*Five Days with the Lord*

# Sat Sandesh

The message of the Masters

*November 1972*

FRONT COVER *The Master on the dais at the Satsang Hall at Sant Bani Ashram, Sanbornton, New Hampshire, during the course of the extraordinary Satsang in the evening of October 19, 1972. In the background are Mrs. Ann Sirrine and B. S. Gyani Ji.*

BACK COVER *The Ashram in repose. Without Him, what is there? But He has never left . . .*

# Sat sandesh

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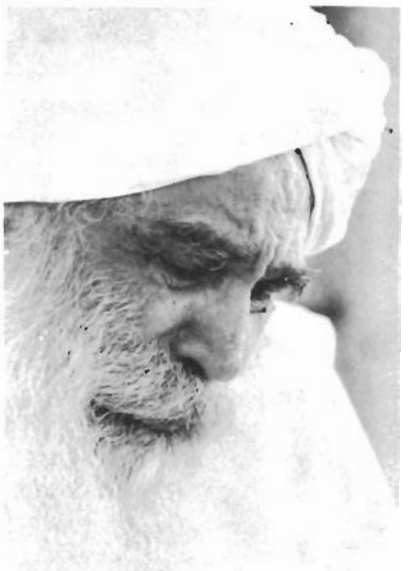


# THE MASTER'S TALK

## *Masters Come to Fulfill*

I AM A SON OF MAN, not a lecturer. I can give you only a heart to heart talk, which comes from the heart and goes to the heart—very simple and to the point. First of all, I convey my hearty love to you all, one and all. You see, you are, truly speaking, my own relations. Once, you remember, Christ was sitting in a gathering and his mother came up from behind and people told him, "Here comes your mother." He said, "Who is my mother? These are all my brothers and sisters here, who are on the Path." So there is a real relation with which God has united us; from the level of the physical body and also from the soul's point of view.

*This, the first talk given by the Master on his current tour, was delivered in Cologne, West Germany, on August 26, 1972, at 5 p.m.*

As a man we are all one. God made man. Is there any doubt about it? He made man, and of course man has the highest rung in all creation. So we are all fortunate. Born in the same way, no high, no low, with the same outer construction and the same inner construction: two eyes, two hands, two nostrils, two ears, and also, every man has his heart, lungs, stomach. Every morning, the house is cleaned, is it not? But this is not a house of filth; it is the house of God.

So as the physical body we are all one, a real relation. After that we took up different labels of religions called by different names. We forgot our manhood

also. Eventually we discover that we are not the physical bodies only; we are *having* the physical body. We are conscious entities, spirit in man, of the same essence as God. So we are all children of God, brothers and sisters; this is the true relationship we have got even as soul and of this Power whom we worship, call Him by any name you like. He is the same whether you call Him God, Father, Allah, anything. So as man we are all one; that is our true relation. We become Hindus, Christians, Sikhs, Jains, Buddhists, later on, is it not? We took on labels and forgot our real nature. These labels have formed hedges between man and man. Masters have come from time to time to remove this misunderstanding in a very clear, simple way, through heart to heart talks. So you see, these true relations we have got already, which we forget, and Masters come so that we may realize that the unity is already there. So Masters come from time to time to remove this bigotry and narrowmindedness, ever since the world began. As I just related to you, Christ said, "Who is my mother? Who are my brothers? They are all my brothers and sisters." These very words, the tenth Guru said; those who come from God all say the same thing. They don't say, "We are Gods"; they say, "We are sent by God."

So at the time when Kabir and Guru Nanak came on the scene, there were two parties—Hindus and Mohammedans—very strong in their own way, very bigoted, very narrowminded; they would not suffer each other's faith, what to speak of mixing with them and sharing their views. So Kabir came at that time and he gave out as his first slogan, *I am neither Hindu nor Mohammedan; I take both as one.* That is what Kabir gave out. Guru Nanak was a contemporary of Kabir. He says further, *I am neither a Hindu nor a Mohammedan; God whom we worship is the same.* Naturally the Mohammedans asked Guru Nanak, "Who are you?" He said, "I am bearing the label of a Hindu, but I am not a Hindu in that sense. I am not such a Hindu. And you also, a Mohammedan, you simply bear the badge of Mohammedan. You are really man. I am not such a Mohammedan either." So they asked him, "What are you then?" He very clearly gave out in a simple way, "This body is made of five elements. The power which drives this man body—that is conscious—that I am. That is my religion." So he met all men of different labels and told them, "If you want to be a true Hindu or a true Mohammedan, you must become a man first and know that you are a man."

Further, you are a conscious man, conscious entity, you see, and still further, you are controlled by some Power within the body. The body is such a wonderful house we live in. It is God who made it so wonderful, with its apertures of eyes, ears, nose, mouth, etc. With all that the indweller cannot run away out of it. Can you? No. Body works so long as you are in the body, but you are controlled in the body. That Controlling Power we have to know, and that is called God-into-expression Power or Word. *In the beginning was the Word, the Word was with God and the Word was God.* The whole creation came into being after that. It is also called *Naam. . . .* So that Power is controlling us in the body. When that Power is withdrawn, we have to leave the body. So it is a wonderful house we have got, in which we reside and in which that other Power which controls us in the body also resides. So the man body is considered to be the highest in all crea-

tion, which is had by great good fortune, in which we can know God controlling the whole universe; and in no other species of creation is this possible.

All scriptures speak very highly about the man body. So God, for Whom we are all searching, Whom we are really after, He also resides in the man body along with us. So the body is the true temple of God. You will find in scriptures it is given: *God does not reside in temples made of stone.* I gave a talk in England on my last tour. One Bishop stood up and said, "You have thrown an atom bomb on all our Churchianity." I told him, "My dear friend, this fact remains: Churches we have made, temples we have made, mosques we have made, all after the model of the man-body." Is it not? Dome shaped, temples; nose shaped, churches; forehead shaped, mosques, we have made . . . So the true temple or church of God is the man body. That is the house which He has built Himself. This house was built in the womb of the mother, in the hands of God and Nature, is it not?

So the man body is the true temple of God, in which we reside. If you take a small child, three years old or four, and ask him, "Who are you?", he simply opens his eyes and mouth wide. You see, there is something there [*points to forehead*]. He knows a little of this thing. As he grows in years and impressions are received from outside, he will begin to answer, "I am Joe Smith, Mr. Singh," etc. And as time passes, impressions are so much more that he will reply, "I am a Christian, I am a Sikh, I am a Hindu." These are the outer impressions. But in the course of time we have to withdraw from the body—which we have taken to be the be-all and end-all.

So all the scriptures say that the man body is the temple of God, is the church of God, is the true mosque within. We live in there and He whom we seek also lives in there, so why seek Him outside? Guru Nanak went to Persia, where a Muslim Fakir asked him, "Have you seen God?" He said, "Yes, I have seen." "Can you describe his house?" Guru Nanak replied, "Yes, look here. There are 52 minarets (32 teeth and 20 nails) and two windows (the eyes). God is in that." He speaks from above and the poor fellows do not understand. God is calling them back, and the poor people have forgotten themselves so much that they do not hear what He is saying. Masters do come from time to time, and remind us, Well, you are man, you are conscious entities—drops in the ocean of all consciousness. We are all brothers and sisters in God. We worship the same Power called by different names. Where is the difference? The Light and Sound symbols in all the places of worship are the same as those things within the man body. I am asking, Which light is better? The outer symbols are models made just like the inner to tell us: Such is the man body, the Light of God and the Voice of God is found therein. Outer temples are made only to show God lives in the church which you are. We have given so much thought to the outer formations—excuse me now—that we have forgotten the true thing which lies within.

So Masters come to fulfill and not to destroy. Man is a social being. He must have some social body to live in. If you break one, you will have to form another. It is but natural. So stay where you are—the first step is all right. The next step is to know yourself—on account of which the body is working, and the Power is controlling you in the body. Make the best use of the body. This is the teaching of all the Masters in the past.

So we reside in the same house—the house that God has made, not us. We are afraid for the outer structures. Don't be misled. They were made as models of the man body, which is the true temple of God. Those who have got awakened eyes, they respect the rites of everybody.

This is the illusion we are all in. Masters come to revive the Truth. When I came for the first time in 1955, I sent out one pamphlet, *Man! Know Thyself,* and the world invited me without seeing me on the basis of that small pamphlet. Many simple things appeal to everybody, I think. They are facts. It does not mean that we are against "isms"—they came into being for a purpose. Do you know what history shows? Islam came into being 1500 years ago, after Mohammed. Christianity came into being after Christ, Sikhism came up after Guru Nanak, Buddhism came only after Lord Buddha. So today let me only say why they came into being: Those who met the Masters themselves solved the mystery of life. They realized the very unity I am putting before you in words. But when they left the scene these schools of thought were formed, the labels of which we are carrying, to keep their teachings alive. That school is better which turns out perfect men, is it not? The buildings may be very good buildings, a very big playground might be there, and good dress also. But with all that, if no student passes the exams of the school, then? It is a credit to the society to which you belong if you know those things for which it was formed.

So you see, Masters have love for all. They do not come to destroy but to fulfill. The first step is social being. You must have a social body to live in, which you are already having. Why make a new one? When Kabir came, there were only two bodies. Now there are more than 700. Is it not right to come to somebody who teaches the very Truth we have forgotten? It is no new thing. I think it makes common sense to everybody. These are hard facts.

So the main purpose before us is to know God. First of all, we are one. Last time when I came here I gave talks free in churches and everywhere, and open talks too. Generally, you see, where talks are given, fees are charged. Sometimes a donation basket is there. So I removed them. They asked me, "What are you after?" I told them: Body is the temple of God, which we have forgotten. I have come to revive this.

Last time when I left America, people offered me a lakh of dollars. I refused. They said, "Why? For spreading the mission here." Then they said, "It would have been much better if you had taken away dollars—you are taking away our hearts." As a result of that, people came like wildfire. It appeals to everybody. Basic teachings of all Masters have been the same. Social bodies are there, and different customs and rituals. These change according to the climates and other factors of the different physical areas or customs prevailing there. But the purpose is the same.

So Masters love everybody. How to find God, where to find God—there are ways and means to do so. It is very natural. Even a child can do it. With no or little knowledge, you are able to see; and that language is the natural language which is unspoken and unwritten. If we have forgotten—that's all right.

Last time I came in 1963. It is nine years now that I have been away from you physically. Some of you have been kind enough to pay a visit in India to the Ashram. I was happy, you see, to see my friends, brothers, children—any

number that come, you see, are all quite at home. The main purpose of being in India was to improve their progress in Spirituality. So all come back with a little better understanding and better progress. Some of you have come up there; but you all were always on my mind through correspondence. No child can get forgotten by the Father or Mother, can it? There may be hundreds. . . .

So we are all brothers and sisters in God. Last year I had a mind to come—a very strong mind. I made my effort to pay it, flying to different stations in India so that they could keep going for six months or so while I was away here; but that hard work brought me down because I broke the laws of Nature. So Mother Nature sent me a bill and I had not expected it. You see, I would have come last year. The strings of love are very strong—from your side too, and my side. So I made up my mind to come now, even though there were many hurdles on the way, Satsang affairs and others, and for that reason I got delayed. But Taiji Hardevi said, "You had better go, I will stay for a month or so and set it straight." So it is her sacrifice; she had never been alone for even a day. Now she has sacrificed coming here with me, only for the love of you people. She conveys her love to you all. Love cannot be expressed in words. No words can express it. Yes—you can see from the Light which dances in the loving eyes—by radiation—I send you my hearty love, you see. Two days I am here. I hope you will be enjoying, and all will sit together in the sweet remembrance of God. You have been put on the way; the main reason for my coming here now is that you may progress on the way, and have better understanding. What is right understanding? Now you will come to know. And right understanding will result in right thoughts, and right thoughts will result in right words, and that will result in right actions.

So today, go away with the firm conviction that you are all one. We are all brothers and sisters in God. We have got the same work ahead, the same ideal, the same One whom we worship. There is no high, no low. Basic teachings are the same everywhere; for the first part, social bodies arise with the same purpose: to prepare the ground for the higher teaching.

I wish you all progress, you see. I address my loving words to you, and also the love which has driven me here despite all the hurdles on the way; I give thanks to Taiji who has sent me here. And we will meet again tomorrow. There will be another heart to heart talk, which is the best thing. And anyone new who wants anything special can have it during the day. In the meantime, I get to feast on you and you get to feast on me.

*Oh come let us go to the pool of His eyes*
*dive deep, we can never reach the end*
*dive and dive again*
*never, never can we reach the end*

Michael Raysson

# Darshan in North Carolina

*At Charles Fulcher's home in Charlotte, October 4, 1972*

MASTER ASKED, "May I put a question to you? You have put so many questions to me." Everyone replied, yes. "If time runs short, what do you do to lengthen it? Put chains on the legs of time. Have the sweet remembrance with you not to forget it; that will lengthen the time."

QUESTION: "Jesus said, Blessed are those who believe without seeing, so why is it necessary to have a living Master?"

THE MASTER: "Blessed are those who can believe due to their past actions. Have you read the Gospel of John? Jesus said, *As long as I am in the world, I am the light of the world.* [John 9:5]. God is the only Guru. If they have faith it is due to reactions of the past. What I understand from the scriptures is, Shabd is the only Guru. Guru Nanak was asked, 'Who is your Guru?' He said, 'Shabd is my Guru.' My Master said, 'Take me as your brother. Do what I say, and then when you meet me inside, call me what you like.' You too are micro-Gods.

"Moreover, some people are sent to the world with a mission to punish the wicked and reward the righteous. Masters also come, to lead the people back to God and help them become the conscious co-workers with God.

"Take a prison house where the prisoners are in bad condition. One man comes and sees the condition and wants to help, so he brings them some good food. Another man comes and brings them good clothing. Still another builds them good houses to live in. The purpose of all three was to do good. Another man with the keys to the prison comes and lets all the prisoners out. All did good; but what do you think of the fourth one? You see, Masters are the last. When Masters come, they cry, with their hands up, 'Come on—let's go home!' God makes the arrangements. You have been long in exile. Why don't you come back and enjoy your true home? Fortunate are those who are to come back home. Even when the door is opened, we don't like to go. Udho, a follower of Lord Krishna, once said to him, 'Well, if they want to stay in all this misery, why not let them stay?' You see, we don't really want to go. If you really want it, you will have it, sure and certain. What comes out of your heart, brain, and tongue—all three—is true. Pray and wait.

"In most cases we deceive ourselves. That is why I request you to be true to your own selves. The God Power is within you. I ask everybody to keep the diary. One lady at the Ashram kept the diary by placing flowers on it. She could not read or write, but she had self-introspection anyway. I told one man that if his diary was true, he must be going to the third plane; but he says he sees no light. Take seriously what I am telling you. Be truthful with your diary.

"In school it takes one year to pass from one grade to the next. If you put in four hours in school and two hours at home for one year—365 days, six hours a day—what is that? 2,190 hours. You must go up one plane. Every Saint has his past and every sinner a future. A strong man revels in his strength and a weak man wonders how he got it. Can you become a professor in one day?

"Those who are initiated are not to be judged by the Lord of death, but by

the Master Himself. Those who are sincere to the Master will not come back; if they are to come back, they will be in a high family. It is a great blessing to be put on the way. You should work for it. When I went to my Master, I was a family man, I had two children, I earned my livelihood. I said, 'How much time should I put in?' He replied, 'Five to six hours at least, and the more you can do the better.' Man is in the make. Some come with good background. Those who have good background see Light and hear Sound. Even with this background we are dilly-dallying. Even if you have no background, if you put in your time and do your self-introspection, you could rise above the others. I tell you these things from a common sense point of view. Make the best use of what you have got. Why prolong your life? From heart to heart: you must work for it. I would advise you to keep the diary. I went to the woods five or six months and asked what I could do to help people live up to what I tell them. So I'm telling you what I did all the time I was a student, I kept a diary. Criticize yourself as you would criticize others. To say, 'I am a sinner, I am a sinner'—that won't do. Weed out!

'Procrastination is the thief of time. Who knows if you will live until that time, if you put things off. Do it now while your body is fit. If you have misused your life, your eyesight will lessen, your hearing will lessen. While you are young you can put in more time. Don't spare yourself. Criticize yourself. Have pity on yourself. I'm not telling you anything new. All of you could give a good talk; but it must be sincere, true. Don't think God is dead; He is everywhere.

"We have got no aim in life. Sometimes we want one thing, sometimes we want another thing. Decide what you want and then stick to it. I had ambition too. Decide once and for all and all things will be added unto you. Don't you want to go Home? God is waiting for you. Have an aim set up. A child takes one step and the mother lends her hand. Similarly, if you want to go back to God, I will give you a hand. If you had seven children, you would remember all of them, you don't leave any behind.

"It is up to you to live up to what is said. You benefit by it. This should appeal to each one of you. Live up to it. It is high time. Kabir says, 'Don't put off till tomorrow what you can do today.' When we leave the body we go crying, 'I have not done it.' Why not go jolly?—'I'm going home!'

"I wish to be with you all through physically, but it is not possible. You must develop receptivity, where nothing remains between you and Him. It is all up to you. I am a man like you. So many of you could be messengers. Don't say try, that is half-hearted. Do IT!

"Sweet remembrance of the Master means constantly, every time you fail. Start today and in a month you will find wonderful progress. I tell you this from my heart. I wish you real progress, to make the best use of your man body. The God Power is within you. Once a Master initiates you, he says, 'I now reside in you. I am watching your every action.' When you do your own work, you make the Master happy.

"If you keep your diary and put in time, you could see the Master every 24 hours of the day and night. I remember him who remembers me. God is with you always. Simply turn your face to Him.

"Please remain in touch. Without asking for anything, you will find your problems solved."

# *BECOMING AT ONE WITH THE MASTER*

Reno H. Sirrine

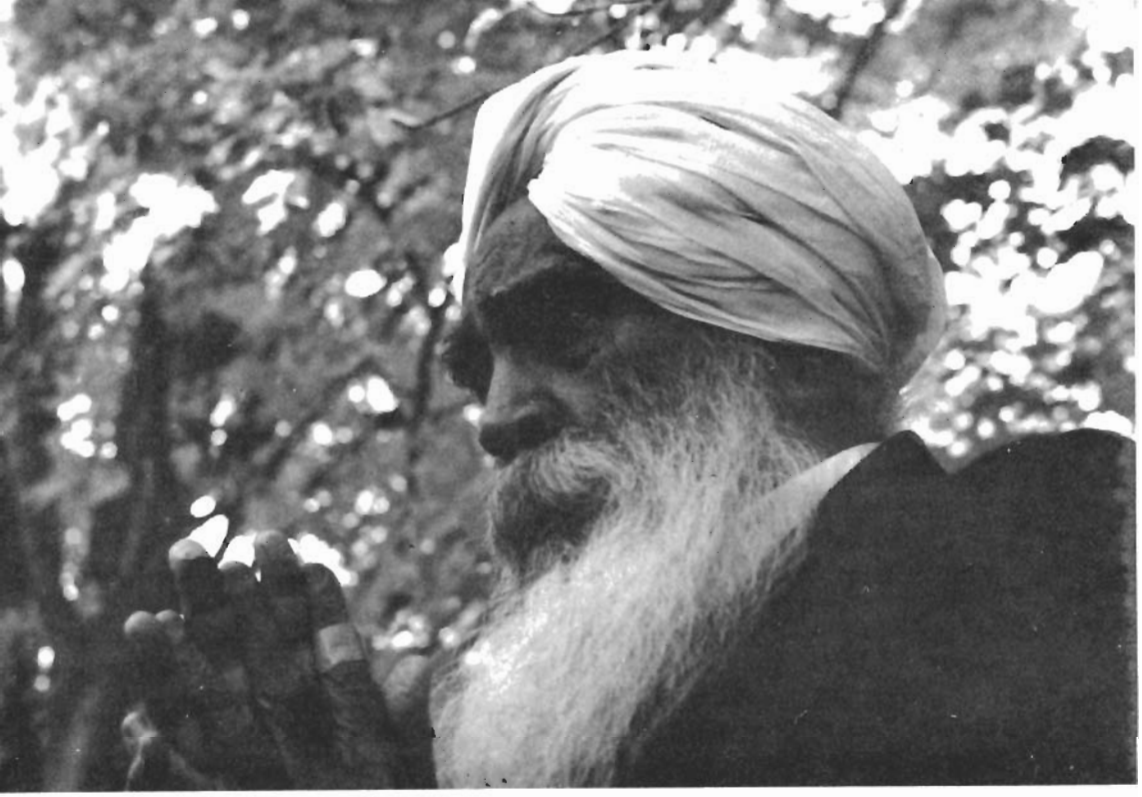
MASTER gives us four suggestions to help our receptivity:

1. "We are a drop of the ocean of all consciousness." Your at-one-ment with Master and your importance to the Creator and to all life on earth may be realized if you think of yourself as a glass of water dipped from the oceans of the world and then realize that all the water in the world must move to fill this void. As you feel yourself blending with the Master and all creation you will have a feeling of peace and joy. This will produce a desire to help the Master and the Creator. You make your every thought, word, and deed a blessing to both of Them. To do this think of yourself as a cup of sugar which is poured back into the oceans of the world by your actions. These efforts, your light, and your radiance assist the Master and the Creator in bringing about the golden age and self-realization.

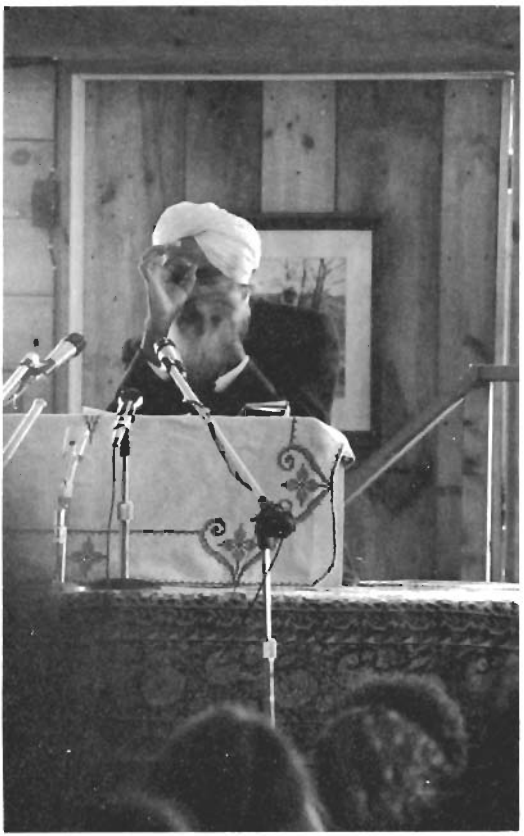
2. Master speaks of Himself in the booklet *Receptivity* as being a tree with roots receiving all nourishment direct from the Creator. He refers to us as branches of this tree, who receive our spiritual Light and Sound from Him. He suggests that by true living, love for all, and daily meditation, we work back through the tree to the Creator, so that with Master's guidance and inner instruction we may become like the tree of the Master, a child of God.

3. Master says to sit near the fire and feel its warmth. So we crowd around this Godman of Love feeling a pull on our soul like he candle light pulls the moth. His radiance lights up the dark corners of our past. Our daily problems begin to fade away. Our daily meditations begin to clear the mind. Our soul, under His guidance, begins its journey back to the Creator. Let us remember He says, "Don't say, 'I will try,' say 'I will.' " Let us follow His instructions and be consumed by the flame of God's Love that Master radiates.

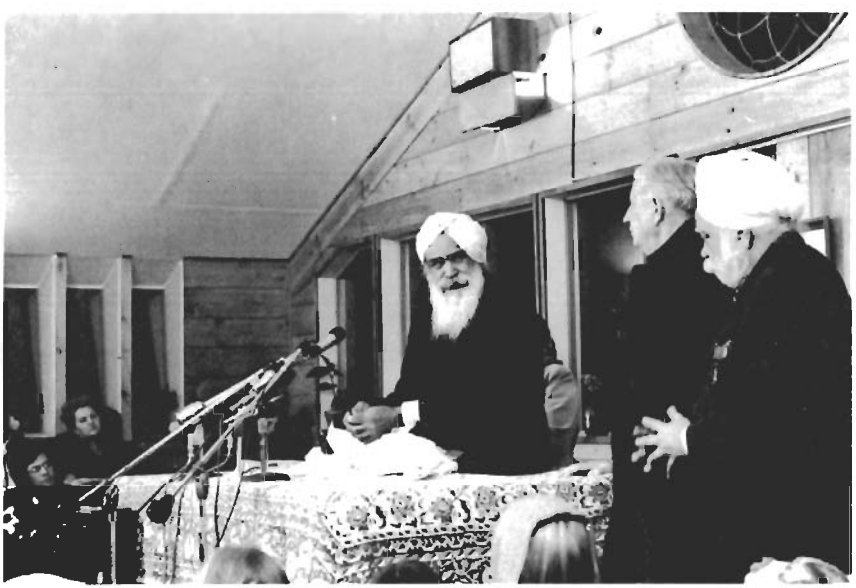
4. Master uses His hand to indicate the Master Power overhead raining down on each one of us constantly. When He looks at us we are aware of the unlimited scope of His radiation. Think of Master as a giant television camera with a program made for each one of us. Our initiation gives us the tuning knob and the Beloved Master is always there and always ready. When He is across the world from us, we wonder how we tune in. Master says instantly, easily, no problems. His Telstar satellite is Baba Sawan Singh Ji and all the Saints before. (No shortage of power there; no cosmic interference.) Only direct person to person communication. Let us all tune in every day so that our own tuning apparatus stays clean, sensitive, bright, and loving.



# FIVE DAYS WITH THE LORD

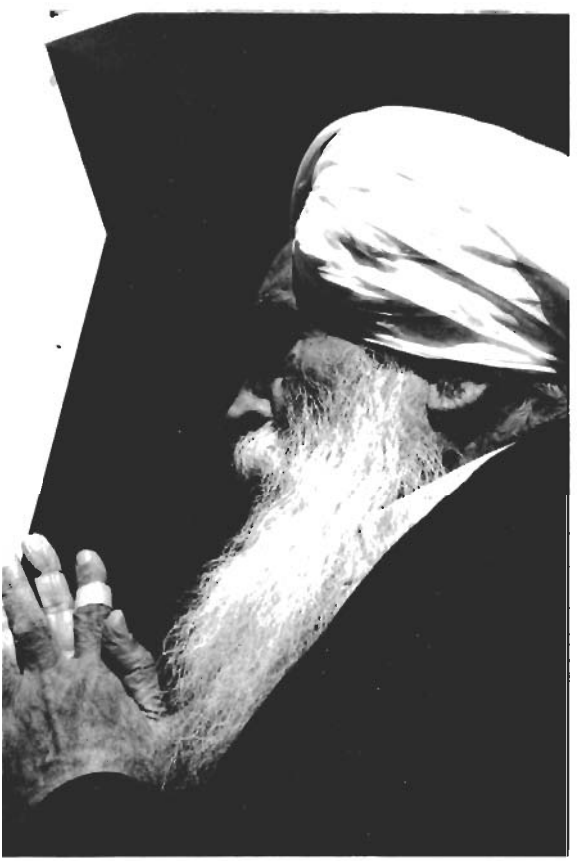


*The Lord of the Universe returned to Sant Bani Ashram for five blessed days, five drops of eternity. We can never thank Him; we can only note that it happened, and treasure in our hearts the bliss that He left with us.*



*Darshan for babies . . .*

*and policemen*

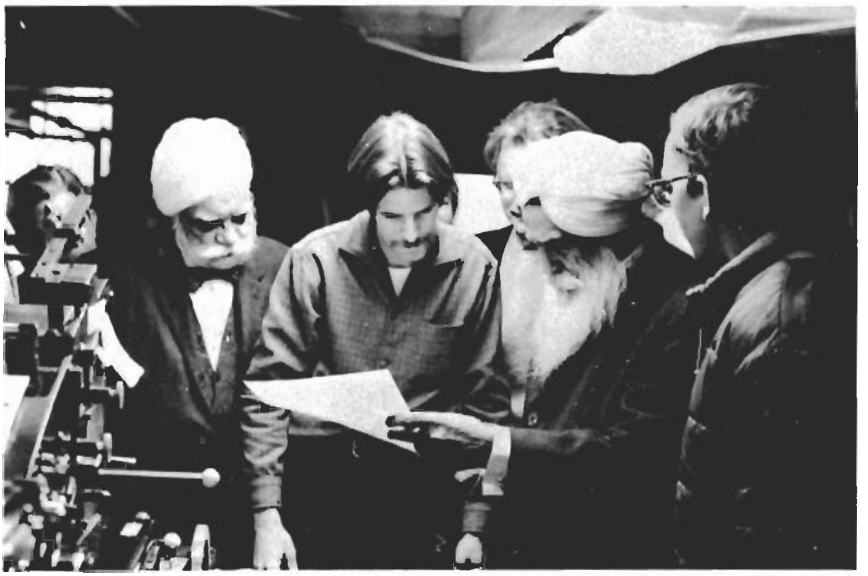


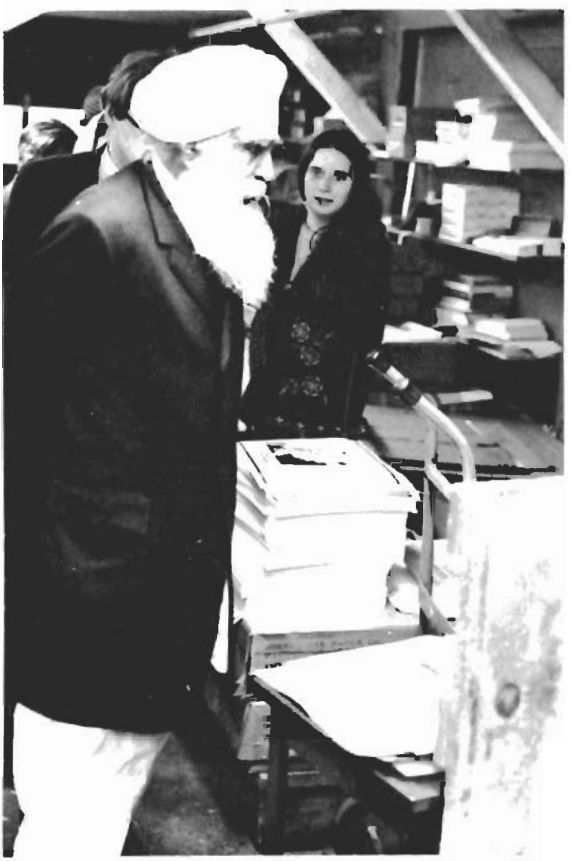
*Many*
*hands*
*worked*

*that others might enjoy*

*Satsang was held outdoors*

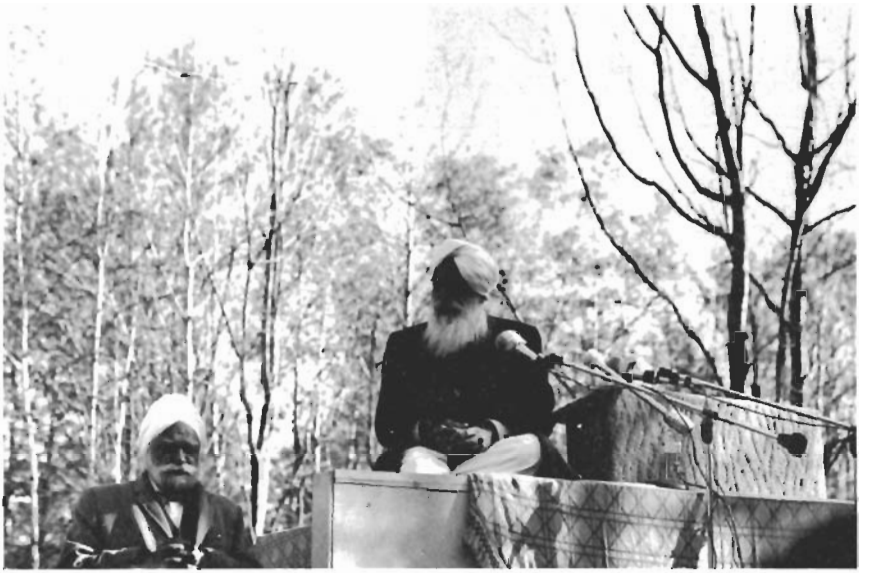
*and in the Hall*





*A Visit to the Sant Bani Press*

*The farewell darshan*



*Goodbye*

*The Third World Tour, Part II*

# From Zurich to London

*B. S. Gyani Ji continues his detailed account of the Master's tour through Switzerland, Italy, France, and England.*

*ZURICH*

THE MASTER arrived in Zurich from Stuttgart on Sept. 3 at 10:30 a.m. and drove to the Nava Park Hotel where arrangements for his stay had been made.

Albert Paliwoda, the manager of a large yoga ashram in Zurich, called on the Master and had a heart to heart talk. He said that thousands come to his ashram to learn physical yoga practices, and many of them ask for guidance on the inner way. He had been in touch with various centers but was hesitant to recommend anyone to the seekers, because he was not sure if any of the people he had been in touch with could grant inner spiritual experience. The Master explained to him briefly the teachings of the Saints and how a beginning on the Path could be made after the grant of some first-hand experience of Light and Sound by a competent Master.

Although Zurich is one of the smaller Ruhani Satsang centers, there was a large attendance in the Conference Hall of the hotel when the Master gave a talk at 4 p.m. He spoke on solving the mystery of life, saying that man has three aspects: physical body, intellect, and conscious entity, which we are. We have very much advanced physically and intellectually, but we have ignored the enlivening force of the body which is the same essence as God. We are identified with the mind and outer environments so much so that we have forgotten who we are, what we are. This subject has been very much neglected by man. But whenever Masters come, they stress the need and importance of knowing the God-Power, which can only be done while in the man body. Masters take pity on suffering humanity and come to guide us. They urge us to know ourselves and to know God or Overself. The Master told how in 1912 he spent ten days in quiet and serious thinking in order to determine his goal in life, and reached the conclusion that God is first and world next.

The Master reminded the dear ones that every moment is bringing us nearer to death. Every one of us has to die one day; no exception to the rule. Are we prepared for this? The Master told the story of Lord Buddha, how he was affected by seeing a sick man, an old man, and a dead body, so that he left his home in search of enlightenment. So we also should give serious consideration to this aspect of our life.

The Master said that God is love and we should develop love and affection for everyone, whether man, beast, bird or reptile. There is no high, no low. The Masters give their teachings to all mankind alike. All human beings, despite their different labels, are men first, conscious entities and micro-Gods. We are all brothers and sisters in God. Whenever Masters come, they give us a practical demonstration of divinity. Those who do what they say, develop spiritu-

ally. Maulana Rumi said that if you have an opportunity to spend one hour in the physical presence of a Master who is radiating love, you bathe in it from head to foot; and this benefit you cannot get from a hundred years of doing penances. The Master gave an example, that if one sits near the fire, he automatically gets warmth.

He repeated that we have to develop love for everyone; only after this is achieved can we love God. But the Master helps us with this, out of his love and sympathy.

The dear ones again requested a silent blessing from the Master, which they enjoyed very much. He kindly gave his loving glances for a few minutes before the crowd dispersed.

In the night a meditation sitting was given to all at the Conference Hall of the hotel, with the Master explaining how the spiritual exercises should be done. About 100 persons took part and had inner experience, including Mr. Paliwoda of the yoga ashram, who had a wonderful experience of the Godly Light within.

The next morning at 9, the dear ones assembled in the Conference Hall to ask the Master questions.

One person said that although he is having spiritual experiences, he is not loving and kind in his daily life. The Master wished him more inner progress and strongly recommended that he stand on his own legs and be of help to others. As God resides in every heart, we must be polite. Even if somebody calls us names, we should not return them. The Master advised him to read biographies of great men, especially Saints, for his right understanding.

Another man said that he didn't believe that a living Master is always necessary, as some people do hear the Voice of God without the guidance of a Master. But the Master explained that it was absolutely necessary to have guidance from a living Master, because even in cases where some experience is being had, the Master is necessary for further guidance and development within.

Then someone asked if it was possible to reach the true home of our Father by following the instructions given in the holy books. The Master said that the scriptures are indeed a rich treasure house, but we cannot fully grasp their real significance unless we meet someone who is aware of the inner kingdom.

Someone commented that the Master says death is painful, but they had seen people die very peacefully. The Master told him that there are sometimes exceptions, due to the background of an individual, but generally the process is very difficult as the scriptures say. He added that those who rise above body consciousness have a very calm, quiet and happy parting.

A question was asked about Manav Kendra. The Master explained that this institution was created to further the activities of Ruhani Satsang, which had been teaching spiritual development all the world over. Side by side with this, man has to develop physically and socially. The main object of Manav Kendra is to render man service and land service. To help the poor, a free hospital has started functioning. Free homes will be provided for old people who have no one to look after them. A humble beginning has been made in opening a school. Development and breeding of animals, and establishment of a library having books from all the religions of the world, are the next steps. But the central and basic purpose of Manav Kendra is man making.

Finally it was asked, why, if we have to transcend the body, is it necessary to have a body at all? The Master said that the question was based on intellectual wrestling. In this body, the highest of all, we have to pay off karmic action and reaction. Only on the human pole can spiritual experiences be had.

The dear ones again asked if they could sit in silence with the Master for some time. The Master agreed, saying, "Silence speaks more, if we know the right technique. Are we not all one?"

A meditation sitting was given at 4 p.m., at which about 150 persons had experience of light within.

In the public meeting at Kaufleuten, Zurich, at 8 p.m., the Master gave a detailed presentation of the teachings of the Masters. He mentioned that history shows that Masters come from time to time for the guidance of the child humanity. They always bring love for us, and teach us that the way back to God is only through love. We are all the creation of one God, Whom we ultimately have to reach. At present our soul is under control of mind, mind is under the control of senses, and senses are under the control of the outgoing faculties. In this kind of life, the law of action and reaction operates. This wheel of birth and rebirth can be stopped if we tap inside and are born anew through self-analysis. Masters have the key to this prisonhouse and liberate us from the bondage of mind and matter.

Before the Master left Zurich on Sept. 5, a few people came to see him and discussed their personal difficulties. Accompanied by many initiates from Western countries, the Master arrived in Milan, Italy, at 11:45 a.m. by air.

### *MILAN*

A few Satsangis were at the airport to receive the Master, and followed him to the Hotel Bristol, where he was to stay.

At 4 p.m. about 30 people assembled in the meeting hall of the hotel to hear the Master. Since this was his first visit to Milan, all the dear ones present were introduced to him. The Master said that he was glad to meet them all and asked them what they would like him to speak on. The dear ones humbly requested the Master to give them any message he liked. So he told them that we all have the man body, which is the highest in all creation and next to God; that to know God, we must know the self first; that it is essential that we still the mind and intellect, so we can rise above body consciousness. To do this, we must see the Inner Light of God, which we cannot do unless our inner eye is opened. Masters always advocate that seeing is above all, and give you some demonstration to start with which we must develop from day to day.

The Master spoke at the Yoga Institute, Milan, at 9 p.m. to a large gathering. The audience seemed to be impressed by the personality of the Master and took many photos and movies. The Master began his talk by saying that we are all brothers and sisters in God—that all mankind is one, and that it is our turn to meet God. For this, we must control the mind, which at present is drawn outside, to beautiful sights and music. He gave the example of Lord Krishna jumping into the river Jumna and controlling the serpent-mind by playing the flute, which is a parable pointing the way to control of the mind by means of the inner Sound.

The Master mentioned briefly various yoga systems, such as Bhakti Yoga, Jnana Yoga, Hatha Yoga, etc., and said they all have their place but are limited in scope and time consuming. The Surat

Shabd Yoga as taught by the Masters is comparatively easy and is the natural way, being suited for all men.

After the talk, some people expressed unhappiness about the way in which various yogis had extracted money from seekers. The Master told them that he had nothing to do with that, and that the gift of Naam is being given free like other gifts of nature.

Later that evening, the Milan group leader and others requested the Master to give Initiation on the following day to those who really wanted it. The Master kindly agreed and fixed the time at 10 a.m. So the aspirants began to gather in the Conference Hall of the hotel, and by 10 o'clock the hall was full and many people were sitting cross-legged on the carpet as there was no room for chairs. Some of the people had not yet fully grasped the reasons for the vegetarian diet and abstinence from intoxicants. The Master lovingly explained that use of meat, etc., and intoxicants retards the progress into higher planes, and that it was therefore necessary to adhere to the strict vegetarian diet. After about 45 minutes, the Master started Initiation and began to explain the inner theory. One man still had some doubts, however, and began asking questions on the same subjects. As Initiation had already been delayed, the other people suggested to this gentleman that if he was not satisfied, he should first have a heart to heart talk with the Master and remove his doubts, rather than wasting the time of everyone. The Master told him that he would talk to him later and clarify anything he wanted, but now he should not stand in the way of so many. So the man left.

There were 62 persons initiated, including two priests, and many of them saw the Radiant Form of the Master. Only one man was not receptive during the sitting, and when the Master touched his forehead he also saw. Everyone was also connected with the Sound Current within, and the Master explained to them that it was God's grace that they had been blessed with these experiences, and they must maintain that by being regular, devoted and accurate in meditations so they can progress from day to day. He instructed them all to keep spiritual diaries and send them to him for further guidance and removal of any difficulties.

In the meantime, the man who had had doubts and left sat outside the Conference Hall for about two hours and had undergone a change within, so that he had become very receptive. The Master was told that the gentleman refused to move until he talked to the Master. When they met, the man begged for forgiveness and asked for Initiation, saying that he could not go to his home. The Master was kind to him, and told him to go to his work and grasp the theory of the Path, and the God Power would help him be put on the Way in due course. The man thanked the Master, and was so filled with joy that he kissed his garment.

That afternoon, the initiates again assembled in the Conference Hall at 3 p.m. The Master reminded the dear ones that they must put in regular time for their meditations every day and maintain the self-introspection diaries. He said that he who develops receptivity will derive benefit from thousands of miles. He emphasized strongly the need to attend local Satsangs without fail, since they serve as a protective hedge around the young sapling of initiation.

One final meditation sitting was arranged for those who could attend—about 50 persons, the majority of whom had inner experience with His grace.

## *PARIS*

The Master left Milan for Paris on Sept 7, arriving at 11:45 a.m. As usual, many disciples flew in the same plane and many others drove or took the train and were waiting at the airport when he arrived.

The dear ones gathered in the Conference Hall at the St. James Hotel on the following morning at 9 o'clock for meditation and questions. A newcomer asked about Master's promise that he will give an experience at the time of Initiation. The Master said, As you have seen just now, many people do get inner experience, which is to be developed more and more.

Another person asked if one can share someone's sufferings by showing sympathy. The Master said that selfless service is noble and brings in humility, but one should not use supernatural powers. According to the law of sympathy, it is possible that disease can be reduced.

During the questioning, a lady was weeping bitterly, and someone asked the Master why. He explained that it was because of her love for the Master.

Another person asked why Master does not like us to think of the breathing while meditating. The Master told him that the path of breath control or *pranayam* is a much longer way, taking years and years, and we are not fit for it. The Saints advocate the Surat Yoga or controlling the attention only without touching the breathing, and give a first-hand experience of rising above body consciousness, which must be developed further.

The initiates and many interested persons assembled in the Conference Hall at 4:30 p.m. to hear the Master explain the teachings of the Saints. He said we will take up a very important subject, which relates directly to our own self. In the present day world scientists have accomplished wonderful research on the physical and intellectual level, but they have not been able to solve the Mystery of Life. God is eternal; so are we all eternal. But we are identified with the body so much so that we have forgotten ourselves. God is all consciousness, all wisdom, all joy. We can share this joy if we see and realize that we are a drop of the ocean of all joy and wisdom. For this, purity of heart is essential. How can we expect the Lord of Lords to manifest in dirty hearts? We wash to clean our bodies, but inside we are still dirty. What steps have we taken to remove that dirt? So the first thing is, we must put in all efforts to be pure within. Everyone is under the influence of the five senses; the jivas who are ruled by the senses either meet with death or spend their life in prison. How can a man who is being ruled by the five senses think of peace and salvation? If you have a ruling passion, you will surely do everything to meet God. You must decide what you want to become. As long as a child is happily playing with toys, the mother does not worry; but when he starts crying, she will immediately run and take him in her arms. The voice crying out for God should come from the innermost heart, and for this we have to learn to invert and go within. This becomes possible when our inner eye is opened by a competent Master.

On Sept. 9, the group leader told the Master that there were people waiting for initiation who had fulfilled the requisite condition. Thus the Master gave Naam to 13 persons, all of whom received inner experience.

At 4:30 p.m. the Master gave a brief talk, and then asked for questions. A

newcomer who had heard one of the Master's talks earlier, asked about the meaning of the phrase "informing all about the inner revelations from the housetops," which had been used by the Master. He explained that, while we should not give out our inner experiences to anyone but the Master, we should let people know that the Reality can be seen, so that they may also benefit. He said that we can see the God-into-expression Power inside, and this hidden secret is not known to all. During ing my last world tour, I visited a temple in America with nine doors. I asked them if they understood the significance of those nine doors, and they did not. They suggested I ask at the head temple in London.

Then the dear ones requested the Master to sit in silence for a while, to which the Master kindly agreed, remarking that this is the ultimate thing for which we are here.

That same night the Master gave a talk at the famous Mosque of Paris at 8:30 p.m. The Director of the Mosque, His Holiness H. Boubakeur, received the Master with affection at the main gate and escorted him to the dais. Welcoming the Master, he said that he was very pleased to have the Master among them, and that it was a great honor and event in the history of the Mosque. He said that the Master has been working as a pioneer of modern spirituality for reconciliation, friendship and solidarity of all the world religions. Rev. Boubakeur said that he had visited Sawan Ashram, Delhi, many years back and that he remembered well the sanctity, spirituality and venerability he found in the Master. He said the Master was welcomed on behalf of muftis, imams, and all others, and that his presence in Paris will give everyone an opportunity to be in contact with one of the greatest poles of modern spirituality.

The Master thanked Rev. Boubakeur for his hearty welcome and said that we are all children of the same God. We all should work together and know our true Home—for which we have to work hard. All mankind is just like so many limbs of the body. God is love, and love is innate in our soul, and is the way back to Him. Nanak says, *There is a hidden treasurehouse in you.* Rumi said that we should search in our own man body, because it is the Kaaba made by God. The Kaaba in Mecca was made by Khalil, but this Kaaba of the man body was made by God. But the pity of it is that we have no experience of God. We must learn to go inside, or "die daily." Prophet Mohammed says that *such a death takes us from darkness to light.* God is Light and Sound, *Kalam-i-Qadim.* If we control our mind, the next step will be entrance in the mansion of our Lord. Temples, mosques, churches, all have been made on the model of the man body. We have to delve deep into it by developing love for God and for all humanity. This will give us a boost to tread within, and will bring in desired results when we go ahead under the guidance of a competent Master.

After the Master's talk, Rev. Boubakeur said that he was convinced of the efficacy of the philosophy advocated by the Sheikh [the Saint]. Divine knowledge is not only a matter of reasoning but also of experience, given by the grace of a guide who raises us, step by step, until we become one with God. Divine knowledge is not a matter of social conditions or metaphysical speculations. He said that it is better not to have any Master than to have one who is not fully competent. He added that it was a great event that the Master had come to Paris,

which is a center of cultural, traditional and intellectual reputation. He prayed for the long life of the Master. He said that he hoped to go to Sawan Ashram, Delhi, where he had learnt so much, again. "By the grace of God, when I visit the Ashram, I will knock at the door of the Master to get peace and liberation."

Rev. Boubakeur showed the Master around the magnificent Mosque, and thanked him again for his visit before bidding him farewell.

Next day, Sept. 10, at 9 a.m., the Master gave a meditation sitting at the Conference Hall of the hotel, and then answered questions of the dear ones.

An initiate said that sometimes he sees Master's face within, but it is not clear. The Master advised him to look into the face more attentively and lovingly, and repeat the charged names. To another person, the Master said that the dark blue color he is seeing within is the inner sky, in which stars will be seen in due course.

A dear one asked why he saw the Master and his Master within as far back as 1956, whereas he was not initiated until 1963. The Master told him that sometimes this is due to an individual's background, and mentioned that he also saw his Master's form within seven years before his initiation.

Someone asked if the charging grace of the Master varies from person to person. The Master said that the grace is the same, but that regularity, sincerity, devotion and self-introspection are required for enjoying it.

That evening the Master spoke to the dear ones about the necessity of having purity of heart. Just as no one would pack dirty clothes in suitcases, similarly God will manifest only if the heart is pure. *Blessed are the pure in heart for they shall see God.* We cannot wash clothes in dirty water. Our earnings should be honest, and our food should be prepared while remembering God. The Master told us an incident from his own life. In the war of 1920, the Master was attached to a regiment and was given an orderly to cook his food. He instructed the cook not to let anyone come into the kitchen and talk of this and that, and to prepare the food while remembering God sweetly. One day the Master sat for meditation and realized that something was wrong. He asked the cook if anyone had come into the kitchen and talked to him; at first, the cook denied it, but later admitted it. It did affect the food. So the Master emphasized that purity is most essential. He knows very well what is inside the disciple, just as we can see if it is pickles or candy inside a glass jar. The Master washes us clean and we should obey his commandments in our own interest.

The Master said that every day we wash ourselves to keep clean. But again the bad odor comes. If our heart is clean, then others can smell jasmine coming from us. From evil thoughts, we get an evil smell.

Both good and bad thoughts are binding, because the doership remains. So we should put in sincere efforts and leave the rest to the Master Power working overhead.

At a public meeting later that night, the Master spoke on self-realization and God-realization. How can we realize our own self and God? Holy scriptures tell us that God manifests in every heart. We have therefore to search for Him within and not without. We have to delve deep inside. Those who have got the man body have the birthright to know God. But somebody is required to give us a boost.

*LONDON*

After four days in Paris, the Master was scheduled to visit London. Many of the dear ones came to the airport to say goodbye, and seven traveled with the Master, who was waiting in the departure lounge at the airport along with all the other passengers. But when the British European Airways (with whom the flight was booked) realized that the Master was there, the pilot came to the lounge and personally escorted him to the plane a few minutes before the other passengers. By this gesture, the airline honored the Master.

The plane reached London at 12:30 p.m. on Monday, Sept. 11, 1972. On arrival a senior officer of the airline received the Master and escorted him through customs. The Public Relations officer of the Indian High Commission received the Master and assisted in completing the customs formalities. Then the Master came to the VIP lounge where a large number of initiates, including a number of Indian families with children, were waiting very eagerly for the Master. All were smiling. The Master spoke to each one and then was driven to the apartment earmarked for him during his stay in England. Immediately, many dear ones started coming. A little later the gathering became so big that they were accommodated in two separate rooms. The Master met first with the Indian families and spoke to them in Hindi; then he went to the Western initiates in the second room. He told them how happy he was to be among them after a number of years. He emphasized the importance of spiritual progress, pointing out that we all have to die some day. Are we prepared? He reminded us that it was not too late. Even now it is possible to solve the mystery of life. Even after doing our daily work, there is time for at least two hours of meditation. He gave the example of a man who thought he saw a blanket floating down the river, and jumped in to get it. When he reached it, he found it was a bear, which overpowered him. The people on the bank shouted at him to come back, but the man had to shout back that even though he would like to come, the blanket-bear wouldn't let him. He compared the condition of that man with our daily life, and brought home that we are under the influence of mind, and even if we want to get rid of it, we cannot. That is why we have to sit at the feet of One who has done this, and allow him to help us. We are not to leave our families, but serve them to liquidate our give and take, along with maintaining our self-introspection diaries and weeding out failures, which will create a strong foundation for the seed of Naam.

Then the Master gave some personal interviews.

That evening at 6:30 p.m. the Master gave a public talk at the packed hall of Polytechnic of Central London. He emphasized again the urgency and importance of unraveling the mystery of life. He explained that the value of our body is only because of the consciousness in it, which is the Controlling Power we call God. That same Power is controlling stars, planets running in their orbits, etc. That is all Wisdom, all Joy, all Eternity. Our soul is of that same Essence. We are also all joy, all happiness, but we do not know it because we are totally immersed in the senses. Everybody wants joy, but it is possible only by knowing our self.

When people ask the Masters, "Have you seen God?", they reply that the God-into-expression Power can be seen in the form of Divine Light and Sound, which are its vibrations. When the sin-

gle or third eye is opened, you can see the Light of God. But you have to fix your whole attention on one point so that you forget everything else. The Master gave an example of Newton who was so engrossed in solving certain mathematical problems by the roadside that he did not notice a band which passed by playing. But this requires purity of heart.

The Master told of the man who thanked God after his horse was stolen. When he was asked why, he said that he was glad that he was not riding on the horse, or he would have been stolen too. It is not a matter of laughing, Master said: he saved himself by letting go of the horse. We are in a worse position. We are sticking to the body (horse) and forgetting about the self.

A meditation sitting was given the following morning at the Polytechnic Hall at 9:30. Not only initiates but many newcomers as well reported seeing the Inner Light after meditating as Master instructed them. Thereafter, questions were invited, and the Master said that nobody should have any reservation in opening their hearts so that all doubts could be removed.

A lady who had seen Light during the sitting asked what she should do further as she was not initiated. The Master advised her to grasp the theory, attend Satsang, and then apply for initiation if she was satisfied with the teachings.

Other questions relating to spiritual progress were asked, and the Master explained that the Science of the Soul is accurate, and inner results must be enjoyed if the practices are carried on lovingly, regularly, and sincerely, with a strict watch over day to day living. Purity of mind is essential.

At 3 p.m. the Western initiates sat with the Master again. The Master mentioned that Baba Sawan Singh Ji told him, despite the fact that he was a family man and had a full-time job, to devote at least four to five hours daily for meditation, and the more the better. When someone asked how we can develop love for God, Master pointed out that we cannot love what we cannot see. So we have to see the God-into-expression Power and that will develop more love in our hearts. And that we can do with the assistance of someone who has done it.

The Master spoke again at the Polytechnic Hall, which was full to capacity, at 6:30 p.m. He said that unless we improve inwardly we cannot enter the kingdom of God, because the omnipotent God is well aware of our activities and the trend of our mind. We must change our habits and become pure in thought, word and deed. Outer cleanliness is not enough. The fish lives in Ganges water, but still has a bad smell. It is a question of inner cleanliness.

Since our ultimate goal is to reach God, the question arises, How? At present we are observing rituals on the level of senses, but unless we rise above the physical, astral, and causal planes we cannot have full inner development. When the child yearns for God, He contacts him with that Godman where He is manifested so that he can get some inner experience to start with.

The following morning the Master gave a meditation sitting and answered a few questions. He told them that it is most important to snatch regular time for meditations, and it is also necessary to attend Satsang and sit together in the name of God.

That evening the Master spoke at the Chamber of Commerce, Southhall, Middlesex, London, at 6:30 p.m., in Hindi. So many came that all the chairs had to

be removed in order to accommodate everybody. The Master gave a beautiful talk on the verse of Guru Ramdas, *Rama ham dasan das karija,* and explained its meanings, pointing out that we should derive maximum benefit from the golden opportunity that we had. In the Satsang, Sardar Puran Singh Ji of Jethiwal, India, a Sikh religious leader, came and met the Master.

At the request of the Eastbourne Satsang, the Master went there on Sept. 14 by car. Mrs. Margaret Waterfield, the group leader, had arranged lunch for everyone, and about 100 brothers and sisters enjoyed it. Then everyone took a drive to the seashore.

In the evening the Master spoke at the Library Hall. He explained that there is a hidden treasure of divinity in everyone. But how to dig it out is the question. It is only possible by inverting within, which is so difficult that it cannot be done by rituals on the physical level. But a competent adept can give us a first-hand experience and connect us with the inner Power. When we withdraw from outside, we see the inner mysteries. We can control the senses only when we are linked with the God Power.

The Rev. James McWhirter, who had been a delegate to the Third World Religions Conference in 1965, came to know that Master was in Eastbourne and attended Satsang. Afterwards he inquired if the West was progressing or deteriorating. The Master made it clear that the West was awakening gradually.

After the talk, the Master drove back to London, reaching there late at night.

The London schedule was very crowded, but a day had to be found to visit a dear Satsangi who was lying ill far away in the south of Wales and was in much pain. So readjustments were made. It was about a 14-hour drive from London, and the Master set out at 11 a.m. When he arrived he found that the dear one could not concentrate, due to severe pain. The Master touched his forehead and closed his ears with His own thumbs. He was intuned within with both Sound and Light and became very happy and peaceful. The Master advised him to pay attention to the Light and be ready to leave the earth plane. We later learned that he died the next day, peacefully.

From the hospital, the Master drove to Liverpool, reaching there at 1 a.m. on the 16th, covering a total of more than 500 miles. Many dear ones were waiting at the Adelphi Hotel, where Master was to stay, to have Darshan before retiring.

Meditation was held at Lord Krishna Temple, Liverpool, at 9 a.m. At 1 p.m. the Master gave a talk at the Liverpool Methodist Church and explained how the mystery of life could be solved. We have to be born anew and taste the spiritual elixir, *Amrit* or the Water of Life. For this we must have yearning for God. At present we are overpowered by our ten servants in the body. We must liberate ourselves from this bondage as instructed by some Master Saint who is well aware of the inner intricacies and is competent to guide us.

The Master reached Birmingham at about 4 p.m. by car and addressed a large gathering at the Gurdwara Ravidas at 7 p.m. in Punjabi. He took the hymn, *Ram gur paras paras karije,* from Gurbani, and explained its correct meaning beautifully. After this, the Master paid a brief visit to a big Sikh Temple and was warmly received by the organizers.

After spending the night in the Stathallan Hotel, Birmingham, the Master left for Bedford on the following morn-

ing, Sept. 17. Many Indian families were waiting to have Darshan and hear him speak in a school where Satsang had been arranged.The Master spoke there in Punjabi at 11 a.m. and took up a hymn of Guru Arjan. He gave illustrations to show that we are building houses made of straw. We must take immediate steps to be on the right Path before it is too late.

Then he drove back to London, reaching there at 3:30 p.m., and gave a talk that evening in the Polytechnic Hall on "Spirituality: What It Is." The hall was full as usual.

On the specific request of many dear ones, the Master imparted Initiation to 28 persons, all of whom received first-hand experience, on Sept. 18. In the afternoon, on request, he gave another talk in Southall, in Hindi. He gave a digest of spiritual theory, quoting from scriptures to demonstrate that the Surat Shabd Yoga is an age-old science taught by Guru Nanak, Kabir, Tulsi Sahib, Christ, and others. It had a great impact on the listeners.

*The following day the Master left London for the United States. An account of the first part of his American tour, and the very large crowds that awaited him in Virginia, will appear in next month's issue.*

# A Letter from England

WHAT CAN I SAY? *Oh Oh! Now I can see with my own eyes what Russell told us about.*

*Our beloved Master*

*His incredible sweetness and tenderness and humbleness*

*At the airport we waited—and finally He came through customs . . .*

*He was across a big long space but we all could see Him clearly and while He was but seventy feet away or so the tears welled up through my whole being and it seems as if they come very often when I see again and experience His Presence. How gently and tenderly He talks to us . . . He is like rain and sun to a field of flowers (a rather sooty field, I'm afraid) that sit soaking in such joy. It's the end of the second day and I feel as if each moment is ringed with a kind of intensity and light. I go through the streets and all of London's life streams past in a blur—buildings, signs, bright clothes, sirens, cars. Occasionally some person stands out startlingly—a beautiful girl with a mask-like sad face, an old lady lying against a door smoking and sprawling there. I think of Master each time I see someone like this, coming to tell us so sweetly and lovingly,* SLEEPERS AWAKE! *Time is streaming by. Come, dear children, do not wait for tomorrow. Today! Today!*

* * *

*Last night He said, "We are in a great delusion. The body was only given to you for a few days. This is a golden opportunity. . . . Oh soul, you are the same as God. Once I was just the same as you—there is hope for everyone!"*

AMY HART