every soul coming to this world relishes such loving care and affection which create an inner sense of bravery and boldness. Your sacred instincts are injected in the child, which will enable him to grow gradually, and the child will come out a healthy stalwart with the grace of the Master.

“GO JOLLY!”

A Story of Master’s Love

Michael Grayson



EACH MILE of the flight over, the radiation got stronger and stronger; it was about a 24-hour flight, and by the time we got there we were really charged. When we got to the airport, the inspector started looking through our luggage, and he asked, “Where are you boys going?” So we told him that we had come only to be with the Great Master, and he said, “Well, you must mean Sawan Ashram; go right through.”

We were met at the airport by some of the devotees of the Master. And we got in a cab, and I just closed my eyes, and when I opened them, we were at the Ashram. There was quite a charging of the atmosphere. We didn’t know yet

whether Master was on tour, or whether he was physically there or not. So we got out—it is a beautiful paradise spot. The ground is holy; the Master has walked there so many times. We saw the main gate of the Ashram, so we walked in. And there a chair was sitting, just a very simple chair. You could tell that was the chair that the Master used to sit in. I just felt drawn to go over there. This was on the porch of the Ashram. And inside, Master was sitting right in there, but we didn’t know it. I felt an overwhelming urge to sort of just bend down and kiss the ground where the Master’s feet had been by that chair. On my way down, someone said, “Go

right on in, the Master wants to see you” . . . We walked through the entrance way, and there was the Master. And what happened after that is really hard to describe, because that first meeting is really incredible. We didn’t know if we had floated in there or what. So the next thing we knew, we were sitting at the Master’s feet. Someone that was there said later that the Master had held out his hand to shake hands with us, but no one did, no one knew what was happening. We were just looking into his eyes. And he looked into each one of our eyes right away. Then we sat down, and he started asking us, “How are you? How was your trip?” Then after a few minutes, Master said, “All right, you can go if you like and refresh yourselves.” I remember Him saying, “if you like,” so I was just sitting there, and He looked at me and said “You, follow him.” Later that night, we all gathered round and Master gave us darshan. And He gave a little talk. One of the things He said was that it’s so nice to feel all one. Just when He said that, the atmosphere was resounding, and everyone felt so intoxicated just sitting there with the Master.

One time we were at Manav Kendra, which is all a labor of love; hundreds of disciples are there, they work all day and most of the night. It’s a labor of love. So the Master was there, and one disciple was telling the Master how there’s so much love in the air, it’s really amazing. The Master said it was all the Grace of God. And He said, “I’m just a mere pipe. I know my own true worth—what good is a pipe unless something is flowing through it? Unless my Master sends His Grace, then?” Just imagine the humility.

So many times the Master sat down right on the floor with us. No ceremony,

no nothing; He just sits right down and talks things over. And there’s so much love. There was one disciple who wasn’t having much inner experience. So the Master told him, “There must be something wrong somewhere, you have to get,” and He explained to him the correct method of meditation. He wasn’t doing it right, so the Master said, “Sit down,” and put him into meditation. So this devotee was just sitting there, and the Master was giving us a talk, and about an hour later we had completely forgotten about him. Then the Master said, “That’s right,” and got up and walked over—and the fellow was completely gone. So the Master walked over and knocked on his head—you know, knock, knock. The fellow looks up and smiles, and here’s the Master, and He says, “Any news?” (He used to do that all the time. We’d be meditating, and all of a sudden, you’d feel a knock on your head, you’d look up and there would be the beautiful face of the Master, streaming with light, and He’d say, “Any news for me today?”) It’s a great blessing.

Then the Master would give the many practical aspects of what we should be doing if we want to make progress. I’ll share some of those. One person asked, “How much should we meditate a day when we get back to the U.S.? What should be our goal?” In the past the Master has enjoined to put in one tenth of our time. But He told us in no uncertain terms that we should put in a minimum of five hours a day. But He said that Master’s work should not be ignored; in other words, if you have no selfless service to do, you put in the five hours minimum total; but if you do have some service, then a minimum of two hours in meditation, and the remainder of the time in helping out. This is the

minimum — the more meditation, the better!

He told us that it was very important that we remember the Master all the time, no matter what we're doing. Someone asked about sleep. He said that the definition of a Saint is someone who never sleeps. He explained that at the time of sleep the soul goes down, and at the time of meditation the soul goes up, and isn't it better to do that? Then He said that gradually, as time goes on, we'll need less and less sleep, until ultimately we'll be able to spend all night in remembrance of the Lord. And He told us how we should never go to sleep with the intention of going to sleep; we should meditate and thus make the best use of the night. He said not to force anything, but that gradually that will come, with regular practice.

Then He talked about food. He said that it's better to eat alone if you can, so that you can remember the Lord with each mouthful. (But He said that people of like mind could have a picnic together!) And that those who prepare the food should prepare it with the sweet remembrance of God; then those who eat it will be blessed. And He told us that whatever we mix parshad with, will also become parshad.

Then someone asked Him, "When are you coming to the United States?" One person said, "You know, they're very anxious to meet you." And Master smiled and said, "They're anxious, but I'm over-anxious." Someone else said, "Maybe you shouldn't come, there is so much trouble in the country." So Master said, "I *have* to come." Then someone asked, "What type of facilities should we set up for you and arrange?" Master said, "Very simple—I can live in a hut. That's all I need." So He doesn't want any fancy decorations; the main

thing He wants is for us to be ready so that we can benefit the most. "Be simple in all aspects of life," He said.

One time He took us to see the cremation of a 115-year old yogi, Raghuvacharya, whose picture is in *The Crown of Life*. He had left the body, and Master told us how he was a true yogi, who could leave the body at will. He pointed to him—there was Raghuvacharya's body, just sitting in the chair relaxed where he had left for the final time. And Master said, "The house is now empty." . . . So they carried the body off and burned it.

The Master was always so gracious; He would hand out so much blessed parshad—sweets, rice, everything. One time there were thirty or so disciples from the West gathered around His feet. So rather than get up, Master used to throw it. Sometimes He'd get these big balls of Indian sweets, and He'd be throwing them to us, and everybody would be laughing. . . .

On Diwali Day, which is sort of a cross between Christmas and the Fourth of July, it's a tradition to bring sweets to Master to be blessed. So He was giving out so many sweets, and you could see that He would like some, because He also likes. And there was none left, so He bent down on the carpet and picked up a little crumb and ate that. Just imagine. He's so humble—no pretense whatever.

They have Satsang at Sawan Ashram every month. The Master comes down from the Manav Kendra project (at Dehra Dun in the Himalayas) and holds Satsang, which about five thousand or more people attend. And one woman was there, and she was so intoxicated from just looking at the Master, that when the Satsang was over, she was still sitting there, she had left the body—just

from looking at the Master. She was there for a couple of hours. Meanwhile, because of all those five thousand people, there's a lot of confusion and milling about. There was danger that she could be trampled. I didn't know what was going on—by the Grace of the Master, I was at His Holy Feet, while He was answering questions. All of a sudden, He got up to go out, so we followed. They were carrying through the crowd what looked like the dead body of a woman. (Afterwards I found out what the story behind it was.) As soon as the Master appears, out of the house, someone says, "The Master is coming!" And everyone tries like crazy to get a look and receive His darshan. So you can imagine, this woman was really getting knocked about and still she was gone. So Master came up and He lovingly put His hand on her shoulder. And she came right back into the body, but so beautifully. Her eyes were closed, and she was standing up against the men who were supporting her, and her hands were clasped toward the Master with her head bowed. It was such a beautiful sight. Then the Master said, "Go jolly." Then He walked off to attend to the thousand other things He had to do. The Master never stops serving and giving, giving and more giving.

And little children would come up to the Master, and He would tickle their toes. He'd put a piece of parshad in the little baby's mouth. The parents would come up and they would just put the babies at the Master's feet. Then the Master would look down and go, "Hello, baby," and put parshad in his mouth. He wants us all to come to Him as loving children in complete love and surrender.

When the Master holds a Satsang, He sits on the platform and talks very soft-

ly, calmly and quietly—and the radiation flows all over the crowd. His eyes dart about really quickly, so you have to make sure you're always looking at His eyes, so when He looks your way, you'll get the great blessing. It's important, because you never know when He'll look around and look at you. But even if you don't look into His eyes, there are waves of love surging.

One time we were sitting in the garden at Rajpur, and the Master was talking about love. And one disciple was leaving. The Master said, "Make sure you convey my love to all of them in the West. If you knew how much I love you, you'd be dancing all around." And many were crying, and even the Master—some saw tears flowing from His eyes, too. Just imagine. And He said, "Sometimes tears flow down from the eyes—those are the tears of love for you all." It was so beautiful.

And the Master talked about the world situation, and He told us how it's already out of the hands of the son of man—only God can help now. Those that turn their faces toward the Master will be saved. There's nothing to worry about. Someone asked, "Well, what if there are bombings, this, that, and the other." The Master never let on that it would be, but He never said it wouldn't be. He said to just keep all your thoughts in the Master and you'll be upheld.

Then He began to speak about selfless service. He even said at one point that it was good to die in the service of others if need be, even sacrifice your life for the sake of others. Because, He said, we have to die sometime, we have to leave the body sometime, why not leave it in the service of others? He told us that no sacrifice was too great for helping the God in each, and to serve in the cause of the Master.

To give you an idea of some of the physical beauty of the Master: One night we were sitting there, and the Master was asking us what we were seeing inside. Each night the Master would come in and ask us how our meditations were, how we were progressing; then He would give us help. Also, some of the disciples would volunteer how beautiful the Master looked tonight. So this night, one lady was telling us how as the Master was speaking, roses were coming out of His mouth. Another dear one described the beautiful, brilliant golden aura that could be seen around the Master's head. Another told us of the wondrous light coming from the Master. The Master just sat smiling—just radiating.

Once in the night at Manav Kendra—it was cold out—Master was sitting and supervising the work on the big pool. The devotees were working by the lanterns and one of the lanterns was near our Beloved. It was cool enough to see the silken breath of our dear Master—intoxicating and shining—flowing from Him in puffs of lovely blessing.

One person said they were having some trouble with chastity. So the Master said, "That's because of the impressions that you take in during the day." Then He said, "Don't look into the eyes of others." So the person asked, "How can we avoid looking into the eyes of others?" So Master said, "Well, don't look, that's all. If you have to look in someone's eyes, look into the eyes of the Master." About touching others or others touching you, the best thing is to have sweet remembrance of the Master, and if it can't be avoided, the worst thing is to hurt someone else's feelings. Master says we should mix up with others as little as possible.

Often times there would be just a few of us there, and we'd take a walk with

the Master through the Manav Kendra, just with the Master, all by ourselves. Just imagine. He'd be pointing out, "Over here's the water tower," and we'd just be looking at Him.

Sometimes Master was so gracious as to give us the opportunity to do some work at Manav Kendra. So this unworthy one used to ride on the back of a tractor at times. It was a job to do there. And one time the Master came over and He was smiling, and He motioned for me to come over. So I ran to Him, and He said, "Don't ride on that tractor, it's very dangerous." I had been riding it for over a month and a half, and every day He'd be watching and smiling—He never said anything. But this day He said, "Don't ride it, it's very dangerous." So, the commandments of the Master, you know. I didn't go back up. And the next day that tractor was working on a high part and it fell off a high ledge, and the driver jumped to safety. The whole thing was wrecked. And the same Master will ask you a question like, "What should we do here?"—He's so humble, it's amazing. He'll ask your advice on something like, "Should we dig it this way?"

He once said, "Make sure you tell them the love I have for each and every one. Convey my love to each and every one individually." Then He told us how, when we listen to the Sound Current, it will become audible all during the day. You'll be blessed with just perpetual intoxication.

When you sit in front of the Master, you learn things that you never even dreamed you'd learn. You don't have to ask any questions at all. If you had a question, either the person next to you would ask it, or the Master would start talking about it.

When questioned about more ashrams

all over, Master told us that every home should be a little ashram. He said it would be better to have one room only for the purpose of meditation, or even just one particular area, specifically for remembering the Lord. In this way, the atmosphere of that place will become charged with the grace of God.

Thousands upon thousands come to see the Master, and they're all so devoted. They know they'd be absolutely nothing without Him; He's their very life. And the Master never makes any claims—He's so simple. He's so willing to please; for instance, if He's riding in His car, and you wanted to go somewhere, He'd rather walk so that you could ride. You have to be very careful—lots of times when we're with the Master, we impose on Him. But He'll never let on; He'll just give everything. He's a complete selfless servant. He'd actually go out and help with the physical labor at Manav Kendra. And those who had eyes to see, would know that He was actually enlivening every single person there. Because when you're working at Manav Kendra you can be very, very tired. You can either stop, in which case you remain tired, or you can say, Well, Master, I love to do this. And all of a sudden, tremendous grace flows over, and you feel completely rejuvenated. People work there sometimes 18 hours a day with no problem. And the Master gives the workers each meal by hand. Then after He's through, He comes back and gives us a talk. And then He gives us a boost. Then He goes in and attends to correspondence from the West. He has tremendous stacks of correspondence, big piles. And every letter that comes in, first Master goes over it, then He has the letter typed, then He checks the letter and makes additions. Then it's retyped. Then He

again checks that retyped copy and signs it; He makes sure everything's right before He sends it. So you can imagine what love and devotion He puts into the letters.

Disciples come, and they say, "I've been waiting so long to be with you," and He says, "Well, I've been waiting so long to see you." One time when some devotees were sitting in the garden, the Master came down to where they were waiting and asked them, "What are you waiting for?" They said, "We're waiting for your darshan." Master said, "Well, I came down for your darshan." So humble.

He told us that the definition of a man is one who has love for all—even the birds and trees. And when Master eats, the little birds come and sit on His shoulder. Just imagine. The little sparrows sit there. And I've seen little frogs hop up to get the blessed darshan of the Master—and they turn sideways so they can see.

One night the Master was giving us a talk on controlling the attention and while He was speaking, this huge sort of a beetle-type fly came and sat right on His eyebrow. So the Master didn't even blink—and it was a huge beetle-type thing, a big heavy bug. He gave the whole talk, and He didn't pay any attention to it. So we must control our attention. The bug flew away, and the Master didn't even give any notice.

He's so gracious.

Master told us how an airplane leaves only from an airport—not in the streets. And with such twinkling joy He pointed to His forehead and said, "This is the airport. You may please enplane yourselves!"

He gave us an example that so much money has been deposited in our account; why don't we go to the window

and draw on it? Again He lovingly told us, "This is the window," and pointed to the region of the Inner Eye.

Master told us how we should be like the moth, who has such love for the light that it flies right into the candle flame and dies without uttering a sound. Such should be our love and devotion for the Beloved.

He told us how, now that we're initiated, we have to take pity on our own selves, have grace on ourselves, by coming into contact with that God-Power within us which is the panacea for all our ills.

And how the Beloved is anxiously awaiting us within—"Would you keep Him waiting?"—and how we have nothing to fear; He's always with us.

And how we should pitch in and help in Master's work—always knowing that any good that comes out of us is His Grace.

And the importance of the diary. "Don't spare yourself. You may find hundreds for each heading." Master in His Grace told us that every sin we record in the diary which we sincerely repent, and pray for forgiveness for, and promise to do better, will be forgiven. What a blessing!

And how now is the time to spread the message of truth and love to every nook and corner, that all the dear ones may avail themselves of the wonderful opportunity that is theirs as best they can.

And He told us that when Master comes physically to the West, those who come to His feet will have an experience no less rewarding than if they had gone to be with Him in India.

But mainly He talked of how each one of us should reform ourselves and become a living embodiment of truth and love—and how this fate awaits us all, but we should hurry up and make

the best use of our time so as to contact Master's Radiant Form within and enter the Kingdom of God.

* * *

When we first arrived, the first thing He said was, "Go jolly." And when we left, we left on Christmas Day, and the last thing He said was, "Go jolly." So on Christmas Day He gave all the Westerners a Christmas dinner. And He came around and served each of us with His own hands, about four or five times. Then He sat down and ate with us, the same food we were eating. He gave out Christmas flowers. My oh my.

There were one or two days when we were separated from Him, and it was really unbearable; because you get addicted to His Presence—you can't stand to be away. Leaving was really incredible. The Master asked, "Are you leaving?" So we said, "No, we'll never leave you." And He said, "That's good, you'll always remain with me here." We couldn't believe it—we were crying. So Master saw us off; we had to take the bus from Manav Kendra back to Delhi. So we stayed all that day (Christmas Day). He was giving us more and more blessings. After the Christmas dinner, then we had tea with Him, then He gave us some left-overs from the dinner. He was continually showering grace on us. All wishes that we had stored up, He fulfilled. If we had any more desires, it was just to be with Him. Finally the time came—we had to leave, but we couldn't leave, but we left—and when we arrived at the bus station, who was there to greet us but the Master, to see us off again. We couldn't believe it—He's so gracious. He held our hands, and no one said anything.

The main message that He wanted us to give out was the love that He had for all of us.

THE MASTER'S TALK

(Continued from Page 10)

*Meet the Master, my brothers, and
take the True Naam into thy
keeping;*

*Tie this life's treasure to thee, here
and hereafter.*

The treasure of the Masters has value in both worlds, so where does the Negative Power stand in this? The Negative Power comes in when we do not truly love, we do not obey, or we obey only as far as our mind agrees. This is what is called the power of negativeness. We even go so far as to give advice to the Master, at times. Hafiz of Shiraz made the startling statement that if your Guru tells you to drench your prayer-mat in wine, then do so! Why? Would the one who has the intoxication of Naam wish to trap you in the worldly intoxicants? We should try to carefully understand the Master's teachings and what lies behind them—not waste time in intellectual wrangling and reasoning. When an officer gives the orders to fire, the soldier must fire, and the responsibility of the decision rests upon the officer. So our duty is to obey, and die if necessary! As long as the condition of our mind does not develop to this kind of obedience, we will not get the full benefit that the Naam has to offer us. The Guru is not ignorant of the pathways to Spirituality.

You have got the connection, then daily increase it. And if you learn to obey without question, the color of this world will fade and you will be dyed deep in the color of Naam. Disobedi-

ence results in being consumed perpetually in the fire of senses, not only in this life, but hereafter also.

When someone remarked to Lord Vishnu that he must be very busy always preparing the hells, etc, for so many erring souls, he replied, "No, I do nothing—the souls bring their own fires and are consumed in them." We go through life strictly according to the inner condition of mind. The Masters show a straight road out, but the worldly people object to it, being convinced that he is doing nothing but obstructing the fulfillment of their desires. The Master comes to give the true understanding of life, but the people chase him away, protesting that he has come to rot their roots by flooding them with water. They do not or will not understand the deep meaning of Satsang, although in all religions it is stated that there is no salvation without Naam or Word.

It is already within you; you have but to be made aware of it. That person who is already all-awareness can awaken you. He who has no Light radiating within cannot show it to others. It is a work impossible to be accomplished by intellectuals or those learned in sacred scriptures, etc. Get the full benefit of meditation, and increase it day by day. The more you increase it, the nearer will you advance toward your goal. If you refuse, the day will come when you will be filled with regret for the lost opportunity. It is all a very simple matter of fact, and outer show of respect will achieve nothing. Learn to obey implicitly—this is the secret in a nutshell.

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मानसरोवर
संस्थापक सन कापाल सिंह जी महाराज

ਹੈਣੇ ਇਕੱਠੇ ਮਿਲਕੇ ਮੰਦੇ ਭਾਈ ਦੁਖਿਯੁ ਦੁਰਿ ਕਰਕੇ ਚਿਵਲਾਇ ॥
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