*The Master and the President*

# Sat Sandesh

The Message of the Masters

*May 1972*

FRONT COVER *Dr. V. V. Giri, the President of India, addresses the congregation at Manav Kendra during his visit there on March 14, 1972. (See story starting on page 2.)*

# Sat sandesh

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*The President accepts a set of the Master's books.*

# THE PRESIDENT VISITS MANAV KENDRA

ON MARCH 14, 1972, *the President of India, Dr. V. V. Giri, spent the day in Dehra Dun, during which he graciously consented to visit Manav Kendra.*

*The usual observances of strict security and protocol having been taken, the President arrived by car with accompanying entourage, and was welcomed by the Master and garlanded in traditional Indian manner.*

*Enthusiastic effort had been spent to make the simple surroundings of Manav Kendra neat and acceptable for the honor with a little delicate and tasteful dec-*

*oration as a visual gesture of welcome to the distinguished visitor.*

*Dr. Giri spoke in praise of Manav Kendra as a project upholding great principles, and remarked on the importance of the Master's work and His amazingly humble way of performing it without publicity or advertisement.*

*When Bibi Hardevi Ji offered some vegetable juice as refreshment, there was the usual practice of tasting by the chief security officer before the drink was proffered to the President. The tray was then placed before the principals on the dais, and the Master handed one glass of juice to Dr. Giri. The officials excitedly exclaimed that the glass the Master had given was the wrong one—the untasted one—but Dr. Giri declared that as the Master had given it with his own hands, then he was going to accept and drink it.*

*After the National Anthem, sung very sweetly by forty-three ladies from the center for the blind in Rajpur, the President stepped down from the dais, bade a smiling farewell to the Master, and entered his car. The large audience, invited from various walks of life in Dehra Dun, was then given tea and refreshments before returning to the town.*

*Thanks to the dedication of our staff in India, we are able to present here the transcript of Master's speech of welcome to the President, as well as Dr. Giri's address. We are also including the subjective comments of Master's Representative in Boston, Mrs. Mildred Prendergast, who was present at the occasion with eyes wide open.*

*A glass of vegetable juice*

# The Purpose of Manav Kendra

## *The Master's speech of welcome to President Giri*

YOUR EXCELLENCY, I heartily welcome you on your visit to Manav Kendra.

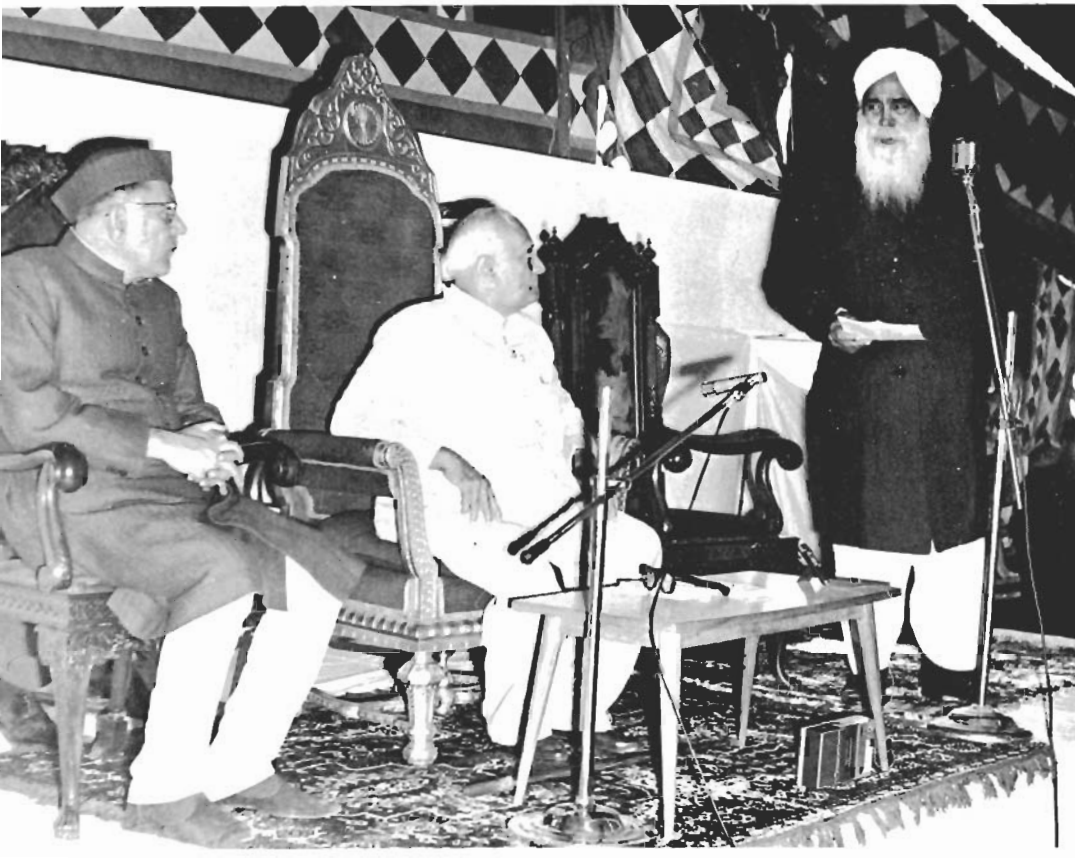
From the very first, as a boy, I was a voracious reader of books—mostly abstract subjects and biographies. From these I have learned that it is God who made all Creation. There is really no East and no West: we have made the East and West. We are all brothers and sisters in God.

I am President of the World Fellowship of Religions, beginning from 1957 up to date. We have been successful in bringing followers of different religions together on one platform, and that has done good work for most of the narrow-mindedness and bigotry has been minimized by explaining that God made man, and man made social religions. These social religions came into being only after the Masters and great Saints appeared, firstly to keep their teachings alive. So long as there were practical people, the right understanding was given, but for want of practical people, the resulting formations which came into being for noble purpose stagnated, and stagnation resulted in deterioration.

Masters have been coming from time to time, to give the right understanding. In the time of Kabir, Guru Nanak, and the Rishis, we find there were two sects at the most, and great narrow-mindedness; but they brought the message that there are no Hindus and no Mohammedans, but all belong to Mankind which inherits all religions and all Creation. So we are the highest in all Creation with the same privileges from God, born the same way with the same outer and inner construction. We have got the man-body, but we are conscious entities on account of which the body is working. When Masters came from time to time, they gave out the teaching, *Man! Know Thyself*—who you are, what you are. We are conscious entities, a drop of the Ocean of All Consciousness, so as such we are all brothers and sisters in God. As Man we are all one, with the same privileges from God, and as soul we are also of the same essence as that of God, though we worship Him with so many other names.

As soul, as worshipers of the same Power, we are already one: the unity already exists, but we have forgotten. Guru Nanak and Kabir gave these very words, "I am neither Hindu nor Muslim." The people asked, "Who are you?" They said, "My body is made of five elements, and I am the conscious entity working through it." The Upanishads ask, "Who is that wonderful Maker, who has made this wonderful house in which we live?" This house has so many apertures, but we cannot run away out of it. The body works as long as we are in the body, but we are in the body as long as we are controlled there by some higher Power. When those Saints who had solved this mystery of life left the scene, the social bodies came into being to keep their teachings alive. As long as there were practical people, the people gained benefit from them; but ever since then, for want of practical people, this great Teaching has stopped in all sects, and that has played havoc.

Times have changed now. I have been to the West twice, first for six months



*The Master welcoming the President*

and then for eight months. There I was once invited to a meeting called "East and West." All who were participating gave their talks, and in my talk I said, "Well look here, it is said that East is for the East, and West is for the West, and the two shall never meet, but it is you who have made it. God has only one home: the whole of Creation is His home, where He lives." The biggest temple in the world is the earth below and the sky overhead, and in this small cave of the man-body is the miniature temple of God in which He also resides. God does not reside in temples made of stone by the hand of man. God lives in the temples which He has made in the womb of the mother by His own hand. So it is a true fact that the body which we are carrying is the true temple of God; but we have forgotten it.

In the West I gave all talks free. People asked me, "Do you not want any money for yourself?" I told them, "No." They asked, "Then what are you after?" I said, "I am here only to revive the truth that the man-body is the true temple of God, and we have forgotten this." I have written a number of books, and they have no rights reserved. When I came back from America they offered me lakhs of dollars, but I refused. I told them, "I am just initiating." So the result is that about 185 centers have

*The President, the Master, Bibi Hardevi, and the President's entourage stand* (ABOVE) *during the singing of the National Anthem* (BELOW) *by the ladies from the Women's Training Centre for the Blind, Rajpur.*

grown up in America and other countries, and about 80 or so in India. The main purpose is to bring all children of God together on one platform. We are already one, as man, as soul, as worshipers of the same Power called by different names; but we have forgotten.

Good work has of course been done through the World Fellowship of Religions, both outside and in India: Delhi and Calcutta; in Persia, France, and Germany also; we have brought them together and they have come closer. Now all can mix with others, but one danger is ahead. What is that? Now, all followers of the "isms"—Hinduism, Sikhism, Islam, Christianity, Buddhism, Jainism, etc.—should join together to form pillars. How can there be true integration? How far can we tolerate each other?

This Man Center has started on the lines of Kabir, Guru Nanak, Christ, and all Rishis of old: that we are all men first. God-men first. We are first Man —physically—then we are conscious entities, drops of the Ocean of All Consciousness, and worshipers of that same God. As man, soul, and God, we are all one. The main purpose of Manav Kendra starts on these lines. Its first purpose is Man-making. I have not touched the social bodies. In the time of Kabir and Guru Nanak there were only two social bodies; now there are over 700. Man is a social being and must have some social body to live in. Let him remain there, and the purpose for which he has joined —that will bear the fruit of it. That purpose is: to know God. And to know God is to know Man first—who we are, what we are. As bodies, we are all born in the same way. So the first purpose is Man-making.

For this Man-making, I have just a reservoir outside: the earth below has given us—it is very kind of her—she has given us water without pumping, so the big Sarovar is there. This big tank is over 350 feet long and 200 feet wide —oval-shaped. It is overflowing with water, and on the other side is a bathing-ghat. In front and all around it, we have formed sitting places for meditation, and in front of that is the Satsang-ground. So we have got no temple here. The earth below and the sky overhead is the biggest temple, and the man-body is the miniature temple which we have forgotten. There will be no temple here. Along with this, there will be a long library for all the teachings and lives of great men. There is a meeting hall. We have just formed for Man-service a hospital block, and for those men for whom there is really no one to look after them, an old man's home. There is a guest house, a meeting hall, and other places. These are for Man-service, and we are starting a university from the smallest upwards, and God willing, this will include all morals. Along with all this, there will be breeding of animals and agriculture.

You will be glad to know that Guru Nanak was an ideal farmer toward the end of his life. We have got these same three things before us: Man-making, Man-service, and Land-service. In the West they have appreciated this very much, and have started one or two places like that. So this is all the main purpose for starting Manav Kendra here in India.

*The address of President Giri, in response to the Master's welcoming speech, begins on the following page.*

# The Ultimate State

## *The address of Dr. V. V. Giri, President of India*

COMRADES, FRIENDS, LADIES, AND GENTLEMEN: I am indeed delighted to be present here this afternoon. Kirpal Singh Ji has explained the objects of this great institution—he has done wonderful work in a most humble way, without any fanfare or advertisement, throughout the world, and is trying to have institutions of the character which he has explained to us throughout the length and breadth of India. I have also a great belief in this kind of great work; only people must understand the spirit of the things he has explained, and if they can do so they will have real peace of mind. They may be the richest, or they may be in poverty—they may be anything—but if a person understands how to secure peace of mind for himself, he is the most happy of individuals. It is not riches that give happiness to people. We see many rich people suffering from various kinds of weaknesses, and they are most unhappy. Therefore let us realize that it is not riches that will secure happiness for an individual; but if he can secure peace of mind, that is greater than all the riches the world may possibly give any individual. We have come into this world naked, and when we die we go out of the world naked. Only in between we think of various things like riches, etc. So long as we realize that all human beings are equal, both in the sight of God and Man, then we can realize the objectives and principles that Sant Kirpal Singh Ji has placed before us. I always have great respect for all religions: I respect Christianity, I respect Islam, I respect Sikhism, I respect Jainism, I respect Hinduism; but I cannot respect those who follow these religions because they do not follow the ideals that are related in these religions. If only people belonging to different religions followed the principles of those religions, there could be nothing but happiness, and no misery at all in the world. But people generally do not follow what they preach or what they read. They do not put into effect these great principles that underlie all religions everywhere. If only people could understand their religion, there would be no warfare. The Hindu goes at the throat of the Muslim, or at the throat of the Christian, and so forth; therefore, while religions have truth the human beings are false because they do not follow the religious tenets of the religions they profess. So I say that I am neither a Hindu, nor a Muslim, nor a Christian, nor a Parsee. I believe in Humanism. Humanism is greater than all religions put together. If you are human, if you are kind, if you are charitable, if you are humane, you are really following the tenets of all religions; all religions represent what is known as the spirit of humanism.

That seems to be the objective of our great individual here, and I am very glad he is trying to inculcate these principles among the people of this country; and therefore I am a believer in a world state. I do not believe in India, or Russia, or so and so, but we are all people born on the face of the earth, and therefore we must be in a position to claim every inch of the world as ours. A time must come when there should be a world state where everybody is equal to

everybody else, where everybody can enjoy the fruits of what is produced in the whole world. An Englishman should not say, "This is England, what is produced here is mine"; the Russians should not say this way, the Indians should not say in this way; but the time shall come, if only the principles that our good friend Kirpal Singh is inculcating are realized to the fullest extent, when a World State is bound to come —where everyone in the world can claim every inch of the world as his. But all this can only come and give happiness to the people if they give up selfishness: if they are good, if they are kind, if they are affectionate to everyone, a world will be established where there will be peace of mind. This is the biggest riches any person should desire. At any rate, that I desire—that much and nothing else.

I thank you, I thank Kirpal Ji for inviting me to this place and explaining to me what he is doing in a most humble manner, without advertisement, without publicity, and I wish him every success. He is doing God's work. I thank you all for giving me a patient hearing.

## The Word Made Flesh

*The day of the reception of President Giri at Manav Kendra, my Lord and Master showed me plainly my Creator, and I am become forevermore His bond-servant.*

*On this day I saw, bathed in a shaft of God's glorious Light, Purity, and Humility, the body of my Master: a gift to humanity so selflessly extended without blemish that I will ever remain dumfounded at this bestowal of His divine mysterious love.*

*On this day the formless beauty and perfection of God Himself shone forth in the human body of His Commissioned One, that all His children might witness how much He loves us.*

*So stunned and overwhelmed by the vision of His Divinity that it is only now at a much later date that some feeble attempt to put into words of what took place on that memorable day when Heaven joined Earth is now possible to relate: of my Master standing on the dais before Dr. Giri, clothed in His Immaculate Giving of Himself to the children of the world; a rescue from the burning passions afflicting the souls of mankind by the gentle persuasion of Love alone.*

*O Satguru Dev, give us forever the remembrance of the peerless beauty of Your True Divinity, that we never forget who our Master is and the Divine Sacrifice of His Redeeming Love for us.*

*We bow down again and again to the sustaining power and Holy Receptacle of the Light and Voice of God in the blissful form of our beloved Master, Sant Kirpal Singh Ji Maharaj.*

MILLIE PRENDERGAST

# THE MASTER'S TALK

## *Is Your Destiny Awakened?*

NO MATTER which hymn you study from the great Masters, you will find that the subject is the same. Bite on any part of a sugar toy, and it will be sweet! The theme of all the Masters is the Naam or Shabd—the God-into-Expression Power. There is a hymn of Guru Ramdas which is worth giving considerable thought to, for when the subject is unfolded clearly, it is easier to understand. So listen with love and full concentration:

*If the fortunate one's destiny is great,*
*He will then meditate upon God's Naam.*

To be given the human birth is a great good fortune, for it is the highest of all the eighty-four hundred thousand (8,400,000) species of creation. *All species are born to serve you. Yours is the highest birth.* O Man, all the earth's species were created to serve you. Having gained the human birth, your destiny should awaken and become great; otherwise the life is wasted away in enjoyments along with the rest of mankind. Having been born a human being, then what does he do if his destiny *is* awakened? *He will then meditate upon God's Naam.* What is God's Name? It is that which all Saints have spoken of—*God's Name is the greatest*—that which created all. Nothing can be greater than the Naam of the Lord, which gave birth to everything. It is not just a mere word in any language, it is the very Power of God which created and which continues to sustain all Creation. And he who meditates upon that Power has the very highest destiny.

So much praise has been sung of those who meditate on Naam. *Those who meditated upon the Naam had all worries erased; O Nanak, their countenances were radiant, and those in their company gained freedom.* Whoever meditated upon the Naam fully, made a complete success of life; all life's burdens and difficulties faded away. Not only were their faces radiant, but others too got salvation through them. *The Gurumukh gives salvation to millions with a little ray of Naam.*

So when the Masters come, millions who enjoy their company are carried across the ocean of life. Guru Ramdas Ji also recommended a daily program for the disciple; he said, *He who calls himself disciple of the Satguru / Should rise early and meditate upon the Naam.* Anyone who calls himself a disciple of that personality who is the Truth personified—the daily routine of such a disciple should be to rise before the dawn every day, and contact the Naam Power. To meditate upon Naam and to repeat the word *Naam* are two entirely different things. Repetition of the word is merely to get one started.

It is said also, *Rise before sunrise; Take a bath in Amritsar.* Now what is the meaning of this?—for those people who live in Kabul [in Afghanistan], for instance, would not be able to travel to Amritsar every day for a bath!—for Amritsar is in Punjab, India. It is the city which was started by Guru Ramdas Ji and completed by Guru Arjan Sahib, and we have great regard in our hearts for this sacred place, the residence of the great Masters. It is not surprising that it is a famous pilgrimage. But to which Amritsar does Guru Amar Das here refer? *The true Amritsar is within the physical form, / Tasting which purifies the mind.* The true Amritsar, which has the precious Nectar, lies within the human form. Whereabouts? Beyond Pind, And, and Brahmand—the physical, astral and causal planes. It is also referred to as *Dasam Dwar.* Sometimes it is called the *Sarovar* [Pool] of Amrit, and the Muslim fakirs spoke of it as *Hauz-i-Kauzar,* and the Hindu Rishis named it *Prag Raj.* When bathing in this Sarovar, the soul becomes immortal —free from all dross. So this is why that soul who calls himself a disciple of Him who is Truth-personified should rise early, meditate upon the Naam, and take a bath in Amritsar, daily. He should get that far at least, with Pind, And, and Brahmand left far behind. What else does Guru Amar Das say? *After rising, sing the Gurbani* [*words of the Masters*]. Having been in communion with Naam, we are then fit to read the Master's words; but we have long forgotten all this. We have forgotten that meditation upon Naam means to rejoin it.

Where is Naam? The Giver of the nine varieties of happiness is the Lord's Naam, which can be found within the human form. It actually exists within us, it is not merely a spoken word. *Ultimate, beyond the senses—Naam is limitless.* It is not an outer practice, for one can only contact it when above the senses. *Very sweet is the beloved Naam.* He says there is a great sweetness in the Naam, and those fortunate ones who meditate upon it are the highest souls —those who meditate with full concentration.

What is gained by such meditation? Why are those who meditate upon it so fortunate? Who gets connection with it? The answers to those questions are found in the Gurbani. *Those with good karmas from ages past got connected to the Lord's Naam.* Only those souls can receive Naam upon whom, O Lord, Thy

merciful hand has rested. The whole world may be engaged in the verbal form of Naam, but connection with Naam only comes with the shower of God's mercy. And what is gained? *Nanak says happiness rules in that home where the Anhad* [Unstruck Sound] *resounds.* Happiness and peace is realized through meditating upon the Naam. A man gets tranquility and complete satisfaction when the Anhad Sound is awakened within him. The Jap Ji Sahib gives clear details of the advantages in contacting the Naam:

*By communion with the Naam one can attain the status of a Siddha, a Pir, a Sura or a Nath;*[1]
*By communion with the Naam, one can understand the mysteries of the earth, the supporting bull*[2] *and the heavens;*
*By communion with the Naam, the earthly regions, the heavenly plateaux and the nether worlds stand revealed;*
*By communion with the Naam, we can escape unscathed through the portals of Death;*
*O Nanak, His devotees live in perpetual ecstasy, for the Naam washes away all sin and sorrow.*

These are some of the benefits afforded to those who meditate upon the Naam. *Communion with Naam (Sound Principle) is like a blind man's guiding stick; Through communion with Naam the spiritually blind find their way to realization.* It is the only true way to reach beyond the hand of Man. God is really Nameless, but through Naam we can reach to Him. This is why all Masters have sung the high praises of Naam all through the ages, in various languages. So Guru Ramdas asks: after gaining the human birth, then whose destiny is highest? Those whose destiny has come to fruition get to meditate upon the Naam.

*Meditating upon Naam, he gains all happiness;*
*Repeating God's Naam, he becomes as one.*

This is how the soul can realize the Lord, and the very sweetness of contact with Naam has been described by many Masters. Sheikh Farid explains it this way: *Sugar, golden sugar, raw sugar, sugar cane juice; Honey, milk; All are sweet, but the Beloved's sweetness is incomparable.* It is very difficult to describe the sweetness of God's Name, for it holds a special kind of intoxication. *The intoxication of Naam, O Nanak, inebriates day and night.* It makes a man forget the intoxicants of the world, for it is the only intoxicant that brings true happiness and lasting peace. So contacting the Naam is the means to the end: blending with the priceless treasure, the Nameless.

God is Nameless. But when He expressed Himself, that expression was described as *Naam* or Name. The lowest divine link of that Naam is within each being, but conscious contact with it can only be experienced when the soul is above the senses. If one then gets a connection to Naam and holds on to that string, naturally one will travel back to the Source from whence it comes—the Nameless Godhead. It is a true and direct way back to Him, a true method of becoming one with Him. Hafiz Sahib gives some indication when he says, *No one knows on which story my Beloved resides; But the Sound of the bells comes from there.* If the soul hears that Sound and starts following it, naturally it will eventually arrive at its Source. So this

[1] Evolved souls, gods and yogis.
[2] From Hindu mythology.

lowest link exists in each and every one of us, and in that link is the Light and the Sound. You may also call it *Udgit, Nad, Akash-bani,* the Music of the Spheres—whatever term you prefer. The work of the *Sant, Mahatma,* or Master is to elevate the soul above the senses, and give the connection. This is then increased by daily practice.

The Nameless state is the aim of all Masters, and Naam is the means to realize it. *I bow down to the Nameless.* But the difficulty is that people do not understand what Naam is—some do not even know it exists. They think the outer practices are all in all, but this is wrong. Outer practices are useful; they are like a nursemaid or governess, and the best use should be made of their training, for this helps one along the way toward Spirituality. But if one desires true and lasting happiness and peace of heart and mind, and the release from births and deaths, all this can only be gained through regular contact with Naam. If you remain enamoured of the body and the surrounding environments you will not be able to enjoy the Naam, for to experience it fully one must rise above the body, through self-analysis. The secret of this spiritual science can only be learned in the company of a realized soul. While in his presence one receives a little experience, which is then increased by daily meditation, and one progresses farther. One will oneself admit to experiencing this. It is not like an unproved promise of gaining something after death. Logically, there is hope of more if one gets a little to start with.

*Always do the Gurumukh Bhakti*
*—O all living beings!*

Everyone should do *bhakti* [devotion] through the Gurumukh. This indicates that there is another kind of bhakti, done at the level of the outgoing faculties and mind. Guru Amar Das Ji defines the Gurumukh as, *He who is the mouthpiece of the Guru.* Then he says, in further praise of the Gurumukh: *Through Gurumukh bhakti the Sound becomes audible; Then immortality is assured.*

There are nine different kinds of devotion, and all are meant for preparing the ground for Spirituality. Tulsidas said in his Ramayana, *If you want the Light to be lit within and without, then meditate on the Naam Power with your life.* All the nine types of devotion are at the level of the senses, and although they help to prepare the way, yet you cannot get release from coming and going as long as the doership stands. *As you sow, so shall you reap.* For complete release it is necessary to follow Gurumukh bhakti, which starts above the senses. This is the Naam-contact. This is why it is said that where the world's philosophies end, there religion (*re* means "back," and *ligio* "to bind") really starts. How to win over the senses—that is *true* knowledge. Outer knowledge does help, just as the midwife helps in bringing the child into the world, but she does not give birth to it. To realize the Truth, you must get a higher contact than the outer knowledge; and this is received above the senses.

*Your heart will be flooded with*
*Light, if devotion is there;*
*Through the Guru's knowledge,*
*God's Naam will be yours.*

It is very clear; there can be no misunderstanding. The devoted heart—that is full of devotion to the Gurumukh—will be full of Light. *By meditating upon Naam, the Light of millions of suns becomes apparent; The darkness of illusion is dispelled.* In this way, true love

for the Lord is born. *Meditation on God's Naam comes with the Guru's knowledge.* It means that everything depends upon the Guru bestowing his knowledge upon one. If one does not get that knowledge—the connection—then the secret which came hidden with us at birth will remain hidden and never be realized. Only the attention and help of a realized Master can reveal that secret of bringing the attention or soul above the body and the senses. So Guru Ramdas says that we cannot gain that without the Guru's help; this is a fundamental principle. So take this principle into your heart.

In one section of the Gurbani, Guru Amar Das says, *The Beloved's orders have come from the Beyond: That without the Satguru there is no realization.* It is a statement that the Lord Himself has declared: until the soul meets the realized soul who is the Truth personified, the Lord will not come into that soul's consciousness. Only one who is not governed by or under the control of the senses can perform this spiritual task. Otherwise, how is it possible that one who is under the control of the senses can do it by himself? The Light cannot be revealed by one's own efforts, or by any other practice, save that of devotion to the Gurumukh. If through some previous background one has already some experience, it is well and good; but without further help one cannot go ahead, and will remain in the same position.

You can only love something you can see—how can love develop otherwise? There is outer knowledge and inner knowledge. Outer knowledge comes in the form of scriptures of the different religions Man lives in, according to his birth, but this does not give any inner knowledge. Inner knowledge comes only with the Guru's knowledge; and that is Naam. In the Gurbani we have: *O Nanak, the Guru's knowledge lies in the fact that our attention is absorbed in the Naam that vibrates everywhere.* This Guru's knowledge is mentioned in all religions, but the peace does not come until the knowledge is fulfilled—from within. Why otherwise do all Masters sing the praises of Naam? Naam vibrates in every atom, yet we ask, "Where is it?" The Master describes this very beautifully:

*The diamond, gem, jewel,*
*Overflows in all Creation's ocean.*

One inestimable Existence is overflowing in the whole of Creation—there is no place without It. *Whatever is created is all Naam; There is no place without Naam.* To be connected to such a Power is a priceless gift.

*Whoever is greatly blessed with good fortune*
*Will bring out the Truth with the Guru's knowledge.*

If one does not meet the Satguru, the knowledge remains hidden. *No one is beggarly or hungry, for each has a ruby in his bundle; But it is never opened, the ruby never seen, and he is penniless.* Most people are not interested in higher knowledge, and so never meet the Guru; and the priceless treasure remains hidden and unknown. It is not a question of religion or a matter of caste. Drunkards never consider each other's birth or character: they all drink together. So in the name of Naam, all are equal, whether born a Hindu, Muslim, Christian, Sikh, Buddhist, etc. Simply, whoever has the high destiny or good fortune to learn how to bring out the Truth from within is greatly blessed. Otherwise he leaves this world in ignorance: he

came hungry, lives in hunger, and will leave hungry.

*That jeweled Ruby is the Naam,*
*Which the Guru brings forth and*
*places in the hand.*

It lies in everyone but, *When the Satguru is met, you see with your own eyes / And realize the Truth within the house* [body]. Whoever gives a little experience of the Truth is a true Guru indeed. He will not say, "Go on doing what I tell you, and you will get salvation after death." The true teaching of the Masters is to give salvation while living in this world, for whatever you have learned here will remain with you when you leave at death. Do you think that an illiterate man will become a learned teacher just by going through that change which we call death? The Masters believe in salvation—freedom from the wheel of births and deaths—during one's lifetime.

Namdev very frankly declares, *If salvation comes after death, / Then this type of salvation is valued less than coal.* What value can it have? The whole life is spent in sorrow and misery, and one dies unhappy too—what is the use of salvation when the life is endured and finished? If we can get some peace and contentment during life, our whole outlook and actions change. It is another criterion of judging whether one has got the contact with Naam. A man must change. If one sits near a fire one will enjoy its warmth, and if one sits near a block of ice he will feel the chill. When one enters a salt mine, everything seems salty. Is the Lord's Naam so, that even after contacting It no change has occurred in you? Rather it means that you have not had the true contact. We go on saying *Naam, Naam,* but the fact is that we do not know what Naam is. If you meet a truly realized soul, he will give you the experience of Naam—do not accept anything less than this criterion. If you listen to propaganda you will be misled, for anyone can speak fine words with a little training. One can pick up a stone these days and find a guru of some kind or other. Gurus, you will find many—but disciples, none. An actual inner experience does not really need any words of support.

When Maharishi Ashtavakra asked King Janak, "Have you received the knowledge?" the King replied, "Yes, Maharaj." The receiver should freely admit of his own accord that he has received something. He can only do this if he gets the experience: it is not a question of mere praise for an individual—"He is a very big Master"—etc., etc. What proof is there that he is by a mere flood of praise? If the seeker gets some experience that he can acknowledge, then there is definite indication that more can be had; but if he receives nothing, what indication can he judge by?

So the teaching of the Masters is very free from bondage, and it makes others free. *Service to a free person brings freedom.* What can he who is bound do for another? In the Gurbani it is written, *If the master is hungry and naked, how can his servant eat his fill?* After all, we are healthy enough to take our food—we are very clever about many things; but when it comes to our spiritual work we are suddenly very naive—almost ignorant, you might say. Is this an intelligent attitude? An awakened seeker will never be satisfied until he gets something substantial—an experience—be it but little: to give the prospect of greater things ahead. So if you seek employment from one who is himself starving—just tell me, what will you have to eat and drink? *The world*

*is blind and works blindly; Without the Guru the way is not found; When the Satguru comes, the eye can see; And within the house the Truth is realized.* How clear these words are! Why is it that those who read so avidly the words of the Masters allow themselves to be so easily misled? One is misled when one does not fully understand the meaning of the words.

Socially we must live in some religion or other, but the real work must be done. True Masters have always been very rarely found. In the days of King Janak, only one Master could be found capable of giving the knowledge: a first-hand experience. Why expect there to be hundreds available today? The more there are, naturally the happier the world will be. It is not a case of choosing a certain religion or sect; a moth will rush toward any light, be it in the house of a cobbler, a merchant—any class or caste. Spirituality is a matter of life—and life comes from life.

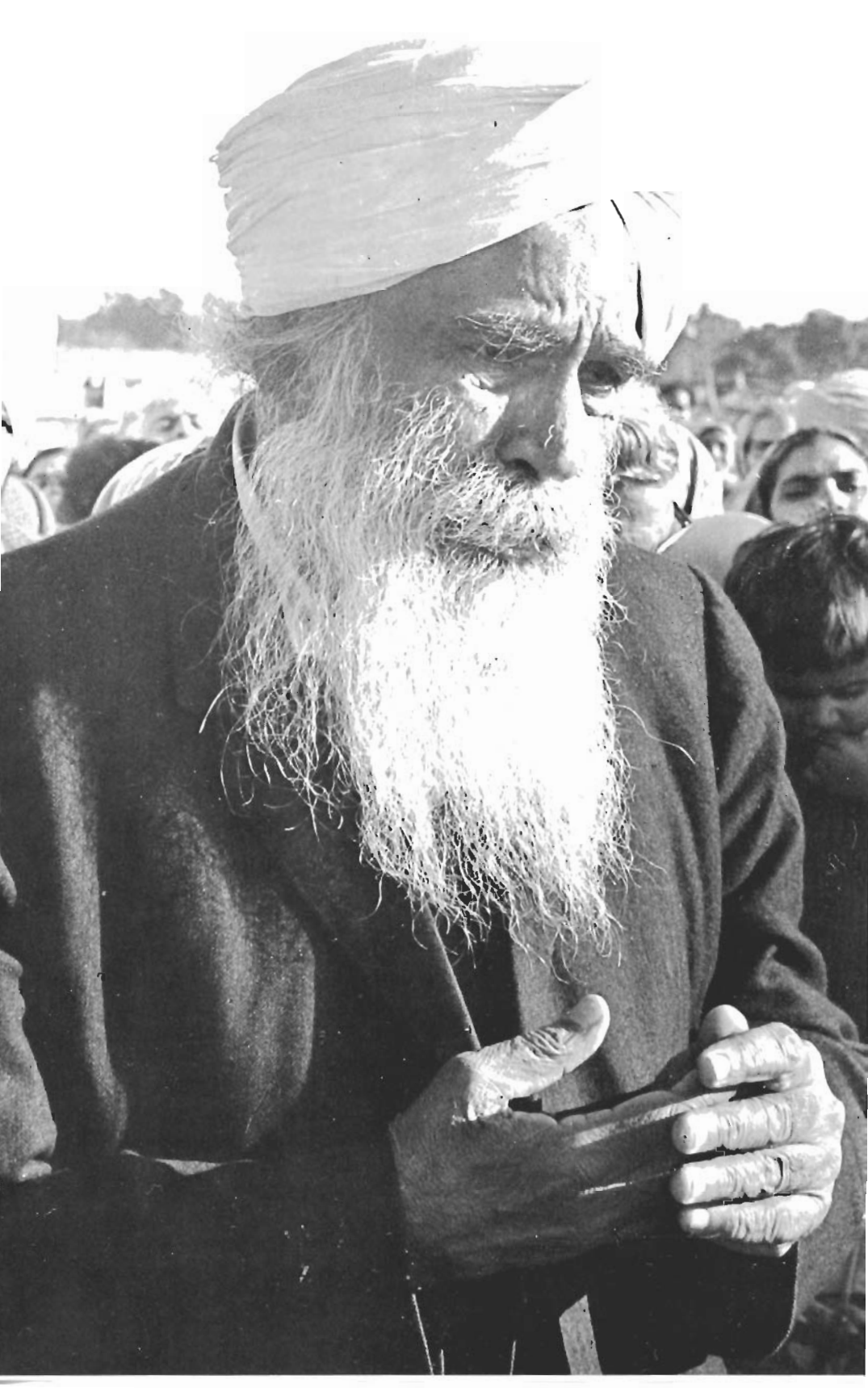
*The unfortunate manmukh received nothing;*
*The ruby was hidden behind the point.*

Those without the special good fortune—the manmukh—remain empty of the spiritual wealth. Guru Amar Das says this of the manmukh: *He is a manmukh who does not know the Shabd; He knows not the fear of the Guru.* The manmukh is ignorant of the value of Naam—he has not met a realized soul; or he has met one and yet his mind has no awareness of Him (the Guru) being the knower of all things, and so he has no fear. Excuse me, but even after meeting the Satguru, we can still remain manmukh, for if his love has not entered our heart, we have no faith that he knows everything. This faith is the thing upon which Spirituality is founded. Faith is actually the root cause of all religion. How can a strong house be built without proper foundations? Get your heart in tune with the heart of any truly realized soul, and daily you will progress spiritually. Those who remain the mouthpiece of the senses, whose attention is scattered in outer attractions, remain manmukh, even though they may follow the Guru: they will never become gurumukh. Such people remain in ignorance of the real Truth, and the wealth of Naam.

*The Ruby was hidden behind the point.*

Now, if even a small object is held in front of the eye's pupil, it can see nothing beyond that object. So the curtain of ignorance must be removed, and when the Guru gives a sitting and removes that curtain even a little, the Light of God is seen. The more he removes, naturally the more Light will be seen. The wealth already exists behind that curtain, but it cannot be removed by one's own efforts. If anyone thinks he is capable of such a task, then let him try. But if we can rely on the words of the Masters, who all say the same thing in their own ways, *No one receives without the perfect Guru, / Even if one earned millions of good karmas.*

The inner eye must be opened. Even though we can open the physical eyes, yet the spiritual eye remains closed; and while having everything within, yet we cannot see: there is only darkness. Guru Nānak says in the beginning of Asa Dewar, *If hundreds of moons and thousands of suns shone/Yet with all this light it is dense darkness without a Guru.* All Masters have declared that God is Light. *By meditating upon Naam, the Light of millions of suns becomes ap-*



*parent.* The sun may be risen, and yet if a person is blind and cannot see it, all is darkness for him. So the matter of greatest importance is to first have the inner eye opened by the realized soul, who opens the eyes of thousands. Maulana Shamas Tabrez says that we have blessed thousands with eyes who were born blind. He is speaking of the inner or spiritual sight. Even if a physically blind man is given a sitting he will see the Light of God within, for he will see with the inner eye. *Those are not blind, O Nanak, who have no eyes on their face; Those are blind, O Nanak, who do not see the Beloved.* In the opinion of Guru Nanak, the blind are not those without physical sight, but rather, are those who have broken away from God and who have not developed the eye with which to see the Lord. In such cases, the literate and illiterate alike are blind if their inner eye is not open. Hazur Swami Ji says, *The Guru says that the whole world is blind, / For they have not seen the inner world.* It is a very sweeping remark—*the whole world is blind.* Why? Because most of the world's population never see this inner or spiritual path which goes across the physical, astral, and causal planes. In the Gurbani it states, *O blind man, you did not know of the Path.* This is the hidden pathway which takes the soul beyond all planes and leads it to the Lord. Guru Ramdas has clearly told us:

*The unfortunate manmukh received nothing;*
*The Ruby was hidden behind the point.*

It is a very minute curtain behind which an immeasurable wealth is hidden, and the removal of this curtain is the work of a God-realized Master. *When the Satguru comes, the eye can see; Within the house the Truth is realized.* One then needs no confirmation from others, for he will see for himself.

*Maya* (illusion) and *Brahm* (the Lord of Creation) are not separate, for Illusion is the reflection of Brahm. Brahm's expression is Maya, so see Brahm in it and do not forget Him. *Gifts are loved, but the Giver is forgotten; One knows not and thinks not of death.* If our angle of vision is turned toward the Truth, then Illusion cannot affect us. But those who serve Illusion are eaten up by it. The worldly people throw themselves, nay, give their very lives up to the torments of Illusion, and never give a single thought to the Truth. The whole of a man's life goes to waste like this.

*If the destiny is written on the forehead from Beyond,*
*Then the Satguru gives the service.*

One can meet a Satguru only if that special destiny is written on his forehead. And what is the Satguru? *Satguru is the image of Truth.* Satguru is one who can bring his soul above the mind and senses at will: one who has become one with the Truth. *His name is Satguru who realizes the Sat Purush; In his company the disciple is uplifted—O Nanak, then sing the praises of God.* One can only sing the praises of God truly when in the company of a God-realized soul.

So Guru Ramdas has told us that if great destiny is awakened, then one meets a Satguru and one has the double good fortune of serving him. The third good fortune is gained by those who keep his commandments. He who sacrifices everything will decorate the altar of the Guru's commands with flowers. The heart should be receptive to his heart. It is God's special grace then to be able to meet the Satguru; it is a great

thing. When you meet him, you can be connected to the Naam and from then on enjoy the daily contact, through meditation. In this way both devotion and faith will develop. When the disciple becomes receptive, all the earnings of the Guru will descend upon him.

The saddest part is that even after meeting the Guru we do not become obedient; this is why we remain empty. The Satguru can only be served through devotion, faith, and receptivity. Without the development of receptivity the full benefit is not derived. Guru Amar Das says, *The Lord is realized through devotion to the Guru; Then easily He resides in the heart.*

*O Nanak, the gems are received;*
*Praise be to the Gurumath which*
*attracted us to the Lord.*

All praise be to the Guru's knowledge [*Gurumath*—the teachings of the Guru] through which God was realized. And with his knowledge, what is received? The invaluable Jewel, the treasure of Naam, through which the Lord is realized. With great good fortune one receives contact with Naam, and then one works hard for it. In this hymn, Guru Ramdas has explained which, among all souls who have got the human form, have the highest destiny and meditate upon the Naam. With such awakened destiny, he develops all around, giving his physical form in service, increasing the scope of his intellect, and along with these he meditates upon Naam. Such a person truly makes his whole life a success and thereby finishes the succession of births and deaths. This is the teaching of the Masters.

## *Life for Love*

Tears, drops of torment,
Wash away the wasted hours;
And, in their place,
The labor of Effort
For a Blessing.
The heart bleeds ceaselessly,
Till life is relinquished;
And grief was sweet,
When there is nothing left to give
For Master's Love.

*Ilene Hanover*

# *The Case for Chastity* Part II

*In continuation of the article in the February issue, Jon Engle explores the case for chastity from a somewhat different angle.*

WE WHO have been brought up with materially inclined natures have generally had great misconceptions on the nature of chastity. As of late it is more often than not associated with repression, religious fanaticism, etc.; and the notion that it is a source of great calm and strength (of both mind and body) as well as a tremendous joy within itself is all too quickly discarded. This misconceived idea stems largely as a reaction to those who knew (or maybe only preached) "physical chastity" but never attempted control over their minds. All of the Masters and great men who emphasized chastity meant something far beyond outward behavior when they spoke of it.

In the *Gurmat Siddhant,* the Great Master defines chastity as being:

> ". . . the purity of mind, word, and deed. It does not simply mean control of sex organs. It comprises control over all sense organs. . . . This continence cannot be practiced by control of the body. Continence should therefore be observed with mind, speech and action. If one controls the body but thinks of sensual pleasures, it is harmful for the mind pushes the body in that direction. . . . Continence does not mean that one should merely control his lust and sensual passions. It means actually to withdraw oneself from all the sense desires." [1]

With the understanding that chastity is more than just a control over the physical body, it may be taken in the same lines as the "purity" of which Teilhard de Chardin speaks in *The Divine Milieu,* when he says that three things are essential for drawing one toward "the limitless concentration of the divine in our lives": purity, faith and fidelity. Concerning purity, he says:

> "Purity, in the wide sense of the word, is not merely the abstaining from wrong (that is only a negative aspect of purity), nor even [physical] chastity (which is only a remarkable special instance of it). It is the rectitude and the impulse introduced into our lives by the love of God sought in and above everything.
>
> "He is spiritually impure who, lingering in pleasure or shut up in selfishness, introduces, within himself and around himself, a principle of slowing-down and division in the unification of the universe in God.
>
> "He is pure, on the other hand, who, in accord with his place in the world, seeks to give Christ's desire to consummate all things precedence over his own immediate and momentary advantage.
>
> "Still purer and more pure is he who, attracted by God, succeeds in giving that movement and impulse of Christ's an ever greater continuity, intensity and reality—whether his vocation calls him to move always in the material zones of the

world (though more and more spiritually), or whether, as is more often the case, he has access to regions where the divine gradually replaces for him all other earthly nourishment.

"Thus understood, the purity of beings is measured by the degree of the attraction that draws them towards the divine centre, or, what comes to the same thing, by their proximity to the centre." [2]

Soren Kierkegaard, the great Danish philosopher, writes that "purity of heart is to will one thing" adding that "he who in truth wills only one thing can will only the Good." [3]

Finally, we will turn back to the Master Kirpal Singh, who says that purity consists simply in "respectful and humble attitude toward God free from all cares and anxieties of the world." [4]

With the hope that these few examples better define what chastity and purity are, let us continue with another quote of the Master's, from *The Crown of Life:*

"The way for transcending desire, he will know, is not through repressing it, but meeting it squarely and overcoming it. To him, sanyasa is not a matter of outer evasion or escapism." [5]

This point of repression may require special attention for all too often a person who practices (physical) chastity does so at the outward level only and thus it is at the expense of his "purity." This misunderstanding has caused many to believe that the best means to "freeing the mind" is through sexual freedom. However, repression is only these same sense thoughts, attacking from a different angle. In this context, Gautama Buddha, who himself laid every emphasis on overcoming lusts and desires, warns in the Dhammapada that: "Asceticism wrongly practiced leads to the downward path." And Lord Krishna, in the Bhagavad Gita, supports this with the words:

"Attraction and repulsion for the objects of sense are seated in the senses. Let no one come under control of these two; they are his enemies."

What is the way beyond "repulsion and attraction"? Again from Krishna we have:

"The sense objects fall off from a man practicing abstinence but not the taste for them. But even this taste (for) the man of steady wisdom ceases when he sees the supreme."

Again, he says:

"But of all I could name, verily love is the highest, love and devotion that makes one forgetful of everything else, love that unites the lover with Me. What ineffable joy does one find through love of Me, the Blissful Self! Once that love is realized, all earthly pleasures fade into nothingness." [6]

Similarly it is written in the Granth Sahib:

*O Satguru, when I came to Thy feet*
*These five strange aliens came under my control.*
*He was pleased and I was blessed with His grace.*
*Now they cannot revolt or raise their heads.*

And again:

*All the work has been resolved and the mind's hunger satisfied,*

*What else can I desire from You but You?*
*All else is misery upon misery.*
*Give the Naam which renders all fulfilled*
*And takes away the hunger of the mind;*
*I have abandoned everything and I am a true servant of the Lord.*[7]

In *The Creative Intuition in Art and Poetry,* Jacques Maritain states that the creative and higher impulses in man do not come from instinctive urges but are born of a transcendent or spiritual unconscious:

"My contention, then, is that everything depends, in the issue we are discussing, on the recognition of the existence of a spiritual unconscious, or rather, preconscious, of which Plato and the ancient wise men were well aware, and the disregard of which in favor of the Freudian unconscious alone is a sign of the dullness of our times. There are two kinds of unconscious, two great domains of psychological activity screened from the grasp of consciousness: the preconscious of the spirit in its living strings, and the unconscious of blood and flesh, instincts, tendencies, complexes, repressed images and desires, traumatic memories, as constituting a closed or autonomous dynamic whole. I would like to designate the first kind of unconscious by the name of *spiritual* or, for the sake of Plato, *musical* unconscious or preconscious; and the second by the name of *automatic* unconscious or *deaf* unconscious—deaf to the intellect, and structured into a world of its own apart from the intellect; we might also say, in quite a general sense, leaving aside any particular theory, *Freudian unconscious.*

"These two kinds of unconscious life are at work at the same time; in concrete existence their respective impacts on conscious activity ordinarily interfere or intermingle in a greater or less degree; and, I think, never—except in some rare instances of supreme spiritual purification—does the spiritual unconscious operate without the other being involved, be it to a very small extent. But they are essentially distinct and thoroughly different in nature." [8]

*One draws to Heaven and to earth the other,*
*One in the soul, one living in the sense,*
*Drawing its bow on what is base and vile.*

MICHELANGELO

Very similarly, from the pen of the great German poet Johann Wolfgang von Goethe is written:

*Two souls are dwelling in my breast,*
*And one is striving to forsake its brother.*
*Unto the world in grossly loving zest*
*With clinging tendrils, one adheres;*
*The other rises forcibly in quest*
*Of rarified ancestral spheres.*[9]

In a later work, Goethe writes of the surrendering of one's lower nature to attain to the Highest:

"The individual will gladly perish if he can find himself again in boundless infinity, where all vexations dissolve; where instead of

passionate wishes and wild desires, irksome demands and stern obligations, the self will delight in self-surrender." [10]

In *Man the Unknown,* Alexis Carrel supports the case for chastity from a slightly different point of view:

"Mental activities evidently depend on physiological activities. Organic modifications are observed to correspond to the succession of the states of consciousness. Inversely, psychological phenomena are determined by certain functional states of the organs. The whole consisting of body and consciousness is modifiable by organic as well as by mental factors. Mind and organism commune in man, like form and marble in a statue. One cannot change the form without breaking the marble. The brain is supposed to be the seat of the psychological functions, because its lesions are followed by immediate and profound disorders of consciousness. It is probably by means of the cerebral cells that mind inserts itself in matter. Brain and intelligence develop simultaneously in children. When senile atrophy occurs, intelligence decreases. The presence of the spirochetes of syphilis around the pyramidal cells brings about delusions of grandeur. When the virus of lethargic encephalitis attacks the brain substance, profound disturbances of personality appear. Mental activity suffers temporary changes under the influence of alcohol carried by blood from the stomach to the nervous cells. The fall of blood pressure due to a hemorrhage suppresses all manifestations of consciousness. In short, mental life is observed to depend on the state of the cerebrum.

"These observations do not suffice to demonstrate that the brain alone is the organ of consciousness. In fact, the cerebral centers are not composed exclusively of nervous matter. They also consist of fluids in which the cells are immersed and whose composition is regulated by blood serum. And blood serum contains the gland and tissue secretions that diffuse through the entire body. Every organ is present in the cerebral cortex by the agency of blood and lymph. Therefore, our states of consciousness are linked to the chemical constitution of the humors of the brain as much as to the structural state of its cells. When the organic medium is deprived of the secretions of the suprarenal glands, the patient falls into a profound depression. He resembles a cold-blooded animal. The functional disorders of the thyroid gland bring about either nervous and mental excitation or apathy. Moral idiots, feeble-minded, and criminals are found in families where lesions of this gland are hereditary. Everyone knows how human personality is modified by diseases of the liver, the stomach, and the intestines. Obviously, the cells of the organs discharge into the bodily fluids certain substances that react upon our mental and spiritual functions.

"The testicle, more than any other gland, exerts a profound influence upon the strength and quality of the mind. . . . The removal of the genital glands, even in adult individuals, produces some modifications of the mental state. . . .

Inspiration seems to depend on a certain condition of the sexual glands. Love stimulates mind when it does not attain its object. If Beatrice had been the mistress of Dante, there would perhaps be no *Divine Comedy*. The great mystics often used the expressions of Solomon's Song. It seems that their unassuaged sexual appetites urged them more forcibly along the path of renouncement and complete sacrifice. A workman's wife can request the services of her husband every day. But the wife of an artist or of a philosopher has not the right to do so as often. It is well known that sexual excesses impede intellectual activity. In order to reach its full power, intelligence seems to require both the presence of well-developed sexual glands and the temporary repression of the sexual appetite. Freud has rightly emphasized the capital importance of sexual impulses in the activities of consciousness. However, his observations refer chiefly to sick people. His conclusions should not be generalized to include normal individuals, especially those who are endowed with a strong nervous system and mastery over themselves. While the weak, the nervous, and the unbalanced become more abnormal when their sexual appetites are repressed, the strong are rendered still stronger by practicing such a form of asceticism." [11]

*He that is able, let him arise and follow into this inner sanctuary, nor look back towards those bodily splendours which he formerly admired. For when we behold the beauties of the body we must not hurl ourselves at them, but know them for images, vestiges and shadows, and flee to That of which they are reflections. . . . How truly might someone exhort us—"Let us, then, fly to our dear country." . . . Cut away that which is superfluous, straighten that which is crooked, purify that which is obscure: labour to make all bright, and never cease to fashion your statue until there shall shine out upon you the god-like splendour of virtue, until you behold temperance established in purity in her holy shrine. If you have become this, and have beheld it, and dwell within yourself in purity, . . . there is now nothing which prevents you from thus becoming one, when you have nothing foreign mingled with your interior nature, but your whole self is true light and light alone. . . . For he that beholds, must, before he comes to this vision, be transformed into its likeness. Never could the eye have looked upon the sun had it not become sun-like, and never can the soul see Beauty unless she has become beautiful. Let each man first become god-like and each man beautiful, if he would behold Beauty and God.*[12]

PLOTINUS

## *REFERENCES*


[1] Vol. III, pp. 232, 239.

[2] Teilhard de Chardin, *The Divine Milieu*, pp. 112-113.

[3] *A Kierkegaard Anthology*, p. 271.

[4] Kirpal Singh, *Prayer: Its Nature and Technique*, p. 27.

[5] Kirpal Singh, *The Crown of Life*, p. 150.

[6] *Thus Spake Sri Krishna*, pp. 19 and 30.

[7] From SAT SANDESH, December 1970, pp. 14 and 27.

[8] Jacques Maritain, *The Creative Intuition in Art and Poetry*, p. 67.

[9] *Faust*, Walter Kaufman trans., p. 145.

[10] Goethe, *One and All*

[11] Alexis Carrel, *Man the Unknown*, pp. 141-144.

[12] *On the Beautiful*, pp. 11-13.

# Directory of Ruhani Satsang Centers

*in the Western World*

*Founder & Director*

MAHARAJ KIRPAL SINGH JI

*International Headquarters*

Ruhani Satsang, Sawan Ashram
Shakti Nagar
Delhi-7, India

# Directory of Ruhani Satsang Centers

## *Dedicated to the living Master Kirpal Singh Ji*

*This Directory has been compiled and published with the authorization of the Master, and every effort has been made to make it as accurate and useful as possible. To achieve this, we have tried to include only centers where actual Satsang meetings are being conducted and Master's work is going on actively, duly authorized by Him.*

*The work in the Western world (i.e., outside of India) is carried on under the responsibility either of* MR. T. S. KHANNA, 11404 Lakin Place, Oakton, Virginia 22124, U.S. A., *in his capacity as General Representative, or of the* RUHANI SATSANG—DIVINE SCIENCE OF THE SOUL, INC., *through* MR. RENO H. SIRRINE, P. O. Box 3037, Anaheim, California 92803, U. S. A., *in his capacity as Vice President and Chairman of the Board of Directors. No attempt has been made here to distinguish between jurisdictions, since from the point of view of a Satsangi or seeker they are meaningless.*

*The centers are listed alphabetically, by countries, states, and cities, within their respective geographical areas. The time and place of Satsang is given first. Most Satsangs begin with a group meditation for initiates only, which is abbreviated as "med" throughout, and is thus distinguished from the public meeting open to all, referred to as "Satsang." This information is followed by time and place of additional meetings, if any, and then the name of the Group Leader or Representative responsible for the work in that center, his address and telephone number. This may be followed by the names of others who are helping.*

*We have done our best to make this Directory both accurate and complete; but mistakes have certainly occurred. Generally, we have relied only on information supplied to us by the centers themselves, in response to our notice in the January issue. If it is incomplete (and it is incomplete, especially in Germany, Ghana, and South America) it is because the necessary information was not sent to us. We hope, God willing, to publish a final revised edition in a few months' time; any additional information, including corrections of inaccurate listings and inclusion of centers omitted, will be most welcome.*

### THE UNITED STATES

#### CALIFORNIA

ANAHEIM Sundays, med. 10:30 a.m., Satsang 11 am, Sanctuary of the Living Master, 221 W. Broadway. Mailing address: P.O. Box 3037, Anaheim 92803. RENO H. SIRRINE, 9445 Dacosta St., Downey, Calif. 90240. Tel (714) 635-0213 or (213) 862-4143. ALSO Wednesdays, med 7:30 pm, Satsang 8 p.m., at the Sanctuary.

ARCATA Sundays, med. 10 a.m., Satsangs 11 a.m., Equinox School, 1139 D St. ERIC LOVE, Rt. 1, Box 304A, Arcata 95521, tel. 822-4365. ALSO Anami Restaurant (run by Satsangis), 1811 G St., tel. 822-6402.

BEAUMONT Sundays, 11 a.m., 764 E. 13th St. MRS. DONA KELLEY, same address, Beaumont 92223. Tel. (714) 845-1206.

FRESNO 3rd Sundays, med 10 am, Satsang 11 a.m., 524 W. Hedges. ELMER WIGGINTON, same address, Fresno 93728. Tel. (209) 237-7243.

GLENDALE Fridays, med. 7 p.m., Satsang 8 pm, 1801 Oak Knoll Rd. ALSO third Sunday of month, med. 10:30 a.m., Satsang 11:30 a.m., same address. MRS. LUCILLE GUNN, same address, Glendale 91208. Tel (213) 244-0091.

HEALDSBURG Sundays, med. 10 a.m., Satsang 11 a.m., 521 Grant Ave. HARRY & JEAN

BALDWIN, Box 241, Glen Ellen 95442. Tel. 996-3759.

HOLLYWOOD Saturdays (except 3rd of month) med 7 p.m., Satsang 8 p.m., 8446 Grandview Drive, Los Angeles 90046. GREELEY WELLS, same address. Tel (213) 656-6430.

MONTEREY PENINSULA 2nd Sunday of month, med 10 a.m., Satsang 11 a.m., Sunset Community & Cutural Center, Room 3, on San Carlos between 8th & 9th Sts., Morgan Hill. ROGER & AIMEE KILLAM, 90 W. First St., Morgan Hill 95037. Tel. (408) 779-3391.

OAKLAND 3rd Sunday of month, med 10 a.m. Satsang 11 a.m., YWCA, 15th & Webster. ANNETTE BROWN, 4070 Milton Ave., Castro Valley 94546. Tel. 537-1981.

PIRU 4th Sunday of month, 10:30 a.m., Camulos Ranch, 2 miles east of Piru on state Rte. 126. MR. & MRS. RUSSELL DOHRMAN, Camulos Ranch, Piru 93040. Tel. (805) 521-1501.

SAN DIEGO 3rd Sunday of month, med 10:30 a.m., Satsang 11 a.m., 2964 Epaulette St. JOSE & MARION OJEDA, same address, San Diego 92123.

SAN FRANCISCO 2nd, 4th, 5th Sundays of month, med 10 a.m., Satsang 11 a.m., 756 Union St. (Intersection). ALSO meditation Wednesdays 8-9:30 p.m. at Ruth Coopersmith's, 422 44th Ave., Apt. 4. STUART & SHILLA JUDD, 984 Oxford St., Berkeley 94707. Tel (415) 526-8050.

SAN JOSE 1st & 4th Sundays, med 10 am, Satsang 11 am, 85 S. 12th St. DR. JOHN LOVELACE, same address, San Jose 95112. Tel (408) 293-8260.

SANTA BARBARA Thursdays, med 7:30 p.m., Satsang 8 p.m., ALSO 4th Sunday of month, med 10:30 a.m., Satsang 11:30 a.m., 517 W. Junipero St., No. 2. DARA EMERY, same address, Santa Barbara 93105. Tel. (805) 962-7762.

## COLORADO

COLORADO SPRINGS Twice a month on Tuesdays, Rm. 205, Rastall Center, Colorado College campus. JAN KOONS, P.O. Box 91, Cascade 80809. Tel. 684-2006.

DENVER Sundays, 6-8 p.m., Indian Hills Community Center, Indian Hills. LEON PONCET, 3330 47th St., Boulder 80301. Tel. 444-2260 (ans. service Fuller Brush).

FORT COLLINS Thursdays, med 6:30 p.m., Satsang 7 p.m., Danforth Chapel, old Colo. State Univ. campus, Laurel & Howes. ALSO study group, Tuesdays 7-9 p.m., same address. TED GREINER, 2519 Laporte Ave., Fort Collins 80521. Tel (303) 493-3771.

## CONNECTICUT

NEW HAVEN Tuesdays, med 7 p.m., Satsang 8 pm, St. Thomas More Chapel, 268 Park St. ALSO Sundays, med 10 am, Satsang 11 a.m., Folz residence, 375 Canner St., Apt. 3, tel. (203) 562-2454 (call in advance for Sunday Satsang). KEITH LAMBERTSON, c/o Karl Dworak, 880 Summer Hill Rd., Madison 06443. Tel. (203) 421-3857.

## DISTRICT OF COLUMBIA

WASHINGTON 1st & 3rd Sundays of month, 4-6 p.m., Friends Meeting House, 2111 Florida Ave., N.W. T. S. KHANNA, 11404 Lakin Pl., Oakton, Va. 22124. Tel. (703) 385-9699.

## FLORIDA

FORT LAUDERDALE Wednesdays, 7:30-9 p.m., Fort Lauderdale Women's Club, 15 S.E. 1st St. MRS. ETTA PERRIN, 751 N.E. 151st St., Miami 33162. Tel (305) 945-5022. ALSO Fridays, 7:30, study group; 1st Sundays, 2 pm, Satsang, at Perrin home.

GAINESVILLE 2nd & 4th Saturdays, 7:30 pm. MRS. ETTA PERRIN, 751 N.E. 151st St., Miami 33162. Tel (305) 945-5022. ALSO Jim Byron, Tel 373-0853.

LAKE WORTH Saturdays, 7:30 pm, Fellowship Hall, 630 North H St. JAMES CATALDO, 2612 N.E. 4th St., Pompano Beach 33062. Tel 942-2409.

MIAMI Mondays, 7:30 p.m., Flagler Federal Savings & Loan, 570 N.E. 81st St. (Biscayne Shopping Plaza). MISS JERRY ASTRA TURK, 832 Raymond St., Parkview Island, Miami Beach 33141. Tel. (305) 864-8328.

NEW PORT RICHEY 2nd Sunday of month, med 1:30 p.m., Satsang 2 p.m., Unity Truth Center, 239 W. Gulf Dr. MRS. SUNNIE COWEN, 3976 Belle Vista Dr. East, St. Petersburg Beach 33706.

ORLANDO 2nd & 4th Sundays, 2-4 p.m., Orlando Fed. Savings, 2301 E. Colonial Dr. MRS. ETTA PERRIN, 751 N.E. 151st St., Miami 33162. Tel. (305) 945-5022.

ST. PETERSBURG 1st & 3rd Sundays of month, med 1:30 pm, Satsang 2 pm, United Liberal Church, Arlington Ave. & Mirror Lake Drive. MRS. SUNNIE COWEN, 3976 Belle Vista Dr. East, St. Petersburg Beach 33706.

TALLAHASSEE 4th Sunday of month, med. 1:30 p.m., Satsang 2 p.m., University Episcopal Church, Ruge Hall, Jefferson St. JON PAGE, 109 Hannon Mill Rd., Tallahassee 32304.

TAMPA 2nd Saturday of month, med 1:30 p.m., Satsang 2 p.m., N. Recreation Center, library room, N. Blvd. LOUIS CHALIFAUX, 34-14 Tambay Ave., Tampa 33611.

VENICE 1st Saturday of month, med 1:30, Satsang 2 p.m., Venice YMCA, 312 Venice Ave. RANDY STROUT JR., 2950 3rd Ave. S., St. Petersburg.

## GEORGIA

ATLANTA 2nd & 4th Saturdays of month, 7:30 p.m., Unity Church, 1215 Ponce de Leon Ave. N.E. DAVID ALEXANDER, 1660 Stanton Rd., Apt. 22, Atlanta 30311. Tel. 753-4959. ALSO Al & Cathy Ganzenhuber, tel. 373-6460.

SAVANNAH Sundays, med 11:30 a.m., Satsang 12 noon, St. Paul's Episcopal Church, 34th St. & Abercorn St. MRS. DIANN ZEROLL, 4750 LaRoach Ave., Apt. 167, Savannah 31404. Tel. 355-7569.

## ILLINOIS

CHICAGO (DOWNTOWN—CENTRAL) 2nd & 4th Sundays of month, med 1 p.m., Satsang 2 p.m., YMCA Bldg., 19 S. LaSalle St., Rm. 1001. MRS. SHIELA OLGA DONENBERG, 6007 N. Sheridan Rd., Apt. 14-B, Chicago 60660. Tel (312) 784-2977. ALSO Wednesdays, med 7 pm, Satsang 8 pm, Maureen Manieri residence, 5136 S. Kimbark, Apt. 300, Chicago 60615. Tel (312) 324-7916.

CHICAGO (NORTHSIDE) Tuesdays, med 6:30 p.m., Satsang 8 p.m., 7008 N. Sheridan Rd. PERRY & PAULA JOHNSON, same address, Chicago 60626. Tel (312) 973-2033.

CHICAGO (NEAR NORTH SIDE) Fridays, 6:30 p.m., 401 West Fullerton Pkwy., Apt. 904-E. ANN GRUBICH, same address, Chicago 60614. Tel (312) GR7-7000.

CHICAGO (SOUTHSIDE) 1st & 3rd Saturdays of month, 4 p.m., Griffin Musica Hall, 3232 King Dr. BEATRICE GOODWIN, 6939 S. Chappel Ave., Chicago 60649. Tel (312) 288-8103.

CHICAGO (WESTSIDE) 1st & 3rd Wednesdays, 7 pm, Field House, 100 North Central. LENA HOLLEY, 116 N. Keeler Ave., Chicago 60624. Tel (312) 638-5876.

EVANSTON 2nd & 4th Thursdays, med 7 pm, Satsang 8 pm, Unity Church, 3434 Central Ave. MRS. KAREN BENTON, 904 Hinman St., Apt. 3G, Evanston 60202. Tel (312) 866-8798. ALSO Steven Diamond, 1624 West Morse Ave., Chicago 60626. Tel (312) 764-5615.

GILSON 1st & 3rd Sundays, 9 am, JOHN W. HOLT residence, RR 2, Gilson 61436. Tel 876-2434.

URBANA 1st & 3rd Sundays, med 3:30 pm, Satsang 4:30 pm, Friends Meeting House, 714 W. Green. GEORGE A. LAREAU, Box 61, 1203 Willard, Urbana 61801. Tel (217) 367-1662. ALSO informal supper meeting Monday evenings at Lareau home.

## KENTUCKY

LOUISVILLE 2nd & 4th Sundays, 2 pm, 502 Jarvis Lane. MRS. NANCY SCOTT, same address, Louisville 40207. Tel (502) 893-2353.

## MAINE

CLINTON Sundays, 10 am, Sanctuary at Kirpal Goat Farm, Mutton Lane Rd. SEAN & PAMELA SIEGLEN, same address, RFD 1. Clinton 04927.

HANCOCK COUNTY Saturdays, 7:30 pm, Kyle residence, North Sullivan. MRS. JUANITA KYLE, Box 45, North Sullivan 04664.

## MASSACHUSETTS

BOSTON Sundays, med 10 am, Satsang 11 am, Harvard Divinity School, 45 Francis Ave., Cambridge. MRS. MILDRED PRENDERGAST, 265 Mason Terrace, Brookline 02146. Tel (617) LO6-4036.

## MICHIGAN

DETROIT Sundays, med 11 am, Satsang 12 noon, YWCA, 2230 Witherell St. ROBERT SHAW, 4744 Second, Apt. 13, Detroit 48201. Tel (313) 833-7839.

FLINT Saturdays, med 2 pm, Satsang 2:30 pm, YMCA, 411 E. 3rd St. AL & MARY POMERANTZ, 318 W. Paterson, Flint 48503. Tel (313) 232-8258.

GRAND RAPIDS Sundays, 3 pm (summer—outside), 7 pm (winter), 2608 Leonard N.W. FAY MARCH, same address, Grand Rapids 49504. Tel (616) 453-0896.

LANSING Sundays, med 9 am, Satsang 10 am, YMCA, 520 Townsend St. ROBERT BROWN, 521 N. Capitol Ave., Apt. 3, Lansing 48933. Tel (517) 489-5048.

LANSING (EAST) Wednesdays, med 7:30 pm, Satsang 8 pm, 1308 Haslett Rd., No. 9, East Lansing. OLIVE EDMONSTON, same address, East Lansing 48823. Tel (517) 332-5472.

MT. CLEMENS Mondays, 7:30 pm, Mt. Clemens Activity Center, 65 Market St. (Old Firehouse). MICHAEL GRAYSON, P.O. Box 234, Mt. Clemens 48043. Tel HO5-1241, Ext. 4242.

## MINNESOTA

MINNEAPOLIS 1st Sunday, 10:30 am; 3rd Sunday, 2:30 pm; 4th Sunday, 3:30 pm, "North Shore Room," Curtis Hotel, 3rd Ave. & 10th St. MRS. MARY GARLICH, 2025 Ide, Apt. 201, St. Paul 55109. Tel 770-1720. ALSO Mable Nelson, Rt. 1, Box 74, Maple Plain 55359. Tel 479-2627.

ST. PAUL 2nd Wednesdays, 10:30 am, 2025 Ide, Apt. 201. MRS. MARY GARLICH, same address, St. Paul 55109. Tel 770-1720.

## NEBRASKA

OMAHA Sundays, med 2:30 pm, Satsang 3 pm, First Unitarian Church, 3114 Harney St. (west side door, upstairs lounge). KRISSA RIPPEY, 3839 Decatur, Omaha 68111. Tel (402) 551-0243.

## NEW HAMPSHIRE

HANOVER Wednesdays, med 7 pm, Satsang 8 pm, Friends Meeting House, 29 Rope Ferry Rd. MRS. TRACY LEDDY, P.O. Box 72, South Acworth 03607. Tel (603) 835-6797.

SANBORNTON (SANT BANI ASHRAM) Sundays med 12 noon, Satsang 1 pm, at the Satsang Hall, Sant Bani Ashram, Osgood Rd., Sanbornton (four miles from Exit 22, Interstate 93). ALSO Saturdays, med 7 pm, motion pictures or slides of Master, 8 pm; daily, med 7 am; Monday through Friday, Satsang, 7 pm; all at Ashram. Satsang Hall open for med at any time. RUSSELL & JUDITH PERKINS, (mailing address) Sant Bani Ashram, Franklin 03235. Tel (603) 934-2948.

## NEW JERSEY

PRINCETON Sundays, med 10 am, Satsang 11 am, 3 Glen View Drive. WILLIAM STAGER, same address, Princeton 08540. Tel (609) 452-8076.

## NEW YORK

BUFFALO 1st & 3rd Saturdays, 4 pm, YMCA, 45 W. Mohawk St., Room 203. WILLIAM BRINGHURST, 116 Rosedale St., Rochester 14620. Tel (716) 473-7138.

CROTON-ON-HUDSON Tuesdays, med 7 pm, Satsang 8 pm, Lounge 1, Rogers College, Maryknoll Convent, Pines Bridge Rd., Ossining. DORIS YOKELSON, RFD Box 317, Quaker Bridge Rd. East, Croton-on-Hudson 10520. Tel (914) 271-9762. ALSO Sundays, med 10:30 am, Yokelson home; Sunday School for children approx. once a month, Sunday, 10:30-11:30 am, same address.

ITHACA Sundays, 9:30 am, Willard Straight Hall, Cornell University. RICHARD SEADER, 502 Valley Rd., Brooktondale 14817. Tel (607) 539-7204. ALSO Warren Ranney, 190 Pleasant Grove Rd., Apt. L-1, Ithaca 14850.

LONG ISLAND Thursdays, med 7:30 pm, Satsang 8:30 pm, St. Christopher's Chapel, Education Bldg., 1100 Hicksville Rd., Seaford (3½ blocks so. of Exit 29, So. State Pkwy.) ALSO Mondays, med 7:30, Satsang 8:30 pm, Unitarian Universalist Church, 711 Old Bethpage Rd., Old Bethpage. MRS. SHARLEENE SHERWIN, 60 Lagoon Blvd., Massapequa 11758. Tel (516) 541-2231. ALSO Mrs. Ruth Seader, 8 Copper Beech Place, Merrick 11566. Tel (516) FR8-6183.

NEW YORK CITY Sundays, med 10 am, Satsang 11 am, 33 W 14th St. (downstairs) between 5th & 6th Avenues. BEN RINGEL, 6729 N. Broad St., Philadelphia, Pa. 19126 Tel (215) WA7-1147. ALSO William Cairns, Hudson View Gardens, Apt. J-22, 116 Pinehurst Ave., New York 10033. Tel (212) WA3-7800; Rupert Burke, 850 Stebbins Ave., Bronx 10459. Tel (212) LU9-1150.

NEW YORK (LOWER MANHATTAN) Tuesdays, med 7 pm, Satsang 8 pm, 2 Washington Square North, Room 11. ALSO Fridays, 7-8 pm, class for non- and new initiates, Room 42, same address. MICHAEL RIBET, 645 West End Ave., Apt. 9B, New York 10025. Tel (212) 873-6381.

ROCHESTER 3rd Sundays, 4-6 pm, Friends Religious Society, 41 Westminster Rd. IVAR T. KROHN, 116 Rosedale St., Rochester 14620. Tel. (716) 473-7138.

SYRACUSE 2nd Sundays, 4-6 pm, YMCA, 340 Montgomery St., Rm. 214. WILLIAM BRINGHURST, 116 Rosedale St., Rochester 14620. Tel. (716) 473-7138.

## NORTH CAROLINA

CHARLOTTE Sundays, 3-5 pm, 298 E. 36th St. CHARLES FULCHER, 4000 Sussex Ave., Charlotte 28210. Tel (704) 366-7374.

## OHIO

CINCINNATI 1st & 3rd Sundays, 2 pm, 7136 Miami Ave. (Tel 561-9078). MRS. CAROL KOTH, 1243 Fuhrman Rd., Cincinnati 45215. Tel. 733-3364.

COLUMBUS Information on time and place not supplied. Contact RAJINDER SINGH SANDHU, 5310 Tamarack Circle, Apt. A, Columbus 43229. Tel (614) 882-5035 eves.

KENT 1st & 3rd Wednesdays, 7:30-8:30 pm, Kent State University, Rm. 201, Student Union. (Suspended when campus closed or during exam week). ALSO Sundays, med 1 pm, Satsang 2 pm, rotated weekly between homes of: Joe & Susan Herdina, 143 S. Mantua St., and Greg & Pat Sandage, 1137 N. Mantua St.

OXFORD Mondays, med 7 pm, Satsang 7:30 pm, Lutheran Chapel, 420 S. Campus St. MISS SHEILA ROGERS, 5720 Winton Rd., Apt. 308, Cincinnati 45232. ALSO Mrs. Virginia Beale, 121 S. Beech, Oxford 45056. Tel (513) 523-5817.

TOLEDO 2nd & 4th Sundays, 2:30 pm, 1452 Milburn Ave., Apt. G. DORIS EBLE, same address, Toledo 43606.

## OREGON

PORTLAND Sundays, 7 pm, Centenary Wilbur Church, 9th & Ash. ROGER & SANDY FRITZ, 2328 N.W. Everett, Portland 97210.

### PENNSYLVANIA

PHILADELPHIA 2nd Sundays, 4-6 pm, YWCA, Memorial Chapel, 2027 Chestnut St. DAVID DIAMOND, 2517 Bleigh Ave., Philadelphia 19152. Tel (215) 338-7313.

STATE COLLEGE Tuesdays, 8 pm, 210 W. Beaver Ave. TOM GATHMANN, same address, State College 16801. Tel (814) 237-1577.

WALLINGFORD 4th Sundays (Sept thru June) med 2:30, Satsang 3:30 pm, 217 Wallingford Ave. ALSO Tuesdays, med only, Amy Hart's house, 200 Paxon Hollow Rd., Media. Tel. LO6-3220. MRS. SHIRLEY TASSENCOURT, Cedar Grove Rd., Media 19063, Tel. EL6-5104.

### TEXAS

COOKVILLE 1st & 4th Wednesdays, 8 pm, Joel Proctor home, Rt. 4, Box 223, Pittsburg. ALSO 1st Sunday, 10 am, Mary Lovell home, Rt. 2, Box 172, Kilgore; ALSO 2nd, 3rd & 4th Sundays, 8 am, DAN RENDSLAND home, Rt. 1, Box 177D, Cookville 75558. Tel (214) 572-5858.

DALLAS Sundays, med 6 pm, Satsang 7 pm, First Unitarian Church, 4015 Normandy (south wing). ALSO med daily, 5:30 pm, and questions & answers Wednesdays, 8 pm, 3925 Gilbert Ave. DAVID TEED, 3925 Gilbert Ave., Dallas 75219. Tel (214) 522-1054 home; 741-7811, ext. 347, work. ALSO James Fry, 18 Moore Hall, SMU, Dallas 75222. Tel (214) 691-7199.

HOUSTON 3rd Sundays, 3 pm, 4600 Beechnut Blvd., Apt. 206. ALSO last Sundays, 3 pm, Mercantile Bank, N. Braeswood at Stella Link. MRS. SALLY COTMAN, 4600 Beechnut Blvd., Apt. 206 c.c., Houston 77035. Tel (713) 668-8375.

### VERMONT

CALAIS (KIRPAL ASHRAM) Satsangs daily, morning & evening. MISS NINA GITANA, Kirpal Ashram, (mailing address) Worcester 05682. No phone.

### VIRGINIA

CHARLOTTESVILLE Sundays, 2:30 pm, at Gordon residence, 9 miles south of Charlottesville on Rte. 20. RONALD & VIVIAN GORDON, RFD 6, Box 249, Charlottesville 22901. Tel (703) 296-3453.

RICHMOND 2nd & 4th Mondays, 7-9 pm, Pace Memorial Methodist Church, 700 West Franklin St. MRS. KATHERINE LLOYD, 4020 Fauquier Ave., Richmond 23227. Tel (703) 353-6441.

SUMERDUCK Wednesdays, med 7:45 pm, Satsang 8:30 pm, ALSO 2nd & 4th Sundays, med 1:30 pm, Satsang 2:30 pm, Pollard farm, 60 miles from D.C. JOHN & DONNA POLLARD, Box 1, Sumerduck 22742. Tel (703) 439-8637.

VIENNA 1st Saturday, 2-4 pm, Vienna Library, 101 Maple Ave. E. T. S. KHANNA, 11404 Lakin Place, Oakton 22124. Tel (703) 385-9699.

### WASHINGTON

SEATTLE Sundays, med 2 pm, Satsang 3 pm, YWCA, 5th & Seneca. TIMOTHY M. HARTMAN, Rt. 1, Box 1116, Issaquah 98027. Tel (206) MA4-1084 during week.

## CANADA

### ALBERTA

EDMONTON Sundays, med 9:30, Satsang 10 am, 9938 151st St. ALSO med Wednesdays, 8 pm, RICHARD & HEATHER BARGEN, 9938 151st St., Edmonton.

### BRITISH COLUMBIA

LYTTON Ashram starting. For specific information contact WALTER PAWLOWSKI, Lytton, B. C.

POWELL RIVER Contact STEVE & JEAN ALBIN, c|o Potlatch Natural Foods, Powell River.

VANCOUVER Sundays, med 8:30 am, Satsang 9:30-11 am, Coronation Room, Central YWCA, Burrard & Dunsmuir St. ARRAN B. STEPHENS, 4996 Dunbar St., Vancouver 13. Tel (604) 266-0302.

VICTORIA Contact LOCKWOOD ENSMINGER, c|o Atman Books, Pandora St., Victoria.

### ONTARIO

HAMILTON 1st Sundays, 3-5 pm, Central YMCA, Memorial Room, 79 James St., South Hamilton. MRS. MARY MCTIER, 49 Ashland Ave., Hamilton 56. Tel (416) 385-0435.

TORONTO 2nd Sundays, 2:30 pm, Central YMCA, Rm. 15, 40 College St. MRS. EDNA SHINEROCK, 141 Erskine Ave., Apt. 1112, Toronto 315. Tel (416) 487-5701.

### QUEBEC

MONTREAL Sundays, 8 pm, 603 rue Louvain E. (in the clinic hall). DR. ROGER FOISY, 9531 Chateaubriand, Montreal 354, P.Q.

## THE WEST INDIES

### GRENADA

GRENVILLE, ST. ANDREWS 2nd & 4th Sundays, 11 am, V. McQuilkin home. T. JOHN WALKER, Tivoli, P.O. Observatory, St. Patricks.

### VIRGIN ISLANDS

ST. CROIX Wednesdays, 8 pm, Newick home

Christiansted. MRS. PATRICIA NEWICK, Box 3039, Christiansted, St. Croix, U.S. Virgin Islands 00820. Tel (809) 773-1019.

## LATIN AMERICA

### COLOMBIA

CALI For specific information on the Satsang activity in Colombia, contact J. RICARDO NUNEZ, Apartado Aereo 4485, Carrera 6a. No. 15-85, Cali.

### ECUADOR

GUAYAQUIL Sundays & Saturdays, 4:45 pm. SRTA. LIC. HELENA DE LOS ANGELES GONZALEZ, Machala No 1220 y Aguirre, Tel 516287.

QUITO Mondays & Wednesdays, 6:30-8 pm, Calle Benalcazar No 1215 y Oriente. ALFREDO LOYO, P.O. Box 1173, Avenida Cabo Jaramillo 3-14 (El Pintado), Quito. Tel 266170.

### GUYANA

BERBICE Sundays, 7 pm, home of BISRAM JAGNARINE, Port Mourant Estate, Corentyne, Berbice.

### MEXICO

MEXICO CITY Mondays, 6 pm, Restaurant Vegetariano, Ave. Madero 56-altos. ALSO Wednesdays, 5 pm, Leora Herold home, Calle de los Pinos 13, Sta. Maria Ahuacatitlan, Cuernavaca, Morales (in front of Amer. motel, Villa Vegetariana, Km 70, Carretera vieja a Mexico). ALSO Sundays, Luisa Martinez home, Calle Biografos 57, Col. Unidad Sifon, Mexico City. Tel. 5-82-33-37. MRS. LEORA C. HEROLD, Apdo. 448, Cuernavaca, Morales. Tel 2-89-37.

### PANAMA

PANAMA CITY Fridays, 8:30-10 pm, Narandas J. Mayani home, Urbanacion Pribance, House 7-1. WALLACE I. CRAWFORD, Apartado 1890, Panama 1, Rep. de Panama. Tel 61-0216.

## EUROPE

### BELGIUM

BRUXELLES (BRUSSELS) 1st & 3rd Saturdays, 3 pm (except during 3rd trimester), Rue aux laines, 22 - Bruxelles. ARMAND TOUSSAINT, Avenue JB. Depaire, 80 B—1020—Bruxelles. Tel (02) 78-68-31.

### ENGLAND

LONDON Information on time and place not supplied. Contact SANT SINGH, Kirpal Bhavan, 3 Clayton Ave., Wembley, Middlesex HAO 4JU. Tel 01-903-0782.

SUSSEX Fridays, 10:30 am; 1st Saturdays, 2 pm, ALSO med Mondays, 11am-3 pm, at home of MRS. MARGARET WATERFIELD, 10 Tott Yew Rd., Lower Willingdon, Eastbourne, Sussex. Tel POLEGATE 3502.

### FRANCE

PARIS 2nd & 4th Saturdays (except August), 3:30 pm, "Librairie Aryana," 18, rue des Quatre-vents, 75—Paris VIe. M. BETTA MOHANGUE JOSEPH, 37, rue des Dames, 75—Paris 17e.

### GERMANY

*The work in Germany is very extensive, with Satsangs in many places. Unfortunately, specific information on times and places has not been supplied at press time. Please contact* MRS. BIANCA FITTING, Luisenstrasse 133, Bonn 53, *for further details.*

LANDSTUHL Saturdays, 8 pm, Landstuhl Chapel at the 2nd General Army Hospital. GEORGE SMITH, 324-42-3932, 10th Med Lab (Histo-Path), APO New York 09180.

### ITALY

MILAN Contact PEIR FRANCO MARCENARO, Via Compagnoni 22, 20129 Milan.

### MALTA

MALTA Fortnightly on Sundays, 5 pm, at Tillis home, 50, Parrish St., Mosta. Tel 45562. ALSO 1st Tuesdays, 6 pm, at Mrs. H. Rogers home, Villa Salem, Mosta, Tel 43587, an open meeting with questions & answers. L. GURNEY PARROTT, 195|2 Tower Rd., Sliema, Malta G.C. Tel 37199.

### SWITZERLAND

GENEVA Information on time & place not supplied. Contact JEAN-PIERRE FREY, 1 Rue de Villereuse, 1207 Geneva. Tel (022) 354997.

## AFRICA

### GHANA

ACCRA For specific information as to time and place of the numerous Satsangs in Ghana, contact NANA-KOW BONDZIE, National Museum, P.O. Box 3343, Accra.

### NIGERIA

*In most of the following listings, specific information regarding time and place has not been supplied. For further information on Satsang work in Nigeria, contact* ANYI AGWUDAGWU, *P.O. Box* 20, *Ogwashi-Uku.*

IKOT EKPENE Contact E. U. INWANG, Box 59, Ikot Ekpene, South Eastern State.

LAGOS 1st Sundays, 10 am - 12 noon, 36

Bamgbose St., P.O. Box 6000. JOSEPH AKINOLA BABALOLA, P.O. Box 1022, Lagos.

OGWASHI-UKU Contact ANYI AGWUDAGWU, P.O. Box 20, Ogwashi-Uku.

ONITSHA Contact A. O. AZUKA, St. Augustine's Secondary|Commercial School, Onitsha.

PORT HARCOURT Contact J. M. A. TEKNIKIO, 68 Ojike St., Mile 1 Diobu, Port Harcourt, Rivers State.

SURULERE Contact PHILLIPS OKOROAFOR, 24 Fashina St., Obele Oniwala, Surulere.

### REPUBLIC OF SOUTH AFRICA

*Information not supplied. Contact* S. R. NAIDOO, 25 *Mallinson Rd., Sydenham, Durban, for information.*

## AUSTRALIA

### NEW SOUTH WALES

SYDNEY Sundays fortnightly, 4 pm, home of BRUCE COWAN, 2|2 Sutherland St., Cremorne, N.S.W. Tel 2090; business 20531.

### SOUTH AUSTRALIA

WAYVILLE Alternate Sundays, med 6 pm. Satsang 6:30 pm, home of ALLAN HUDSON, 8 Rhyl Ave., Wayville, S.A. 5034.

## OTHER COUNTRIES

### INDONESIA

DJAKARTA Contact EDDIE BOON, Djalan Senajan 87, Blok S IV, Kebajoran Baru, Djakarta, West Djawa.

### ISRAEL

JERUSALEM Satsang starting. Contact MRS. NAOMI EDER, 20 November 29 Str., 92 105 Jerusalem.

### MALAYSIA

IPOH Tuesdays, 7 pm, residence of S. CHANDA SINGH, 6 Jalan Canning Estate, Ipoh. Tel 4646.

### NEW ZEALAND

AUCKLAND Mondays, 7:30 pm, 171 Grafton Road. G. I. HORNE, same address, Auckland 3, N.Z. Tel: 71-389.

*REPRINTS OF THIS DIRECTORY ARE AVAILABLE FROM SAT SANDESH*

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Please notify us at least FOUR WEEKS before your moving date.

If you are unable to notify us that early, then please notify us as soon as possible.

This will avoid additional labor and expense for us, and will assure you of receiving SAT SANDESH on schedule each month.

***Thank You***

*We have come into this world naked, and when we die we go out of the world naked. Only in between we think of various things like riches, etc. So long as we realize that all human beings are equal, both in the sight of God and Man, then we can realize the objectives and principles that Sant Kirpal Singh Ji has placed before us.*

Dr. V. V. Giri, President of India
at Manav Kendra, March 14, 1972