

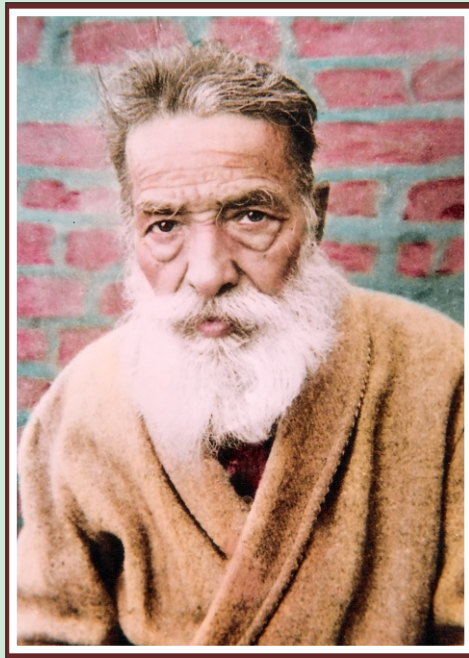
MANAVTA

(Saints Religion and its link with man and
Manavta's moral code)

by

S. N. Avdhut

A Glimpse based on the teachings of Param Dayal
Param Sant Pt. Faqir Chand Ji Maharaj



Published by

Manavta Mandir, Hoshiarpur

MANAVTA

(Saints Religion and its link with man and
Manavta's moral code)



by

S. N. Avdhut

Publishers :

Faqir Library Charitable Trust (Regd.)

Hoshiarpur.

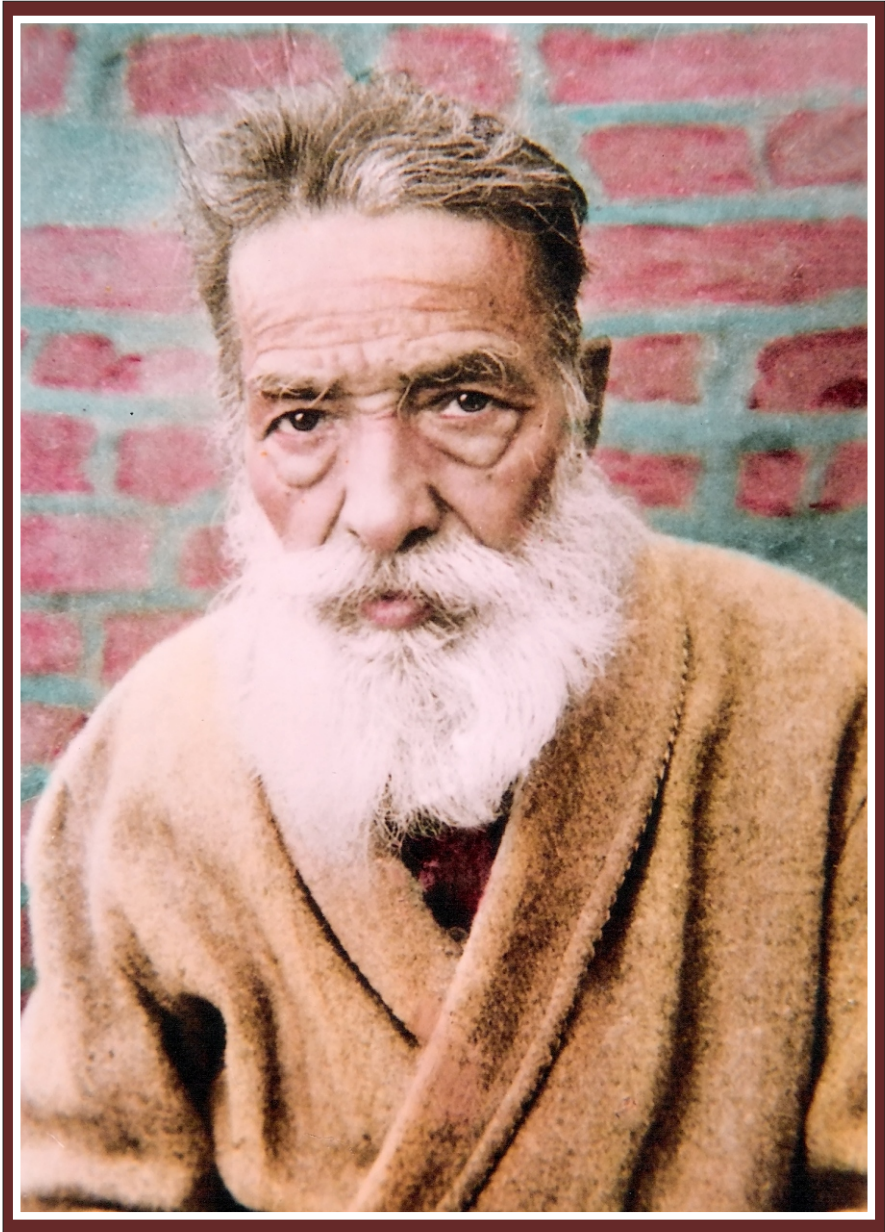
Printers:

Manorama Electric Press,

Hoshiarpur

I N D E X

Chapter No.	Subject	Page
I.	Saints' religion & its link with Man and Manavta's (Saint's) Moral Code	1
II.	Saint's Devotional Code	6
III.	Creation	9
IV.	Human body and its link with Saints' Shabad Yoga	12
V.	Voice of Inner Self	19
VI.	General Observations (The Hows & Whys)	22
VII.	Moral Code of the Saints	32
VIII.	Memorabilia	39



**PARAM SANT PARAM DAYAL
PANDIT FAQIR CHAND JI MAHARAJ**

MANAVTA

Saints religion & its link with man and Manavta's (Saint's) Moral Code

In the year 1908, when hardly eleven years old, I was fortunate to be taken (by Param Dayal, Param Sant Pandit Faqir Chand Ji Maharaj of Railway Mandi, Hoshiarpur, Punjab) to Maharishi Shiv Brat Lal Ji Maharaj. The kindness and affection that was showered on me, has since been enshrined in the inner-most recesses of my heart. The very thought of the enchanting scene brings back most pleasant and sweet memory of Divinity at play. It has sustained me all these years of ups and downs, joys and sorrows and eventual contentment.

It was the noblest and kindest act of the saint of Manavta, Param Dayal Param Sant Pandit Ji, which changed the course of my life for the better.

Maharishi Ji re-christened me rather changed my name given by my fond parents. I returned home a very happy lad. The Maharishi Ji merely asked me to work and study with 'attention'. He laid emphasis on this one word 'Attention'. He caught hold of my two hands and said, "Eat with attention, drink with attention, play with attention, study with attention, do everything connected with home or other affairs with attention" and added "Life is given unto you to work".

In the year 1916 circumstances (poverty and all that it implies) took me to Lahore where the Great Maharishi lived. I lived under his protection for some months. During this time, I received training in the Railway School. I was fortunate to have his regular holy contact. He fed and clothed me. He would often provide sweets. He even taught me chess & other games. He was all love and kindness. He was a tireless worker. He wrote and wrote.

He knew my difficulties. He explained to me many things, I wanted to know or do. He told me “that human life has various aspects; that pleasures of the senses were not all in all; that life had higher motives and more exalted aims”. He said, the real object and goal of man was something inexpressible, no words could express it. It was to be lived, realised, felt and perceived, rather than spoken, written or described.

To gain the aim of life, I sought his advice and guidance. It came one fine morning in the form of initiation, Nam Dana. That made me thrice born. The first birth was in my parents' home, the second when the family guru made me to wear the customary sacred thread and whispered the Gayatri Mantra in my ears. He explained nothing, but I was declared a twice born.

The initiation at the merciful hands of the Maharishi was a unique experience. It was simple but a most powerful thrust of “spiritual thought and suggestion”. From the worldly point of view, I was not blessed with much nay, almost nothing. But there was something in me, the result of the induction of the doctrine of attention earlier and the fatherly guidance I had received at the hands of Param Dayal Param Sant Pandit Faqir Chand Ji Maharaj, which kept me on the even keel. Ever since I have neither been dissatisfied in advance circumstances, nor happy nor elated when fortune (name & fame) smiled on me. The Baptism by Maharishi Ji worked like magic. It is difficult to express it either in spoken or written word.

Later in life, I met and mixed with some mystics, Sanyasis, holy and spiritual men of different orders, who were well known for reverence, asceticism and knowledge. But I realised soon that Maharishi Ji was a unique personality. The Maharishi Ji showed me the correct way to self-realisation (knowledge of self or knowledge of super-physical or what the sage of yore called the “beyond”) in a realistic way. That is what Param Dayal Param Sant (the saint of Manavta) is doing).

If one reads Maharishi Ji's works (Urdu), he would comprehend his thoughts on things spiritual as well as mundane. His exposition of the principles under lying matters spiritual, religious, ethical, moral, mundane was not only lucid, simple and easy but practical and pointed.

His discourses on the superiority of man over other living creatures and entities of the world, on nature and its laws were very clear and well defined. He enjoyed on me to appreciate the significance of the phrase “work means life and life means work”. He laid emphasis on the practice of both the moral and devotional codes of the Saints. He said mere study was not beneficial. One must be practical and a realist.

I was most lucky to have his Darshan for a very short time in 1919. I merely narrated how I felt. The little talk that I was fortunate to hear was very much different from the ideas or views expressed by other spiritualists or knowledgeable. The spiritualist or Giani at large has made spirituality something difficult, something demanding so much sacrifice that it could only be attained by a determined few. It seems true. The very principle of renunciation and sacrifice holds so powerful a sway on the mind of the people that they fear to think even of making an attempt to gain spiritual knowledge lest they become disconnected from the ties and relations of their worldly existence. Hardly few appreciate the significance of self-restraint. There is no need to desert home and family. Asceticism is a revolt and a protest against the worldly view only, for it tints the mind and submerges the higher values and faculties. It makes no difference, whether one lives at home, in the jungle or anywhere. It is the same thing, for the mind and senses are ever with man. True renunciation or asceticism lies in controlling the external propensities and internal mental pulls and pushes (conflicts). There is nothing more. All that man needs to do is to keep his mind applied and senses subdued. That is what the Saint of Manavta teaches day-in and day-out. He is also called the Grahasthi Guru.

Maharishi Ji belonged to the Radhaswami faith. We call it Santmat or the religion of the saints. And that is true Manavta as well. This faith is an independently constructed system of the Saints regardless of religion or faith they followed. Saints have proved beyond any shadow of doubt that the spiritual laws are simple like the laws of nature and need no special effort or exertion on the part of the devotee. Santmat seeks, rather endeavours to make man perfect, entire whole in everything and realise his spiritual heritage by the most simple and easy practice of the spiritual laws. Man's daily course such as bathing, eating, breathing, waking,

walking and sleeping involve no difficulty or labour what-so-ever. All that one needs to do is to change his vision and out-look. And it is as easy to follow the simple spiritual laws as to follow the daily routine of life.

The faith or the religion of the saints (Manavta) is impartial and tolerant of all social orders, creeds and cults. Its doors are open to all who desire to seek spiritual knowledge. It is not meant for the seekers of wealth, property, progeny, status, name and fame. A true seeker has to find a master (Expert-o-crede) who is honest to the core, unselfish and free from the disease of ego, rather is not a pray to Aham Bhav i.e., "Aham Brahm Asmi". The saint of Manavta is one such personality.

Sant Avastha has to be lived. The sentient is advised not to seek initiation from a Guru, who is critic of other gurus, rightly or wrongly. And that he claims no credit for all the good he does like the saint of Manavta. He does not say, "I do this or that". He is the true child of a nature.

CHAPTER II

Saint's Devotional Code

The saint's devotional code is called "Surat Shabad Yoga". It has other names as well. It is the way of God realisation through the Divine Sound Current. It is an occult science based on facts, intuition and experiment. It depends mostly on natural principles. The only weak link is the human element. Even though it has remained hidden knowledge, the seekers who became interested in it, always were benefitted, provided they did not join for mere curiosity or for name, fame, fortune and other worldly benefits. The devotees as they make progress succeed materially, intellectually and spiritually.

Public lectures and propoganda are normally not resorted to for such activity tends to draw the attention outwards and thus weaken the inner (mental) progress of the listeners in general and followers in particular. The reverse is the case with Satsang sermons, which must be heard in pin drop silence. The saints of Manavta sermonises on the moral and devotional aspects of Santmat to the adhikaris. He also discourses on general principles of Manavta and shows the way how to live happily. Such discourses are meant for the general public. Public Satsangs are not as beneficial spiritually as those held for the Adhikaris. The saint of Manavta warns the listeners not to become blind followers and warns the listeners not to become blind followers and worshippers of the personality cult (Guru). He says the true significance of the guru is known to a few only. Guru is not the word made flesh. He is the ideal (Adarsh). It is one's own creation (Gyan).

A true guru warns the devotees not to divulge the secret to non-initiates (non-adhikaris). Even talk with the initiates is not permissible. In case of doubt a devotee should seek clarification from the Guru, for he is the experienced personality. It was on this account the Shabad

Yoga has been termed mysticism from ages. Until two decades ago the written books (scriptures) on the system, both in word, poem, hymns or aphorisms were not for sale to non-adhikaris.

Today it is different. Only few strictly follow the Saints' injunctions. All are free to choose their path. We firmly believe the initiates to the mysteries of the saint's religious faith can be the only vehicle of the truth embodied in its teachings which are usually handed down from soul to soul, heart to heart, from mouth to mouth and from intuition to intuition. A true spiritualist never asserts. He simply pin-points the object of life and draws the devotees attention to happiness within and without. That is true Manavta. We suggest, people read "Be Man" a monthly journal and listen to the sermons of the saint of Manavta and accept and practice what is good and reject what they cannot assimilate.

The Maharishi Ji enjoined us all to avoid the pitfalls of the ego. He was the Saint of century. He used to say he was the servant of the saints. He wrote over 3000 books (Urdu) on Yoga, Manavta and many other aspects covering spirituality, religion, ethics, dharma, karma, etc. He was honest to the core. Whenever he blesses, he did so in the name of his guru. He helped thousands and thousands in many ways. He was most generous to his spiritual children. He accepted nothing. He was ever at the giving end. Therefore, search for a teacher who is egoless and unselfish and not a Vachak-Giani. The Saint of Manavta is one such. He sings the glory of the Maharishi.

The religion of the saints is a teacher of spiritual progress. It says if one keeps his attention directed downwards under the influence of the mind, he becomes a prey to needs and wants of all sorts. Such a person develops various kinds of defects and limitations, for there is a deficiency of spiritual energy in the lower sphere. The devotee is enjoined to ascend within himself to the store house of Surat or attention, by uniting the mind's current with the spirit current when all the deficiencies and short-comings automatically disappear. Some day or the other the faithful practitioner is bound to become perfect and reach the highest point, when he will be troubled no more by his mundane existence nor will the fear of life and death haunt him. Concentrated practice of a short duration (time) leads to

a sort of happy life. The practice eliminates mental worries and even physical pain which tells so much on the mind and body.

The practitioner withdraws his mind force from the lower centres and fixes it on the higher region in time of anxiety or pain to get relief from it. It is the redeeming property of the Saints' Yoga. The yoga makes practitioner optimistic, gives strength of character, infuses energy and makes him clear headed and keen witted. It bestows life (Sat) light (Chit) and love (Anand) or the three in one, rather "Sachidanand" and that is the cherished desire of man.

CHAPTER III

Creation

The saints have divided the creation onto three conditions, regions or dimensions viz:-

- (i) Physical region is the first dimension or Matter-Land.
- (ii) Subtle (dream) region is the second dimension or Mind-Land or Thought-Land.
- (iii) Spiritual region is the third dimension or Spirit-Land.

Note: - Some saints divide the creation into two divisions only viz: -

Brahmand and Para-Brahmand, higher and lower.

The first is the lowest. In this region the gross or Sthul matter overwhelms the spirit. It is a condition of wakefulness (Jagrit). It is also known as Maya Des.

The second of middle region is made up of subtle (mental-suksham) elements having equal admixture of matter and spirit. It is called Brahmand or Kal Des. It is a condition of dream (Swapan).

The Third or the highest region consists of causal or seed elements. It is a state of deep sleep (Sushupti). It is called Dayal Des.

The normal man passes through the three conditions, dimensions or regions daily in deep sleep, dream sleep and wakefulness, consciously or unconsciously.

Above the three, there is a fourth dimension or condition. It is called Turiya of the saints, the absolute reality which can only be felt by those who have reached realisation. It cannot be described.

The saints sub-divide each of the three regions into six centres as below: -

- (i) The highest region, Dayal Des, from below upwards, has six centres viz: - Bhanvar Gufa (Rotating Cave), Sat Lok (Centre of life), Alakh Lok, Agam Lok, Anami Lok and Dayal.
- (ii) The centre of the intermediate region (Kal Des) or Brahmand from below upwards are Sahasdal Kamal, three of Trikuti (centre of three eminences Virat, Avyakrit & Hiranya Garbha) Sunn & Mahasunn. The three eminences of Trikuti Virat, Avyakrit and Hiranya Grabha are variously described by the saints. They represent the triads such as Brahma, Vishnu and Mahesh, Sat, Raj & Tam, etc. These also form the three principles or components parts of man viz: - Physicality, Mentality (intellectuality) and essentiality (body, mind & spirit). It is a long story and finds full expression in other works.
- (iii) The lower region being a reflex of the higher contains energy in a meagre form. The spirit current (Saints call it Divine Current) descends from the higher to the lower region and goes back from the lower to higher region. In its passage up and down a third region is formed between the two regions called Kal Des (mental region). It occupies an intermediate position and is a condition of struggle and effort. It is a bridge between the two regions which the devotee has to traverse on his way from the lower (physical) to the higher (spiritual) region. Because of its intermediary position, it (Kal Des) embodies the characteristics of both, the power of discrimination find full play in it.

As stated earlier, there are only two primary divisions, intermediate one being the combination of the two. It is even so. The store

house of reality is the higher, above. The lower (Maya Des) is the reflection of the higher (Dayal Des). The middle or the intermediate (Kal Des) is the combination of the “real and the reflex”. The higher division is the seat of intense energy. If it is not clearly understood, then you may say (Kal Des) is the product of the higher (spirit) and lower (matter).

Spirit and matter are two distinct entities. The former is the Positive Force & the latter is the Negative Force. Everything in the creation from the tiny atom to the largest of large is composed of the two positive and negative aspects, both inseparable and embracing each other as if they are in each other's arms. They work conjointly. One is complement to the other. One is adjunct to the other. For the two faculties (positive & negative) exist in every element and elemental. They are coequal, co-existing, co-acting. They coerce and compel each other. And when they both churn or rub together, a third force or condition ensues. That is what is meant by the term, “Kal Des is the product of Spirit and matter, Pursha & Prakriti”.

Kal Des is mind land. The mind forms the third element. It moulds everything to its whims and fancies, wills and desires. For example when two components of Akas (Ether) become agitated and co-agitated as in-churning, the result is the aerial vibration. The air component in its turn when churned within itself, results into fire and so on. Positive and Negative forces exist everywhere and it is their churning that gives birth to a third form. This much is enough to define the second dimension, Kal Des and its great importance. Mind is worth knowing. Man without its knowledge or possession is no man.

CHAPTER IV

Human body and its link with Saint's Shabad Yoga

Human body consists of similar three spheres or aspects viz: - Gross physical part, spirituo-material part (mental sphere) and causal sphere. Man (the real man or the Self) himself is the presiding or ruling deity of his body and pervades it from the highest pinnacle of the head to bottom most toes. Man lives in his body, which is his encashment and the body does not know him. Man lives in it and takes work from it with or without knowledge. There is a particular spot in man's body where he (the self) resides. From the point of view of this spot the self is localised. From the body's point of view, it is all pervading. The position of the self in the body is somewhat similar to that of the solar system's sun. For the sun is both localised and all pervading. In the terminology of the saints, it is called "Ekadesi" & "Sarvadesi" i.e., localised and all pervading.

The same principle applies to the three dimensions (divisions or regions) of the creation or the universe. All the three are presided and governed by a deity, who is the sustainer or uploader of that region or centre. The region or division depends upon the deity for its existence like man's body depends upon for its existence on its self. The agency that keeps the region in collected or aggregated form is its governing deity.

The same arrangement is present in man's body. A devotee of the Saints' religion tries to locate the centre within himself, takes it inwards (upwards) into the Brahmand and passes the super spiritual regions & gains entry into the fourth state the desired goal of life.

The chief characteristic of the Saints' devotional code is to harmonise the Body, Mind and Spirit by concentrating the three (body, mind & soul) to attain the Fourth condition, the Saints' Turiya. That is real spiritual devotion which leads to the Adobe of God. The laws of spiritual training are

as simple and natural like the natural laws. He, who perseveres in the practice earnestly, attains perfection in this very life.

All the centres which are present in man's body system are the reflections or the vestiges of the centres of Dayal and Kal Des (spirit and mind lands). All are found on the cranium situated on main artery (Sushmana (that rises straight from the middle of the eyebrows upwards. The Saints point them out. It is difficult to correctly chart or pin point them for where they actually exist or have their location in the head (white & grey matter) is not known. There are four which can be correctly pin-pointed, viz: -

- (i) The centre of Sahasdal Kamal is located at the confluence of physical and yellow matter of the brain, immediately just above the third pupil mid between the eye-brows.
- (ii) Bhanvar Gufa (rotating cave) is situated at the confluence of yellow and white matter of the brain.
- (iii) Sat Lok or centre of life is situated at the Anterior Fontenelle (the fissure in the middle of the skull bones of a child) in the sphere of white matter of the brain.
- (iv) The top most central point of the head lies beneath the crown plate, where the ancient Hindus grew their sacred tuft.

In all there are twelve cells or holes in the "Ojus" i.e., the grey and white matters of brain, which lie on the Sushmana artery. Perhaps the surgeons of tomorrow will be able to investigate and determine the location of all the twelve microscopic ganglia cells or holes (saints call them Stahn, Dal, Kamal, Chakra or centre) that lie on this central vital artery, the vehicle of the spirit current (Energy or Vitality). But when the practitioner follows the advice of the Saints & acts on it the result is there to convince him. Therefore, practice, view and then believe.

When we review the lower physical region, rather the human body, we perceive the ganglia. In here the spirit is over-whelmingly subordinated by the mind and matter. The region is also divided into six parts. The saints

call them chakras. The six chakras control, regulate and direct the functions of the vital organs.

The chakras are (i) Tisra Til (3rd eye), (ii) Kanth, (iii) Hridya, (iv) Nabhi, (v) Indri and (vi) Guda, the bottommost. The highest (Tisra Til) is located or is pointed out where the eye-brows meet just above the root of the nose. It has special import. For it is from this ganglion that a devotee starts his meditation with upturned pupils. It is also the seat of the soul or spirit from where it controls the whole body. When man is in serious thought or when a solution eludes him or is required to perform a physical act that is or happens to be a little beyond his capacity, he knits his eye-brows. It clearly indicates the presence of the vital current at that point. It is also the seat of the mind for the soul is alloyed with the mind in the physical plane.

The third pupil is the starting point that leads the practitioner of Saints' Yoga towards spiritual exaltation. It is a link, a bridge between physical and the mental & causal regions.

The remaining five Chakras of the physical body are connected with the automatic nervous system which is the visceral component of the central nervous system and is disturbed to various viscera, glands, blood vessels, etc., etc. man is generally unconscious of its actions and it is more or less independent of human will. It is divided into two systems, parasympathetic and sympathetic, antagonistic to each other in their action. Most of the viscera are supplied from both the sources.

The sympathetic system consists of two gangliated chains ventrilateral to the vertebral column with their branches to distribution and subsidiary ganglia.

The parasympathetic system utilises certain cranial and sacral nerves as its path way. It has, therefore a limited origin from the cranial and the sacral ends of the central nervous system.

The second Chakra or the throat orb is situated in the sympathetic chain. Its parasympathetic element comes through the 3rd, 7th and 9th

cranial nerves. It supplies the eye, the muscular membrane of the mouth and the salivary glands. It is said to control ether or Akash.

The third ganglion or Hirdye Chakra consists of fibres of upper thoracic part of the sympathetic chain which supply the larynx, trachea, bronchi and the heart through the pulmonary and cardiac plexuses. These organs receive the parasympathetic fibres through the 10th cranial nerve. It is the centre which regulates Vayu (air) or the respiration.

The fourth ganglion or the Nabhi-Chakra consists of sympathetic fibres from the remaining thoracic parts of its chain. Its fibres are distributed through the coeliac (solar) plexus and superior mesenteric plexus to the organs of digestion and absorption as oesophagus, stomach, small intestine, blood vessels and the digestive glands. They receive parasympathetic supply from the 10th cranial nerve. This centre is supposed to generate Agani for heat energy. It is termed Nabhi Chakra because the solar plexus and the superior mesenteric plexus are opposite the umbilicus.

The fifth and the sixth are named Indri and Guda. They receive fibres from the lumbar part of the sympathetic (lumbar) chain which are distributed through the inferior mesenteric plexuses to the large intestine, kidney bladder and the sex organs. Their parasympathetic supply comes from the sacral nerves through the pelvic plexuses. These plexuses control the ejection of solids (Prithvi) and fluids (Jal) from the body.

The human physical frame taken together externally bears perfect resemblance to the Whole Universe (Brahmand). It is the epitome of the Whole that exists. Though the human body may appear most insignificant and microscopic, it is in reality a universe in miniature (embryo), an embodiment of the Whole. The difference lies in development and dimension. One is Perfect Whole and the other is developing perfection.

The conditions that exist in the ego or self in man are the same as those in the Universal Mind (Brahmand, the egg of Braham). They work in the same manner in their own spheres.

The individual self (Atma) or ego proceeds onwards and gains knowledge of the universal mind, by harmonising with it and becomes one with it at each centre (Sthan) referred to earlier. In man are thus present all the qualities and potentialities which are associated with the ruling powers of the higher regions. All the attributes and faculties exist in man in a dormant condition. Man has not yet become man. But he has conceived his God and has acquired partial insight of the Ideal (that he has made), which in reality is nothing but he himself and he his self. This alone will lead him onwards till he reaches the goal and attains perfection.

Limitation of Budhi (intellect) is bound to give place to the freedom of thought. It is the "free thought or thinking" that reveals the true secret of the Saints' teachings. Truth, it is said, will come out. The Saint of Manavta says the true seeker some day or other will tear the nets, sheaths of ignorance and cross the pit-falls of suspense, greed, passion, sectarianism and fanaticism. He is averse to blind faith. He says one can deceive all the people all the time. Time comes when all means come to an end and the deceiver stands exposed. Manavta (Santmat) does not mind such short-comings. But the lure of name, fame and fortune upsets many a good causes. The blind followers suffer. There are thousands spiritual centres all over the world. One blames the other. The desire to achieve name, fame and selfish motive is there in some shape and form. Manavta shows the way. The Saint of Manavta has torn asunder the sheaths of ignorance. Read his written word to realise the truth. The desire to acquire supremacy over others creates havoc and man loses his bearings. It is so in all fields of life. Let each one of us search our individual conscience and see if it is not so? The culprits are our greed and the ego. The Saint is egoless. He has a mission to fulfil.

Man is invariably influenced by the environment that surround him and by the friends and kindred with whom he associates. He is misled by the powerful speakers (Vachak-Gianis) who do not practice what they preach. History records and we see it happening today that there can exist no creed, cult, institution, society, trade, industry even nation (big or small) which has not secured, rather is not headed by an unselfish guide or leader. Therefore, the presence of an unselfish religious head, who is not a fortune, fame and name hunter, forms an absolute necessity. We leave it

at that & suggest "Let each one of think if what we think, do and speak is free from pride and selfishness". We do not condemn anyone and repeat all are free to do what they like. The law of Karma works. As one sows, he reaps.

The Saint asks why one must dupe others or become a dupe himself. Why not follow the voice of sanity of the Saints, which is almost the same as one perceives within. And that is the innermost voice that keeps on warning at all times, but the sheaths of ignorance, greed, suspense, pride, etc., have blurred man's vision and intellect. He ignores it (the inner voice of reason) and suffers in consequences. The Saints' Yoga destroys or tears asunder the sheaths, enabling man realise his "real self" which is free from all defects of time, circumstances and substance, where there is neither unity nor duality nor trinity.

CHAPTER V

Voice of Inner Self

Saints' religion (Manavta) lays stress on Shabad or Sat Nam. It is the sound of the Divine current from the region of pure spirit to the material creation.

The founder of the Santmat, the August Swami Ji says: -

“The sound (word) is the prime cause of all. It is verily the end of all. The three dimensions (conditions) and the fourth (Saints' Turiya) were created by it. word and spirit, are alike and these form the essence of the Nameless one (God). The sound or word is the cause; it is the effect as well. All were born of it. The sound is the Master of Preceptor, it is the disciple also. It reverberates into the recesses of the heart of everyone. Sound is water and fish is sound. Kabir speaks of this principle; Nanak and Tulsi say the same. The king and the minister both are sound (personified), come my brethren listen to it”.

It is not necessary to say more.

Sound is all in all. “in the beginning was the word; the word was with God and the Word was God. The same was in the beginning with God... ..” says the opening verse of St. John's Gospel.

What is God? A Sound. What is Creation? A Sound. What is man? The Saint of Manavta says “Any and every form of existence is only sound”. It is even so.

It is the Sound-Principle that creates everything differentiated and undifferentiated and it is only in sound and through the instrumentality of sound that every object finds its thorough & complete explanation. Sound

explains sound. Sound creates sound. And Sound manifests as sound. Sound is energy and Sound is the vital spirit or life current. It is the Reality. It is the essentiality and it is the principle that pervades the Universe. It is the law. It is all in all.

It vibrates in man and produces sound which strongly attracts the attention. It is with the help of "Naam" (Sound-Dhunaemic) that one traverse to higher regions within. It really serves as an electric lift which carries a yearning & determined spirit (the self in man) towards God-realisation. God-realisation is nothing but the union of the Atma with the Parmatma. One may call it immersion or submersion in the Ideal (God). The Saints say expect 'Naam' there is no other way or path Godward. This divine link has a great magnetic force which pulls the spirit upwards to the spiritual regions as spirit; word & God are of the same essence. Where like attracts like, the spirit is irresistibly drawn out of the bodily raiment.

Shabad or "Naam" find references in the religious scriptures or literature of the world. Among the Hindus it is known as Shabad, Anhad-Rag, Udgith, Pranav, Akas-Vani, etc. The Muslim Divines call it Sultan-ul-Zakar, Sauti-i-Sarmadi, Sauti-i-Nasir, etc. the Hebrew and Christian scriptures call it Word. The Greeks and other scriptures mention it. Except the Sufis (of Islam) none seems to attach much importance. Almost all including Hindus (whose fore-fathers knew all about it see the oldest recorded Sacred word of the world Rig Veda verse 29 & Upanishads) follow the path of Karma-kand, Upasna-kand and Jnana-kand. They are bereft of the Shabad (Upasna), Yoga, rather Saints' devotional code called "Surat-Shabad-Yoga". Some spiritualists and gurus of Santmat observe Karma-kand, etc. they alone know the reason. But Santmat in reality does not forbid it either.

Surat means attention, the manifestation of Spirit entity. Shabad means sound (or word) which is again the spirit current inside and it is felt as such during the time of practice. It may as well be called the devotional method of "Sound and Spirit Practice of Yoga".

The purpose of this devotional method is to raise the Spirit, firstly from lower regions of physical frame to the mental pane upwards,

secondly to the higher spiritual region within. As sound current is the creative force in the economy of Nature (both Microcosm and Macrocosm) concentration on the seat of such reverberating sound, enables the practitioner to detach his energy from the lower spheres & proceed upwards to attain the goal step by step.

In the world external, nothing is so attractive and fascinating as sound or music, it is much more so when one auditions the celestial music within. It only needs practice, by which the apparatus of audition becomes sensitive. Then the sound current is easily heard, where it impinges on it, the spirit current rises higher & higher to the desired destination.

Man has elements of divinity in his person. His body is miniature picture of Brahmand (mental cosmos). His is a perfect personality. Alas! He does not realise it. For his attention is diverted or glued outward. He is occupied by the objects of the senses. All that he needs to do is to direct or divert his attention inwards within him (upwards) to the Divine centres that lie dormant in the "Ojus" referred to earlier. It can be done by practicing the natural & effortless Surat Shabad Yoga.

CHAPTER VI

General Observations (The Hows & Whys)

Saints say, "Do not begin your journey (devotional practice), without a guide, for it is full of dangers. If one is willing to undertake the journey, then he must come under a Guru's banner, no matter how learned or informed he is of the path".

It is even so in all human activity. One must not forget the saints are the sons of God, in absence and presence they are under His eyes.

Where is the need of the spiritual preceptor, Master or Guru? The answer will be found in the Hindu Shastra and the words of the Greats of the spiritual World. A few quotes will suffice.

(i) Hindu philosophy

- a. "Guru is Brahma, Guru is Vishnu, Guru is Maheshwara, verily the Guru is Brahm (God) manifest and therefore we offer our homage to Him (Guru)."

(ii) Guru Nanak Dev

- a. "Guru is God; Guru is father, mother and deity. Guru is friend, one who dispels ignorance, he is the real brother."

(iii) Foremost Saint Kabir

- a. All adoration to Guru, the worm (Keet, that lies in mud) does not know the Bhringi (crimson coloured stingless wasp size fly) but it transforms it (worm) to its (Bhringi's) own form.
- b. Millions of Suns and Moons, begin to shower their lustre within (the devotee's mind), for the external contact with the Guru enables One (the devotee) to see even in darkness or gloom.

- c. He who regards Guru as a man suffers from tortures of the world.

In other words the Guru is an ideal that finds place in the devotee's mind. The ideal always exist in the mind and enfoldment of it is the object of the mode of devotion. In a nut-shell, it is the devotee's own form in a way. It is rather a very hard task to comprehend its true significance in the beginning. But determination in one's own self and faith and full trust in the Guru, will one day or the other enable the devotee to grasp the truth. Guru is Jnana. The Saint of Manavta discourses on it often. His discourses are most enlightening.

There is a trinity of religion as well. It comprises the Master, the congregation or Church (Sat Sang Ghar) and the law. The saints recorded history since the time of Guru Gorakh Nath (About 100 B.C.) shows whenever a true spiritualist (Master-Guru-Teacher) manifested; he presented himself as the ideal being. Santmat enjoins the seekers and devotees alike to try and get inspiration direct from such personalities or within themselves. A living religion must have a living Master. Since the practice is mental (meditation, etc.) the holy form to be meditated upon is the ideal that the Guru prescribes at the time of initiation.

All say, "Love God with heart and soul". But the preacher or the assertor knows not what God is and what his ownself is? Love as a principle of affinity is restricted to things of the same kind or species. It is not possible for man to love God, who is altogether different from him, the devotee. Very few comprehended Divinity. Normally man loves man, for true love can exist between the species or genus of the same kind. That is why the worship of the Guru has been introduced (since time immortal) in religious observances. The doctrine of the incarnation affirms it.

Santmat openly advocates the supremacy of the Guru. It is true there are teachers and teachers. All are useful in their own place. But the Teachers, who are to be regarded as true and genuine are those holy and sublime personalities of high order, who are the emanations of the Supreme Fountain Head of the spirit and who appear in the world of mortals, when there is a demand for them. They are the real Kalayankaris

like Sant Kabir, Guru Nanak Dev, August Swami Ji, Maharishi Ji and Saint of Manavta to name a few.

A true Guru is he, who is practical, lives a simple life; remains unconscious of his surroundings; is not proud of his Gurudom; acts naturally; sheds lustre (goodness) all around him or wherever he goes and remains oblivious to all the good he does. His facial expression is rosy, resplendent and radiant. His eyes shed lustre which attracts the spiritual minded persons as the flying moth gets drawn towards the lighted flame. There are many other signs. Read Dayal Yoga (Eng.). The Saint of Manavta is amongst us, who has all attributes. Seek his guidance and live happily.

Such Divine personalities do not invite people to listen to their sermons nor accept anything in cash or kind for the good (work) they do. They bless and wish food to one and all. They sermonise when approached by the people. Those who are earnest are benefitted. The Saint of Manavta though 80 years old obliges when asked. He loves all.

Many believe that listening to the Saints sermons will free them from Avagavan. It may be true or untrue. But he who practices what the Saint says can attain immunity from death rather gain immortality. Many forget the Law of Karma. Man has to dedicate his life in doing good to others. Dedicated Karma never clings.

The true manifestation of Divinity on earth is Man and Man alone. Man is the vicegerent of God on earth.

He is the real Temple and is the "Form" that makes a near approach to Divinity. Of all men the spiritual teacher is the best. He is the Son of God, the prince of Peace and Meditation on Him brings internal inspiration and that makes the devotee heir to all His virtues and attributes. "One who doth not know the Son, doth not know the Father and one, who does not accept the Son, does not accept the Father, for they are one and the same (essence)". The One is the reflection of the other. All His actions are from the above. He does not work for Himself, but carries out the "WILL" of the High for the salvation of many, who feel dejected,

frustrated & down hearted in their mundane existence & yearn for consolation. The Saint of Manavta shows the way to achieve the Ideal of happiness within and without.

A truly divine manifestation (in the person of Guru or Saint) reveals Himself in the form of Man from time to time. He is the true healer. He ushers in spirituality, which spreads like the flood waters to lower levels (the suffering humanity), who are the victims of the ruling class etc.). No amount of learning or ink-slinging can make man spiritual. One may be a genius or an intellectual giant, but spirituality is quite a different thing from both. That which is of matter is attracted towards material conditions and that which is spiritual finds rest in the spirit. Selfish motives are the characteristics of all material pursuits, there may be degrees and grades in them, but the root of all material progress and advancement is in "matter".

Our Guru (the Great Maharishi) when questioned as to why thousands of people flocked about Him, from all corners of the country and even from abroad, even though His advent was not advertised and was known only to the select few, that too rarely. He went into Samadhi for some minutes. When He opened His eyes He found me looking straight into His eyes. He smiled and said search for the answer yourself. I was bewildered and said, "When the rose blooms, flies of themselves hover around it and when the lamp is lighted flying moth themselves come to visit it" and added "such is the case with the spiritual luminaries. Their very presence is for the good of the honest aspirants after truth and it is therefore in the very nature of things that men should come to them from enlightenment". That is what I said and meant. He smiled again and said that was perhaps the reason why good people visited a recluse like Him for He was blessed by His Guru Dev. There was no pride in Him. It happened in the year 1923 when I had the good fortune to stay with Him for some few months. He made me a man. At no time He suggested, I should read this or that work of His. The Saint of Manavta is such a divine personality. Thousands are attracted or drawn to him. He is the lighted lamp that attracts. All glory to Him. He serves mankind.

A religious zealot fails to appreciate the age old wise saying, "Bread is meant for the hungry & water for the thirsty". These are given to

those, who require them. Those who do not stand in need thereof, it is useless to invite them to be participators. It has all along been the guiding principle of the Saints never to molest with religious beliefs of other people. "Those who ask, it is given to them, those who knock, it is open to them". And that is Manavta.

A true Guru's greatness is indescribable. Guru is a holy personality. Meditation of his holy form in the luminary aspect is the best form of Dhayan. Let the mind hover around it as long as it does not throw away its impurities. When it is purified, the devotee will adhere to it, become sublime and attain and retain the true state of contemplation.

The mind in us wants always to be doing something and when it attaches itself with the objects it cherishes, it feels amused and happy. A game of chess has nothing in it, but the attachment of "attention" with it, gives pleasure. All plays, entertainment and sports that are so many pastimes are the charms to (creation of) its law. It is very difficult to divert a mind, which from infancy has fallen into the snares of pernicious habits of seeking sensual pleasures in the external world. It persists in doing so, unless it is given something superior to amuse itself. People knowingly tread upon the quicksand, which result in hurtful falls. They remain oblivious to the volcano of destruction beneath their feet. Man's ego is the quicksand and volcano. Man is apt to do, what he has been habitually doing so long, no matter if it brings about derangement and disorder. To cure the mind of such a destructive habit is, to let it apply itself to the enchanting melodious and harmonious sounds within. For, if it finds better pleasure, it may not go astray and make proper adjustment in time. "Seeking is believing". No sooner it finds out the truth instead of making leaps into cess-pools of irreligiousness and externalisation, it will easily tread the path of happiness and become heir to the kingdom of God. The practice of listening to the sound current within leads to such beneficial results.

Earlier mention has been made of the religious trinity. The Saints' devotional trinity constitutes firstly "Satsang" (Holy contact or association). It also means holy communication for the Guru discourses and explains all the delicate and symbolical points, while setting at rest all

the doubts and difficulties of the devotees. (The Satsang meets or the discourses are not for the general public, but for the initiates and seekers of truth only). The daily or frequent association and its environments (minus the cross, inquisitive and selfish section of the general public) influence the mind of disciple. It helps in the concentration of attention. The Guru's external and internal help is most beneficial. For what the devotee sees externally in which the Sat Guru presides, he repeats mentally. The Sat Guru's personal impressions, expression and suggestions are most effective and important in moulding the life of the devotee.

Satnam or the Holy Name is taught by the Sat Guru to be mentally repeated with the attention fixed on the centre pointed out to him. It is called Sumiran (mental recitation without movements of lips, tongue, teeth and gullet). Satnam in reality is the sound which accompanies the Divine current.

Dhyan is the mental contemplation of the form of the Sat Guru separately and simultaneously with Sumiran. Regular and daily practice helps in concentrating the attention much more firmly on the centre. The perfect state of fixity of attention is stimulated by the practitioner's mental concentration. The devotee perceives the refulgent Divine Light of the centre and begins to audition the Shabad or Naam, rather the most melodious sound of the Divine current which descends or comes from above. The auditioning of the Shabad within is Bhajan, which elevates the spirit. For the Sound current has the faculty of attracting and drawing the Surat or attention and uniting it with the centre.

The current (Shabad) comes down from above. The disciple attaches his mind to it & ascends to the centre or region to which the current belongs. There are many such current. The practitioner has to listen to the one indicated by the Guru and discard others.

Regular attentive practice concentrates the scattered forces of the mind. in this way the disciple gains spiritual strength and gets control over the region. The radiant form of the Sat Guru appears at the centre (the result of perfect Dhyan) and guides the devotee further onwards. Thus the

external holy association with the Sat Guru gradually is replaced by the internal Holy Communion, rather the eternal holy meditation along with Guru's thought and suggestion aids the devotee to rise upwards (within). In reality, it means whatever the initiate hears in the Satsang, he reproduces the same within himself. What was only a matter of knowledge or belief becomes a conviction and the conviction a fact or reality. All this creates spiritual exhilaration which in turn creates an urge to rise to higher and higher centres. The process continues. Perception leads to right perception. The right perception assists the realisation. The realisation results in absorption & eventual redemption. It is a condition of liberation in life time, the very aim of life. It comes through the practice of the Saint's simple Surat-Shabad-Yoga. The Saint of Manavta invariably tells the devotees that their intense attention guides them within. He who can get absorbed in Sumiran and Dhyana, auditions Bhajan and make rapid progress. The Saint's talk is frank and honest. He does not hide the truth.

The third is the law or the moral code of the Saints. "Whatever is said is said for the good and benefit of the disciple". The code is not complex. It is simple indeed. The disciple is enjoined to be careful about the exaltation of his spirit, with regard to what he does, speaks or thinks. The acts that help ascent are virtuous while those that tend to descend to lower regions of passions, wild emotions and impulses have to be avoided. The devotee is enjoined not to do unto others what he would not like to be done unto him, the aim being unity and affinity. He has to shun and discard the thoughts of disunity and disharmony at all levels. Non-violence should be his first consideration. He is required to respect others' religious feelings. He must not injure others' feeling by word, deed or thought. Finally, he must realise that all are on the path of progress, addicting to the conditions and thoughts that they think are suitable to them; for it is nobody's business to interfere in the affairs of others. He must not seek name and fame, nor become a Chankya.

CHAPTER VII

Moral Code of Saints (Manavta)

We give a glimpse of what the Saint of Manavta preaches and practises. It is not different from what is contained in Santmat's scriptures.

- 1) Be mindful of what you think, what you say and what you do.
- 2) Do not do unto others, what you do not wish to be done unto you.
- 3) Be-man entire, whole and in everything.
- 4) Keep busy; avoid idle gossips and meddling with the affairs of your neighbours.
- 5) Blind faith and unreasonable adherence to the ancients, because they are of yore is wrong. Shun distinction of caste and creed. It is a foul disease. Pride of caste, birth and status is vain.
- 6) Let reverence, humility and obedience to Divine Ordinances and Dispensations to be your guiding principle.
- 7) Practice moderation in diet, temperance, etc.
- 8) Ponder over what you hear in the holy Satsang. Digest what is good and practice it.
- 9) Association with the Guru and other holy persons is most rewarding and beneficial.
- 10) Keep on trying to control your physical and mental conditions, for true renunciation lies in restraining the senses.
- 11) Be truthful. It is easy to speak the truth, but difficult to say untruth.
- 12) Try and understand the term "Sense of responsibility (duty)".
- 13) If you have received initiation be regular in your daily practice (morning and evening).
- 14) Do not forget your body is the only temple of God. HIS GLORY EVER SHINES IN YOU. Why run hither and thither to this or that temple, church, mosque or holy place.

We elucidate and amplify them as follows:

- a) What we think, do or say influences our life here and hereafter. It is given to man, what he will become in future. All depends upon man's motives and actions. Recognition of the higher principles gives and uplift while that of the lower results into fall. "What a man sows, he reaps". The law of karma is inscrutable. It knows no favouritism nor is it inimical to any, be he, what he may. Rewards & punishments go hand in hand. All are responsible for their deeds; an escape from their consequences is impossible. They follow us from afar, the mind retains their impressions, which in time sprout forth and produce good or bad fruits. No earthly & heavenly powers can make any man exempt. One suffers from what he does. Any violation of this principle is fraught with baneful results. Pains or miseries are beneficial warning for future guidance. And if man wants to mend himself, he should hearken to them, adjust his life, endeavour to reform his mode of living. The pains to have a specific purpose and wilful submission to them and efforts to alter the present undesirable conditions of tense life end in better results.

Since escape is impossible, man must not create new karma while reaping the good and bad harvest of his sowing. When enjoying the good fruits of Karma, one must not feel elated nor take undue advantage of his good fortune. Likewise, one must not curse his bad luck when in pain. He must make all out efforts to endure the hardships, toils and turmoil with equanimity. What cannot be cured must be endured in all serenity.

- b) Idleness is the beginning of sorrow, its root lies (hidden) ignorance. Keep always busy. Let the mind and hands be occupied in nobler pursuits. The mind is ever active and it behoves man to find work for it. Let that work be good and to the purpose. It is the idle one only, who is engaged in worthless talks or interferes with his neighbour, prying into

secrets, which is not his business at all. This breeds rancorous jealousy, hatred and ends in enmity. And all these in their turn give birth to various kinds of wicked thoughts. One who thinks ill of others, becomes wicked himself first. Otherwise, how could he speak of another's evil? Evil thoughts attract their companions towards them and the thinker's mind becomes their abode and is thus polluted. And when these thoughts acquire the condition of intensity, the man is cast into the dungeon of perdition. There is no knowing, how long he will be held there.

- c) Nothing is so sacred as life and the man who tramples down life under his heels, regardless of its holiness, will for some time remain entangled in the meshes of birth and re-birth and suffer from its consequences.
- d) Animal diet is strictly prohibited. Its use makes the man gross and the regard for manhood in its widest senses is lost. It is incumbent upon man to try and bring harmony and not destroy it. Animal food produces animalism in man. The false notion that it makes man strong and brave. Should be done away with. It, on the other hand makes man cunning and deceitful. The horse, bull and elephant are emblems of strength, while the birds of prey and carnivorous animals are artful and strategic.
- e) Temperance and moderation should be exercised in each and every field of human activity. One should eat to live and not live to eat, for life is not mainly an affair of eating, drinking and dressing. It is something else as well. Men who do not observe the middle path of temperance, moderation, tolerance and catholicity, become lost in their accidents for their end lies in a zigzag and deviating path. The temporary conveniences engross their mind and they think not of the goal of life. There are of course varying degrees of grossness or crudeness and refinement, but all are the same. Therefore, the need is to be moderate and not be led astray.

- f) What is past is past. It does not concern the present altogether. The requirements of this age are quite different from those of other times. The past has served its purpose. The ancients have gone to return no more. The life should therefore be taken in its living aspects. A dead lamp cannot light the lamps that have the material of combustion in them. They require the help of a living one.

Pride of caste, colour, creed or birth is pernicious. The world cares not what one's ancestors had been. It cares more of what worth each man is, for the time being.

It seems good to entertain notions of sanctity about antiquity, but it serves no (useful) purpose. Blind adherence to it will only make man forgetful of what he achieves by his effort. Besides, one loses the opportunity of making improvement, which has been given to him in the shape of life.

- g) A living ordinance requires the help of a living guide. The latter's presence is always suggestive of good ideas and it goes to spiritualise everyone and everything that comes in contact with him. Let him be a lamp to your life, dispelling the obscurity and ignorance that are the primary fearful causes of disorderliness. Fear nothing. Fear no man. The living guide (Divine man) is free and will make you also free. He is fearless and his company naturally enables others to become fearless.
- h) Love of the Supreme Father (Supreme Reality God) and full and perfect trust in Him takes away all false alarms. What are you (man) afraid of for constant association with Him infuses (in man) a new spirit.
- i) Life begets life, fear begets fear, love begets love and hatred begets hatred. Even death is not the thing to be dreaded. It is a bug-bear to those only who know not the truth. A calm and sober mind easily overcomes it and passes away with perfect

composure. Death's jaws are not as terrible as they are believed to be. It opens an entrance to high region. Don't you see (comprehend) when the spirit current (one may call it life current) is withdrawn towards the high regions of brain there is oblivion and absence of pain? The physician and the surgeon know better. A seriously wounded man forgets his sorrow, no sooner his life current (Spirit-Atma-Soul) is drawn upwards. Distortion of the physical frame at the time of death may appear fearful to the bystanders, but in reality it is not so. Those who practice the mode of devotion, evolved by the seers and the Saints, cannot be unaware of this fact. In the company of a practical yogi (we call him the Preceptor) an earnest seeker receives the assurance of exemption from it (fearfulness of death).

- j) Senses lead astray. Senses and mind are the only things that lead man astray. Therefore, one should try to curb them and keep them under control. There is power in self-restraint, which is understood but by a few. No need of deserting home and family. Asceticism is a revolt and protest against the worldly view only, for this tints and mind and submerges the higher faculties. Live wither at home or in retirement. It is the same thing and makes no difference what-so-ever. Man's mind and senses are ever with him. True renunciation and asceticism lies in the fact of controlling the external propensities. This is all. The wise man (one may call him a devotee of God) keeps his mind applied; his sense subdued and obtains the goal, bliss or call it a state of contentment, desirelessness and fearlessness.

He who remains occupied in nobler pursuits or engaged in dedicated service (Nish-kama-karma), treads the path of life with firmer steps and never falls a victim to nerve or mind tension. Dedicated service means service of work (karma) performed or executed with a sense of duty and responsibility. There is no motive in work done with a sense of duty. Such karma does not cling to man of temperament.

However, moderation is the principle to be strictly observed for the Law of action & reaction of the causes troubles.

- k) It is habit that moulds man's inclinations. Habit grows like weeds in a good soil. Ugly temper, profane and filthy manners and vicious conduct all results from habits. Man makes (acquires) habit and he can remake it by having recourse to another, which is of opposite nature (character).

One acquires pernicious habits by (daily) association with vulgar man and sordid thinking. To give them at once is a hazardous task, but by & by they can be done away with. But the daily practice of the devotional code of the Saints will come to the rescue, that it does the required thing. Man will have to meditate upon the Highest Ideal. Practice of the Saints' Yoga, itself changes the course of life for the better. For man (the practitioner) in due time acquires the strength of good resolution and the more one advances more he will leave the former (bad) habits behind and get new ones to steer the course of life, homeward, where there is eternal Bliss. Man has to work constantly for some time and it will, of itself, lead man to progress and attainment. The practice of the devotional method has its own charm and pleasure and once it becomes a habit, it will go on smoothly taking man from one stage to another till the goal is reached.

- l) It is desirable for man to get rid of the orthodox notion, the faiths and beliefs to temples, sacred places, etc. it is only within man that he can be blessed with the Divine vision. Man is the real temple of God, where HE shines, with all his Glory and Effulgence. Seek Him, nowhere else; HE is in you and within. All that is holy is not without, but it is the yogi, who aims high and whose stand point is different.

CHAPTER VIII

Memorabilia

The seekers of truth may find some interest in the following memorabilia: -

- (i) If a man's mind is pure, he can enjoy better health as well, for the so many diseases to which the flesh is heir to, can be attributed to our passions, temperament and turn of mind. A contented man lives happy in a poor cottage while a discontented man (how-so-ever great in riches, worldly possession, name, fame and status) lies weary or miserable in most luxurious mansion. It is truly said mind is the factor, that can either make a man happy or sorrowful and if it is brought under subjugation, the existing unhappy state can be completely changed for the better in a trice. The way is Saints' Yoga.
- (ii) Man's mind is the creator of circumstances both good and evil and his prosperity and adversity can be easily traced to its (mind's) inclinations and predilections. Mind is a very powerful agent and it exerts its influence on every one and on everything that comes in contact with it. Its training and disciplining are the functions of the Saints' Yoga. To begin with the daily practice of Sumiran & Dhyān is most essential. For it makes the mind introspective. One can audition the celestial song (Shabad) if he perfects his Sumiran and Dhyān.
- (iii) Man ko Sodho re Bhai, meaning "brethren discipline the mind, mind the mind, befriend the mind and bind the mind in good causes".

- (iv) One may belong to any religion. Monism, Dualism, Polytheism, etc. are relative terms only. In spirit, they find no expression. Man lives in relative conditions, so he is apt to think or talk about them.
- (v) The Saints' devotional code is based on Sound & Light Principle. It is the easiest to practice at home and at one's convenience. To begin with one has to practice morning and evening. Its practice gives better relish even of the worldly life & its joys.
- (vi) Whatever man does, he does with a motive. In this plane of selfness, questions are always put as to the ulterior advantage that one can derive from the work, before he takes it in hand. The practice of yoga, service over self or dedicated karma cannot be exceptions of this law. To work is ours and the result is His. Its consciousness breeds sorrow and creates disappointment.
- (vii) Man's physical cage is composed of five elements, viz. akas (ether), air, fire, water and earth. It is full of pores and full of apertures from top to bottom. The vital entity (the bird, the real man or the self) is confined in it. That it should thus remain so confined is strange. If it tries to escape, it is no surprise.

To all appearances the trinitised puppet is composed of five elements in human form (garb). It plays its painful and shadowy part on and off for short intervals. It is caught in Avagavan. Freedom is possible by practicing the Saints' devotional & moral codes.

- (viii) Life and death are not realities, but they are aspects of "something" that breathes-out and breathes-in. nature depends for its expression on this scheme of Creative Economy. When man awakes, he breathes-out. When man sleeps, he breathes-in. likewise if a man lives, he

breathes-out, if a man dies he breathes-in. creation is breathing out or coming out of something and dissolution is quite the reverse condition of it. it is the breathing-in that deserves proper investigation.

- (ix) Which condition is prior to the other? It is a riddle unsolved by human intellect for they being the relative aspects of "something", they are inseparable.
- (x) Man is born predetermined and predestined. Some say, birth is an accident. It may be true or not true. The fact remains; man has a choice to think for himself. For endowed as he is with all noble qualities of head and heart. Noble aspirations and noble proclivities, he was made for living a happy life and not of misery. If one thinks of it, to be happy costs nothing and to be miserable costs much.
- (xi) Misery is another name for death and if you believe us, we would say, misery is worse than death. The jaws of misery are more terrible, the clutches of death are more merciful.
- (xii) The moral code described earlier is he key to happiness. While belonging to any religion or faith, man can easily practice both the Saints' moral and devotional codes in his day-to-day life. One need not give up his religion of birth. All one needs to do is to give up narrow-mindedness, bias and greed.
- (xiii) Some say, why follow the tenets of religions and make slaves of priest-craft, as religion is some time believed to do? It is not so, for religion does not cast fetters of slavery for any one, rather its mission is to set man free. The religion, which enslaves man's mind and makes him to give up liberty of thought and action, is no religion at all. It is nothing short of caricature or distortion of truth.

- (xiv) A faith, creed or religion that deprives man of liberty of thought and action, must be rejected outright and at once. Man minus liberty of thought and action is devoid of reasoning faculty. Once reasoning faculty is crippled, man loses his all. Man without thinking or reasoning faculty is no man, for he is driven from place to place like the animal. Many such people fall prey to blind faith.
- (xv) Man has to have some sort of religion. A peep into the distant past reveals, man chose the faith or philosophy as appealed to him. No blood was ever shed then because of one's faith or adherence to any particular creed. The theist, atheist, agnostic, materialist, polytheist, monist all lived together, side by side. No one criticised the faith of his neighbour. They exchanged ideas with calm and cool, kind and considerate mind. Tolerance ruled supreme. No wonder all the philosophies and thought phases developed fully and were highly cherished in ancient Bharat, the cradle of civilisation and the fount-head of religion and philosophy. There was no selfishness. Man served man. That was Manavta.
- (xvi) The caste system as has been practiced in the last two millennia or so has lost its charm. The Brahman, the Kshatriya, the Vaish and the Sudra are seen doing one and the same thing (job). True Manavta does not recognise the caste system. All men are equal. The difference if any, is in development. Some serve, some rule, some protect, some trade, some teach and so on. Why call any one a Harijan (child of God)? All are children of God and God is one. If Manavta believes in "Oneness of God and brotherhood of man" we are all brothers.
- (xvii) Distinction community-wise is out of tune in this age of reason and intellect. Who cleansed us in our infancy and childhood and who washed our soiled clothes? The mother, the grandmother or an aunt. They performed the

work which some of the Harijan do almost in each and every home, residence, etc. we shower love on our mothers and better halves for cooking, washing, sweeping, etc. at home. The one who does so with a sense of duty receives due praise from all quarters. Why not treat the sweeper, the dhobi, the bhangi, the utensil washer and so on with due love and consideration?

- (xviii) Man is the maker of his own destiny. For it is given to man what he will become in the future. All depends upon man's motives, actions and temperament.
- (xix) Idleness is the beginning of sorrow, its root lies (hidden) in ignorance. So get going (busy) in nobler pursuits.
- (xx) What is past is past. It does not concern the present. The ancients have gone to return no more. Therefore, take life in its present aspect, mould it and ensure a happy future.
- (xxi) What use is the dead lamp? Get the help of living (lighted) one.
- (xxii) The world cares not what your ancestors were. It cares more for what worth you are now.
- (xxiii) Nothing is as sacred as life and the man who tramples down life under his feet, regardless of its holiness, will remain entangled in the meshes of birth and rebirth and suffer from its consequences.
- (xxiv) Life is not given to man to eat, drink and be merry. It is something else as well. Therefore serve over "self".
- (xxv) Observe the middle path of temperance and moderation. Those who believe in the extremes, miss the truth, for truth is found where two extremes meet.

- (xxvi) Senses and mind alone lead man astray. Therefore curb and keep them under control. For there is power in self-restraint.
- (xxvii) Habit moulds man's inclinations. Habit grows like weeds in good fertile soil. Ugly temper, profane and filthy manners and vicious conduct are the result of habits. You make the habit and you alone can unmake it by having recourse to another, which is of opposite character.
- (xxviii) The Yoga of the Saints takes man out of the conditional existences (conditional conditions) of matter, mind and spirit. He who crosses these barriers becomes one with the unconditioned existence or condition, a state where there is neither unity nor duality nor trinity or tri-unity. It is neither pleasure nor pain. Pleasure and pain both are unknown there, for they pertain to mentality or physicality.
- (xxix) He who practices Shabad Yoga shall never hunger, he who believes in self-help and has full trust in Divine Dispensation shall never thirst; he who is attentive in all he does invariably gains his objective and he who lives within his means never suffers.
- (xxx) Evolution, dissolution and involution or the state of equipoise are the three aspects that impart the idea of spirit, mind and matter. Creation is only the explication of the Cosmic Energy and dissolution is the form in which the Cosmic Energy returns to its source and finds rest and stability.
- (xxxi) God is pure spirit. But withal, he is embodied Spirit. Microcosm resembles Macrocosm. Macrocosm matches microcosm. As man is an embodied spirit, so is the Supreme (Spirit) God. No spirit can work without a body. Body is the manifestation of its existence. Without body manifestation is impossibility. Man lives in his body and he controls the mechanical organisation of his physical

frame, likewise the whole Universe with all its organisation or mechanism in the physical frame or Body of the Spirit, who resides therein and is Omniscient and omnipresent in it.

- (xxxii) A beggar who begs for the good of others is far better than the man who hoards wealth for his own use. The beggar enjoys his life begging, but the man bent on amusing has no enjoyment. His life, therefore, is empty and hollow.
- (xxxiii) Rivers, trees, sun, moon, all the forces in nature enliven others and also live. That is life. A tree does not produce fruits for its own use, but its fruits are consumed by others. Even while it suffers from the inclemency of weather, it stands protecting other from it. That is life. The Sun, the Moon shine not for themselves but for others. This is Light of Life. The river flows meandering through deserts and dry lands, quenches thirst, waters fields and gardens, give life to all and takes nothing in return. This is Love of Life.
- (xxxiv) Love is not taking or grasping but it is giving for. There is no selfishness in love. There is nothing as holy, as pious and so good, so relishable and sweet as love. God is love for, He gives and does not ask for return that is what Santmat teaches.
- (xxxv) Eat, drink and be merry, there is no harm in it. but this epicurean more of life should have an ideal of serving Humanity in some way or another. Then alone life will be of virtue.
- (xxxvi) Happiness is not to be found in hoarding money or in taking pride in one's possessions, name and fame. It is in man's mind that happiness is centred.
- (xxxvii) If you are happy and conscious of it, you are the most fortunate man.

- (xxxviii) Seek happiness within and not without. It is in you and not outside.
- (xxxix) Death is most merciful than the life of unhappiness. Poverty, though the most despicable state of existence, is far better than living the life of sorrow. Unhappiness afflicts man more than sleeping on a bed of prickly thorns.
- (xxxx) Self-confidence is the source of magnanimity. One who trusts in himself is always relied upon by others and he deserves the confidence of every one with whom he deals with.
- (xxxxi) Man of attention relies more on himself than on others. In him are found the attributes of self-reliance, self-control, self-respect and self-confidence.
- (xxxixii) It is subtle thought that gets itself grossified and it is through (tis) thought-process that the Divine Origin, becomes accessible. In the economy of creation, "thought" is the predominant factor. It is the "abstract thought" that gets concretised. For no abstract idea can (has) ever satisfied man, unless it is (has been) reduced to a concrete shape. The creation itself is nothing but Braham Sankalp. And man creates his own world through the media of his Sankalp. Likewise, he achieves Atam-Pad.
- (xxxixiii) A Hymn from Shanto Path of Rig Veda says: -
- Perfect is "That", perfect is "This". From perfect riseth perfect. Of Perfection, when Perfection is subtracted, what remains still is Perfection itself.
- (xxxixiv) Man is such a "Perfect being". He becomes imperfect. Why? It needs a probe. That is what occupies the mind of the Saint of Manavta. And it finds reflection in the English work mentioned in the following paragraph.

- (xxxxv) This little brochure is merely a glimpse of Manavta and Santmat based on the thought philosophy (teachings) of Maharishi Ji and the Saint of Manavta. I have written some 18 volumes (English) on the Saints, religion, Manavta, Essence and glory of Uprishads.man and his religion, Enigma the man, Jad Bharat, etc. I present this pamphlet to His Holiness, Param Dayal Param Sant Pandit Faqir Chand Ji Maharaj (The Saint of Manavta) with utmost reverence and love. All belongs to Data Dayal and the Saint of Manavta. I claim nothing.
- (xxxxvi) Perhaps, the pious rich and gentlemen of means, who are spiritually inclined will be kindly disposed to contribute liberally towards printing etc. I need no funds for my use. God has given me enough to meet my simple needs. It is a labour of love. All the sale proceeds will be used for charitable purpose and to maintain continuity. I feel it desirable to publish the Saints teaching in English for the benefit of friends who do not know Hindi and Urdu. These will have a better sale.

God bless all.

S.N. THANIK
Hanamkonda
14th January, 1969