Blessings for the West Coast

Sat Sandesh

the message of the Masters

December 1972

FRONT COVER: *The Master sitting with His children at the airport in Vancouver, just prior to His departure for San Francisco, on November 11.*

Sat sandesh

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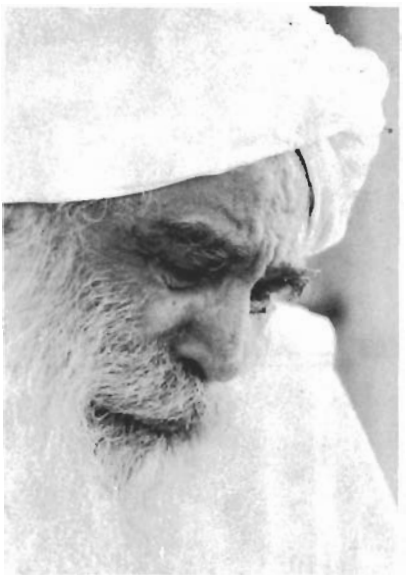


THE MASTER'S TALK

Don't Bend Your Elbows

ALL MASTERS WHO HAVE COME bring the religion of love. They say that there is a Maker of all this creation, that He is controlling all this creation, and that same Power is controlling you in your body. God is love. Our soul is of the same essence as that of God—it has love innate in itself—and the way back to God is also through love. In the Bible is given the same thing: *Love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind. And the second is like unto it: Thou shalt love thy neighbor as thyself.*

This is the unforgettable talk given by the Master at the American Legion Hall, Fairfax, Virginia, on Sept. 25, 1972, at 4 p.m.

Kabir and all other Masters have said the same thing.

So we are conscious entities; we have to love all consciousness. The attribute of love is, that we have to identify with the object of our love, wherever our love is attached. So we have to attach our love to God; but instead we are attached to the whole world outside. That is what is called *attachment.*

So Masters say that the man body is the highest in all creation, and the highest aim on the whole earth is to know God. They say that while on the earth there is the law of cause and effect: Wherever we are attached, we will go. Now as it is, we have come back again and again to this earth. If we had love for God, we would have gone back to God after leaving the body. So we must

have that, you see, in this earthly life. If you develop love for God, naturally after death you will go to whom you are attached. If we are attached to the world outside, all over, then we will have to come back again and again.

So Masters tell us, *Love God.* Each in his own language, of course. The tenth Guru of the Sikhs addresses all social bodies, all religious movements: *Hear ye all, I tell you the truth—Whomsoever has love, he can know God.* Now love knows service—and sacrifice. Love knows no burden. Where there is love, there is no burden. So we have to love God, and God resides in every heart. And we are of the same essence as God —we are all brothers and sisters in God.

Love is such an attribute, if you put it into your household affairs, there will be peace; if you put it into your society, there will be peace there; if you put an ounce of love into your country, there will be peace in the country. So love is the panacea for all ills, I would say. Love knows giving, you see. It knows sacrifice. Kabir says, *So long as you are in the man body, give, give, give.* The word for "body" in his language also means "to give." So it is said, as long as you are in the body, give, give, and give. Giving away is true renunciation.

So if we have love, we must give to others the best we can. If you make others happy, then you will be happy yourself. If you make others miserable, then you also will not be able to escape the misery. So once it so happened that Lord Vishnu, who is the aspect of God in charge of maintenance, invited all the angels and others of opposite qualities to a feast, and he arranged for them to sit in rows facing each other. Then Vishnu said, "Well, dear brothers, dear friends, all this is for you—eat to your heart's content—but there is one condition laid down: Don't bend your elbows!" Those who were only demons, or whatever you want to call them, thought, "Well, strange enough! If we don't bend our elbows, how can we put the food in our mouths?" They considered it for long, but they could not comprehend it. They said, "Lord Vishnu is just mocking us," refused to eat anything and left the place in disgust. But the angels who were sitting there said, "These are the words of Lord Vishnu; there must be meaning behind them, something we don't follow." After calm consideration it struck them: We can feed each other! So it was very easy. And all ate as directed.

What does all this mean? If we make others happy, we will become happy. If we put others in bad condition, we will be put in bad condition. So, if we want to be happy, we must make others happy.

And moreover you will find: Once a devotee prayed to God, "Please come to my home, my prayer is, you will please visit my home." God promised, "I will come," on such and such a date. The devotee made all arrangements, you see, decorated his house with flowers, cleaned it throughout, and put on really clean clothes. He sat at the door and waited for God. From morn to night he sat there, but all who came was one old man passing by who could not even walk properly. The old man said to him, "Well, I am hungry, give me some food —half a loaf of bread, please give me!" Nobody listened. So he passed on. That night the devotee said to God, "Look here, you promised and you never came. I made all arrangements for you!" But God said, "I did come, and you would not even give me a half a loaf of bread."

So God resides in every heart. No heart is without Him. We are all broth-

ers and sisters in God. If we give to others, we will become happy. We want to keep everything to our own selves. The result is that everyone wants to keep everything to his own self. This is attachment—and the result? Misery. All are unhappy. So those who are hungry, give them something to eat; if they are thirsty, give them something to drink; if they cannot stand on their legs, then help them stand on their legs. It would be good. If it is good for you, would it not be good for others too?

Truly speaking, we are all brothers and sisters in God. We are of the same essence as that of God, and God also resides in everybody. He is the Controlling Power within you. So if you love, well, love is God; God is love; and the way back to God is also through love.

So parables are pregnant with meaning, you see. They mean something. They are meant for those of average intellect... if we are more intellectual, then it is given direct: *Share with others, please.* You see?

The point is: God is Light and He resides in every heart. *Take heed that the light which is within you is not darkness.* Have you read the Bible? So any home where the light is lit, it looks very beautiful, does it not? If there is no light in the house, and it is dark, then? So bodies in which the Light is effulgent—in which the covers are shaken off and the Light is effulgent (because it is there already of course, but covered)—that face and body becomes beautiful. Masters say, *That face is beautiful in which God is effulgent.* That Light shoots forth through the eyes. Whatever is there inside, will come out through the eyes. If there is darkness, then darkness will come out. If there is Light within, then naturally you will have Light.

When that Light is within me, then naturally it will shoot forth to others. So who is alive in the world? Guru Nanak says, *Only he is alive, O Nanak, in whom the Light of God is effulgent.* All others are dead. This is the definition of being alive in the terminology of the Saints: *Only he is alive, O Nanak, in whom the Light of God is effulgent.* Do you know what the highest ideal is in the social body you have joined, the labels of which you are wearing? Among the Sikhs, the highest ideal is to become a *Khalsa. Khalsa* means, he who has got the full Light of God effulgent within him and he sees it. Otherwise, he may be having the outward labels of Sikhism, but he is not a true Sikh. He has only joined that social body to have that Light. Who is a Hindu? He who lights the candles outside, and rings the bells? He should light the candles within. It is already lit, you see, simply the covering is there. We simply have to withdraw the attention from outside, we don't have to light it again new, you see? Just shake off the coverings. This is possible only by withdrawing our attention from outside. Tap inside. Rivet your whole attention to that which enlivens your body, which is you. It is your own consciousness that makes you see all the world over. If you withdraw your attention, you will contact that direct.

I am looking at you all, not looking behind. Unless I look behind, I cannot see what is there. Unless we recede from outside, we cannot see Light. But if you do it, you will find Light. That is why the Masters enjoin, *Take heed that the light within you is not darkness.* All glory and beauty lie within you; why, O man, are you going astray? In the Koran it is said, *I am hidden within you, why don't you find me?* And we go to find Him outside! The one who comes to a Saint, he is advised what? to go in-

side. Withdraw from outside. He says, "If you can go inside and rise above body consciousness, you will have an experience of those very statements which are given out in the scriptures." What do scriptures contain? What the Masters have seen. What they have seen, they have put in there, for the benefit of the child humanity.

So it is love, you see. Mohammedans have seen the Light of God; Christ also has seen the Light of God; you may be wearing any label, but unless you have got that God's Light effulgent within you—*Take heed that the Light which is within you is not darkness*—that is the only way. Why don't we find the Light within us? Because our love is occupied outside in the world. We must direct our attention—attention is the expression of our soul, the essence of which is love—when our whole attention is directed within, love meets that. So all Masters say, *Love*.

You see, we have to leave the body. All Saints, all incarnations, all philosophers and great beings, did have the man body, and they did leave. And you? You also have to leave some day. I don't think you have made any special arrangement not to go. So we have to leave the body: it is the first companion we have when we enter the world, but when we go, it does not accompany us. So what are we doing? It does not mean that you should not maintain your bodies, or that you should not pay off your debts to those members of your family with whom God has united you. It means that that is not the end-all. After all, we have to go.

You see, in the man body we are bound within certain limits and free within certain limits. We have to square up all debts with those with whom we are connected as a result of reactions of the past. When those debts are paid off, we have to depart. Some come as sons, some as sisters, some as daughters, some as wives; there is a give and take, and when that is finished, then, we have to go. Take the example of a train, you see? So many people gather together from different stations; when the train stops, some leave the train, others rush in. And if you make friends with those who are on the train, will it last long? No. For the time being, so long as they are with you, if you have sweet words, kind words, you will be friendly and the few hours on the journey will pass all OK. If you are fighting, then?

So we have to leave the body. And what are we doing? *As we sow so shall we reap*. We are striking up friendships with the outside things. We are amassing things outside like anything. It is like we are (excuse me if I use the word) mad. It is sad.

There is a parable the Masters tell that has a very pregnant meaning. They say that God had four species left to whom He had not given the number of years they were to have on earth. One was man; one was donkey; the third was dog; and the fourth was owl. You see? He called for man and said, "Look here, I am sending you to the world." "What will be my fate?" "You will be head of all Creation, you will be next to me." "For how long, sir?" "Twenty or twenty-five years." "That's not enough; can't You give me more life?" "All right, wait; we will just see; if life is left over from the others, we will give it to you."

Then came the donkey. God said, "I am sending you to the world." "What will be my fate?" "Well, you will be bearing burdens continually here and there, that's all." "How long?" "Twenty-five years, thirty years." "I will be killed, dear Sir—give me less!" So He gave him

ten to twelve years, and the remainder He gave to the man; He said, "Yes, you are getting more, you see?"

Then the third one, dog, came up. God said, "Well, we are sending you to the world." "Sir, what is my duty there?" "You will be guarding your master's home, always half asleep, half awake; you will let nobody enter the building; you will bark at everybody." "How long will this be, sir?" "Twenty, twenty-five years." "My Lord, for God's sake give me less!" So he was given some ten years or so and the rest was given to the man who was so fortunate to have it.

And then came the fate of the owl. "We are sending you to the world." "What will be my fate?" "You won't be able to see during the day, only at night can you see; during the day you will be dependent on others." "For how long?" "Well, ten or twelve years." "I won't be able to see during the day? Give me less, please!" "All right." And the rest He gave to the man.

Now you see what we are doing. Consider calmly: When we are about twenty or so, we are on our own legs, we are starting our family, we are a man; as we grow beyond that stage, this malady is upon us—amassing things, making our house like a storehouse, purchasing things from the store—carrying them back and forth—we buy dozens of unnecessary things. That is the period of the donkey he is enjoying, you see. Then he grows older, he has children who do not obey him, he is calling names, howling and growling like anything, guarding what he has stored up—that is the stage of the dog, you see. And when he becomes old, he cannot see well, he is dependent on others—no one to care for him, he is simply at their mercy and if they give him something or not he says all right, because he is dependent—this is the stage of the owl. So this is our fate.

Man body is the highest in all creation. We should be more loving. Love God and all things shall be added unto you. We love the world, and all things are not added; but of those that are, not a single thing goes along with you. Even the body that you bring as your first companion, even that does not go along with you. How will all the other things you have got? So Masters say, Look here, brother, you should do what?—Earn your money with the sweat of your brow, by honest means, and just make yourself stand on your own legs and others who are connected with you. And also if possible, let others share. Man is one who shares with others, is of use to others. Animals are of use to their own selves and their families. If we also behave like that, then we are no better. One Saint says, Look to the face of the animals—God has made it pointing down toward the ground. If they are attached to the world, it is all right. But O man, your face is upward—look upward to God.

So to earn money is all right; but that money should be earned to let you stand on your own legs, pay off all debts to those connected with you by God as a reaction of the past, and also share with others who are needy, who are hungry, who are in bad condition. If you have love for God, won't you give everything to others? Because we congeal everything to ourselves, you see, the result is selfishness, tyranny, sucking the other man's blood; is it not? Just as the parable shows: "Don't bend your elbows." I think if you would do like that you would eat more—if others put in your mouth, is it not?

So the main object in the man body is to know God. What we are doing is

just like a man caught in conscription, you see? He has to work from morn to night; he is of no use to his own self, and no use to his household. Conscription. You have to work all day; but not for your own self, not for those connected to you. But when you go, you go all alone. The impressions of the world go along with you, and wherever you are attached, you will go to that very place. If you are attached to the world, you will have to come back to the world. If you have sucked anyone's blood, now, in the next birth, he sucks your blood. On the surface it may seem to be, "he is being wrong with me, he is tyrant, he is cruel,"—but who knows what is the reaction of the past? You see? So things happen like that but then God's grace descends because man body is the golden opportunity in which we can know God. And the one on whom His grace and compassion descends, he is brought in contact with someone who can open his inner eye to see the God in him, the Light which is already innate in him. All covers he shakes off. And he who has been able to shake off these covers, he is fortunate. When God descends, that is His Grace to you. Because in man body only, we can know God. This is what is meant by love.

Live always giving, giving, giving. You won't lose, you see, mind that! The more you give the more you will have. The more we congeal everything to ourselves, you see, the more miserable we are. So Masters always advise first: Stand on your own legs by the sweat of your brow—honest means. Because if you squeeze the blood of others, naturally the reaction will come; they will also squeeze your blood some day. On the face of it, it appears somebody is just giving you trouble, squeezing your blood. We have done nothing in this life to deserve it; so it is a reaction of the past. And moreover these contacts are for a temporary period, to wind up all give and take—just as you go on the train. When your station comes, you jump down. Others may be dragging you, but you don't remain on the train, do you? Similarly, when the give and take is up, the man has to go, whether all are crying or not, wishing you could remain—no. You cannot, you see.

But the angle of vision changes when you see that Light of God within you. You do see what is to happen because your vision is clear. Now, in our present state, the angle of vision is not clear. We say, This wrong has been done to me, This is my friend, this and that. But what did Christ say? Those who do the will of my Father, they are my relatives, mother, and brother. . . . All others, brothers, sisters, are only for the purpose of give and take.

So that body is beautiful in which God is effulgent. You know, among the Christians, when a man dies, his face and body are decorated like anything. To keep it for a day or two! But it is a dead body—the life is no more with it. You see, unless that Light is lit within you, there is darkness there. How you maintain and beautify your body! Man spends hundreds and thousands of dollars to make himself beautiful—it is just like ornamenting a dead body. This is the angle of vision from which the Masters see. They love you all. They want us to love God. Love God and all things shall be added unto you; you see this is in all the scriptures. How pregnant with meaning they are! Love God, and God resides in every heart; Love knows giving; so long as you go on giving, giving, giving,—you will have no enemies, nothing of the sort.

So love knows service, and if need be,

sacrifice also. Do you want others' homes to be beautiful? If everyone wants others' homes to be beautiful, will not your home be beautiful? Very simple. Love others. That is why I say, *love thy neighbor as thyself,* and love means giving, service, sacrifice; and you will go where you are attached. If you love God, and all humanity for the sake of the God in them, you wish all your brothers success in Him, for His sake, then you are not the doer. You will go back to God because you have done all this for the sake of God.

So while in the world, as I told you, man is one who is of use to others. An animal also looks to himself and his children; he fights with others. If we do the same thing, then—are we not worse than animals? God expects you to be more: He made your face upward.

So this is one thing: If you love God, all things shall be added unto you. God resides in every heart. You will love all —even animals, even birds. Once in the days of Lord Buddha, there was one hunter who sent up an arrow and hit the wing of a bird and made it limp, so that it could not fly. And the bird went up to the Buddha—because man radiates whatever is in him, and love was in him and the bird came up. So the Buddha took him and put him under his arm, and said, "This bird is mine." The hunter said, "No, it is mine." But the Buddha said, "If it had been yours, it would have gone to you." Do you follow? Those who radiate love, everybody will be yours. But our love should not be acting and posing; our thoughts are very potent. They are radiated. Others do know at heart what you are doing.

So he who has got love has got love for all. They wish good for all. Guru Nanak said, *Peace be unto all the world over, under Thy will, O Lord.* We want peace? This is the question put to me the other day on television. How can we have peace? As long as we are stuck to our own selves, to our families, to our isms—unless we rise above all these, how can we have peace? So if you love God and, no matter what labels you are wearing, you rise above them and become a man with the Light of God within you, then will you love everybody or not? There will be peace. We don't have peace because we are first congealed to our own physical bodies, then to our own families, then to our own societies, then to our own countries. So unless people rise above these isms—and all countries, I would also say—there can be no peace.

Love and all things shall be added unto you. Our homes, society, everything shall be happy. Because we are man, we must turn to man, you see. All "isms" are schools of thought which man has joined to become perfect man. Man is perfect in essence, but he has to realize that. And this is what the Masters do. They do a great service, I tell you. Those who are awakened, they do. And they don't ask anyone to remove their labels, you see. They say, it's all right, remain where you are, that is the first step we have to take. We are social beings and we must have social bodies to live in. But which school is better? A school may have very high halls, magnificent playgrounds, beautifully-dressed students—but if no student comes out successful? All these social religions are meant to turn out perfect men . . .

That preparation will come only when you love God. God resides in every heart, so naturally you will love all. If you radiate love, even the birds will love you . . . even the snakes will love you . . . Do and see.

Thoughts are very potent, mind that.

It so happened once that Birbal, the minister of Akbar the Great, Emperor of India, told Akbar that as you think about others, they have the same reaction in them. Akbar asked, "What is the proof of that?" "Let us go outside," said Birbal, and they went out. Now Akbar was going bareheaded . . . a man was coming from a distance and Birbal said, "Just think something about him." So Akbar thought, "I must shoot him!" When the man came near, the Emperor told him, "Well, you are forgiven for anything, just tell me the truth—when you saw my face, what struck you?" "Sir, forgive me, but when I saw your bare head I wanted to beat it with my fist."

So reactions are there: we may conceal it, we may deny it, but from action comes reaction. Think love of others, then naturally love radiates. Love begets love and hatred begets hatred—however polished it may be. It is a way of living, you see? It is what the Masters teach. The worldly life is made beautiful, and all things are added unto you simply by loving God. This is why I say, *love all.*

This is what is meant, you see, by "don't bend your elbows to eat." Simply let others eat—and others will be made happy . . . This is the way of living we should adopt. You will be worldly successful, you will also be spiritually successful. Both hands—alive or dead, here or hereafter, both—you will have, what you say, the honor of being received at the Court of God. Why do we remember Nanak, Mohammed, Christ, and others? They radiated love. With many Masters, we do not even know who their fathers were, excuse me; but the places which they visited became places of pilgrimage. Why? Those who want to be loved by the world, here and hereafter, they should love God.

So this is what is meant by love. We know so much . . . unless we live up to it, nothing will come out substantially. Does it not appeal to you, what I have told you? It is common sense—love—you see. No philosophy to infer. It so happened at Lahore, that the sweepers once had a strike. Nobody went to anyone's house to clean their filth. Within three days no place was clean, the halls were imbedded, you could not breathe. What did they do? There was one way out: they could have taken all the filth and together taken it some place out of town. But instead they threw their filth in each other's homes, and everyone did the same. They wanted to make other homes filthy, so all homes became filthy! This is what you are doing. This is the angle of vision from which the Masters see. And all those who live up to what they say, they become happy.

We know so much already—no need of repeating this and that—only common sense things we have put before you. If you live up to it, you will become happy. Any doubt in this solution? Have you got any doubt? I think it is a self-evident truth. It is all given in a very simple way which appeals to everybody. Masters give you all things in a very simple way: simple way of living, simple way of thought, and simple way of angle of vision—no enforcement; no drawing inferences; this is the thing.

CHICAGO CASSETTES AVAILABLE

The following talks, professionally recorded during Master's Chicago visit, are now available at $1.50 *each*: 1. The Meaning & Function of the Master; 2. Origin of Religion; 3. Man! Know Thyself; 4. The Way of Love; 5. Key to Knowing Yourself; 6. Karma: The Wheel of Life; 7. True Living; 8. The Word or Naam; 9 & 10. Impediments on the Spiritual Path. Send check with order, made out to PAULA JOHNSON, 7008 N. Sheridan Rd., Chicago, Ill. 60026.

Questions & Answers in Cincinnati

CONCENTRATE, concentrate, and concentrate. Put in as much time as you can. In due course, this habit will be formed in concentration.

QUESTION: I have heard that Master takes care of all karma between families and initiates, concerning gifts.

THE MASTER: I never said so. Look here: the point is, how many friends have you got? You may have give and take with one, two or three; but all the world over? Whenever you take anything from anybody, you have to repay. There are very few friends man can have. Suppose you invite somebody, or somebody invites you today. Another day, two or three days, he expects return. Invitation is returned, you see. You don't give him then there is trouble. So no such thing, you see.

QUESTION: How about within a family?

THE MASTER: Within a family—fathers, children—that's the give and take, previous reactions of the past. They do come up.

QUESTION: Aren't we all members of one family?

THE MASTER: So man has got two or three children, or one family, naturally he has to take something. That is why he was born somewhere. Then in due course you will find the father and mother will also have to be helped. . . . As you sow, so shall you reap.

QUESTION: Doesn't it distract from the idea that God is the Father of all when you think in terms of a single family?

THE MASTER: What? What has that to do with it? God is Father of everybody, not just one family. We are all His children. Man is one who is of help to others. Animals help those who are connected with them; man is one who helps his own family, earns his livelihood, and helps others too. So we are all children of God. We are conscious entities, drops of the ocean of all consciousness.

Look here. By the reactions of the past, men are brought together, as sons, fathers, mothers, brothers, sisters. This is previous give and take that we have to pay off here.Now we are connected in one family. Naturally, man is one who helps others. When they are joined together by the flowing pen of God, as brother, as sister, as father, as mother, naturally, we should help them. And if you help anybody, the family of another man who is well off, he should also help everybody. So within that area, that is but natural, to develop like that, give and take. Real love—how many people have got it? Our love is only reciprocal. You help another and he will help you. Generally. But if you love God, for His sake you love everybody because God resides in every heart. In that case you are not bound. In this case you are bound.

QUESTION: If I give to somebody in our family (of man), how is the give and take there?

THE MASTER: If he loves the members of the family of God, and helps them because God resides in their hearts, anybody who does like that, for the sake of that, he is selfless, there is no return. If he has not realized God, and does not see God in everybody, and does give to somebody, then naturally there is the law of *As you sow, so shall you reap.*

QUESTION: What were the three questions that the Master asked his Master?

I heard them once before but I forgot them.

THE MASTER: Well, what's the use of repeating all those things? They don't help him. This is my question, between my Master and my God. You say any question you have got. It is just like speaking about myself, "I am very high."

QUESTION: Are we supposed to do Simran when we eat and are we to eat in silence?

THE MASTER: Let me tell you one example. You have got a wound, and that is bandaged; when you eat your food, do you remember the pain all the time or not? Naturally, the pain is there, but you are eating.

QUESTION: When I try to meditate, I'm afraid to die.

THE MASTER: Where were you initiated?

QUESTIONER: Sant Bani.

THE MASTER: You see, we have to leave the body some day. If your breathing is involved, you'll be in trouble. You are asked not to pay any attention to the breathing going on in the body below. Simply fix your whole attention into the middle of the darkness lying in front of you, outside, here. In that case, you won't feel anything. Don't watch the process of breathing going on in the body. Then you will have no difficulty and no fear. Did you have any fear on that day you were initiated?

QUESTIONER: No.

THE MASTER: That's the right way of doing it. Because the karmic link is not broken, we have to return. It's leaving the body at will, while alive—this all Masters have been advising. Because if you know how to leave the body at will, at the time of death you'll go jolly—because you are accustomed to it. St. Paul said, *I die daily.*

QUESTION: Do angels help us on the physical plane?

THE MASTER: Angels? Angels worship whom? He who has appointed them as angels: God. Then if you worship God, where is the fear of the angels? You need no help from the angels when you look to the King. When He is related to you very closely, by relation, by blood, by soul.

QUESTION: A good man once spoke to me about the devil being an angel who has rebelled against God. Can this be true?

THE MASTER: That is metaphorically speaking. There are two powers. One is the Highest Power which is the Creator of all. Then, at a lower level, the Negative Power is made; that is always going into expression for the purpose of formation of the world. That is Brahm; it is made for that. So there is nothing devilish . . . Kabir says, *God created two powers, Negative and Positive. Positive has Its own work and Negative is going into expression. One goes in toward the Source, the other recedes outward.* So truly speaking, there is no Satan, only those Powers are created *Kal* and *Akal,* Negative and Positive. They each have their own work. Those under the command of the Negative Power, they always like to go out into expression. And those who want to come back again to their Home, naturally they follow the Positive way. That is given through the Saints: Contact with God into expression, called *Naam* or Word, which has got two manifestations, Light and Sound. When you are contacted with that, It will take you direct to the Source from where it emanated: the true Home of our Father. So there is no antagonism, but that [Negative Power] is made for the purpose of Creation; because He had to make the Creation.

If you light a candle, the flame will go up because the source of light is the sun. If you invert it, even then the flame will go up, because the source is above it. If you throw a clod of earth into the air, however forcefully you may send it, again it will come to the earth because the source of the clod is beneath. Similarly, mind is negative in its effect. It is always working to take you into expression. But the soul is of the Positive side. It wants to take you up to its own Source. When soul is freed from the mind, that goes to God. So mind is made for the purpose of keeping the world going. Without mind, the world could not go on. Kal and Akal both are expressions of the Absolute . . . The Absolute is from where they all come. This is an intricate question, of course, but it can be understood this way.

QUESTION: Is the nature of angels positive or negative?

THE MASTER: Even the avatars are under the law of cause and effect. Incarnations, what to speak of angels! Yes, surely. They are higher, of course, they have done some good actions; they get bliss for a longer time, in the higher planes, then come back again. In the Upanishads it is said that the souls of the Rishis, when they returned after enjoying the bliss of the higher planes, selected the man body, because in the man body alone can the soul reach God.

QUESTION: Can an angel reincarnate as a man or not?

THE MASTER: Yes. If they are to go back to God, they must take the form of man. There is no other way back to God. I just quoted from the Upanishads where it is said so.

QUESTION: How can the devil incarnate as a man?

THE MASTER: There is no devil. That is only the name given to the Negative Power, to the Power going into expression. Had that Power not been, there'd have been no world.

QUESTION: How can an angel who rebelled against God take a human incarnation?

THE MASTER: You see, take the example of the world. There are different appointments: officers, viceroys, commanders-in-chief. Under the Law of Karma, all are equal. But they have different positions in order to carry on the work. So this is the appointment of angels. Some are deputy commissioners, some are commissioners, some are governors; but they are under the law of cause and effect. They are not immune to it. You are not immune, unless you become directly connected with the God in you. This is the law, you see. You should go and ask God to tell you all these things. This is what He has made.

QUESTION: If an angel were never incarnate in a human body, it would still be subject to the law of cause and effect? [*Reno Sirrine answered, "Yes."*] Then this angel, the devil . . . but if an angel has never reincarnated, how can it rehabilitate?

THE MASTER: These are the appointments, as a man is promoted from private to corporal, sergeant, lieutenant, captain, major, or general. They are all subject to the law of cause and effect. If they make any mistake, they are brought to the court. Only God Himself is immune from that, or those who are connected with Him. Others are all under the law of cause and effect. Even incarnations,* you'll find, have to undergo the law of cause and effect. Lord Rama struck and killed some man. In his next birth, Rama became Lord Krishna, you see, the incarnation of that age. And the

* That is, *avatara*, or incarnations of the Negative Power.

man he had killed became a hunter and killed him. They are not immune. Even a military officer may control a town, but if he breaks any law he is brought to court.

QUESTION: I know a man who lives as a vegetable: he can't move, he can't take food or take care, but his heart beats. Should he be let alone to die or go on living on this plane like that?

THE MASTER: Man should do his best, do what he can, in the instance of keeping life longer. If he is not to live longer, he cannot live longer. *Thy days are numbered.* With all your help, he won't live longer.

QUESTION: Is his soul still in the body as long as his heart is beating?

THE MASTER: Yes, surely. The system cannot go on without it. When that is withdrawn, everything stands still.

QUESTION: His mind is not working, though.

THE MASTER: Look here, any factory is run by the powerhouse. And those departments work which are connected with the link of the powerhouse. So if the main connection is taken off of the factory, the whole machinery stands still. So the whole machinery of the body is run by the soul; when that is withdrawn, everything comes to a standstill. Otherwise it will continue working.

QUESTION: When does the soul enter the body? Upon birth, or before?

THE MASTER: When gestation started. When pregnancy started. Otherwise, there are hundreds of contacts, there is no pregnancy.

QUESTION: If we have to incarnate again, will we incarnate at a time when we will find a living Master?

THE MASTER: Yes, surely. That remains all the time; that Power exists all the time, it never dies. It works from pole to pole from time to time. There is food for the hungry and water for the thirsty. Any child who was born five hundred years back, or five thousand years back, or now, does Nature not provide milk from the mother for that child, before birth? That's a natural law. That Power continues.

QUESTION: If we've been initiated by the present living Master and we come back, will we be initiated by the same Master again?

THE MASTER: Yes, that Power is working. That Power is, you see, Word made flesh. That will continue. You will be brought in contact with that and put on the way, and He will help you.

QUESTION: Would the Master speak briefly on the raising and disciplining of children?

THE MASTER: Are you parents or not? [*Yes.*] You see, look here: Whenever you bring up any child, what would you like? You would like the child to be an ideal one—more active, more conscientious, more wise—is it not? Then set an example for him; first thing.

Second: You try to bring him round from the wrong thing that he is doing that he does not understand. Bring him round by polite words, kind words—not by rebuke. Because man must know. Man learns and unlearns all through life. If the child has done something wrong, please make him understand what the wrong thing is that he has done, once or twice. If you are going to slap him one, two, three, four times, poor fellow does not know what is the wrong he has done! So we must politely bring the child round so that he may not do it in the future.

Our duty is to bring up children and make them ideal men—even better than

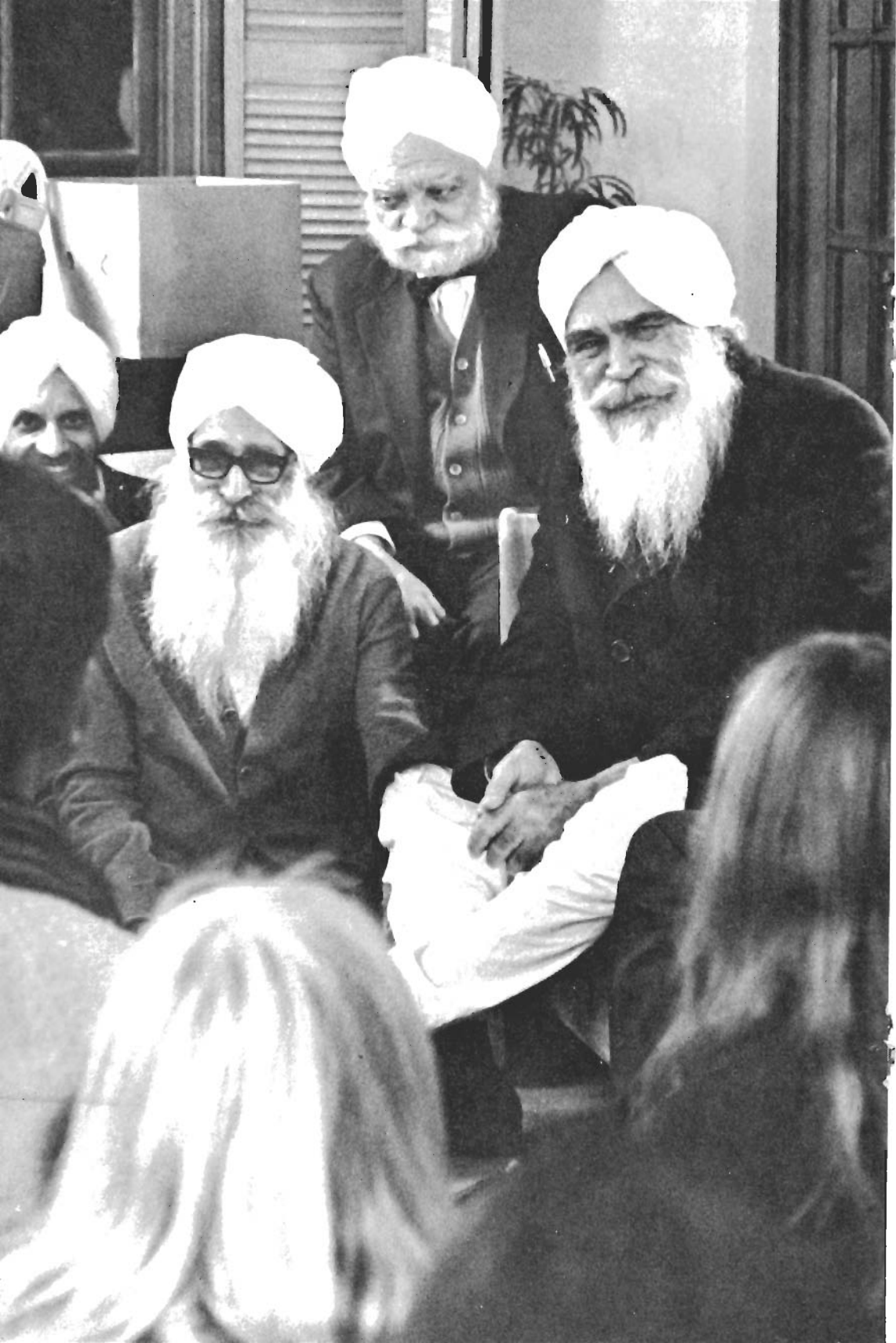
(*Continued on page* 31)

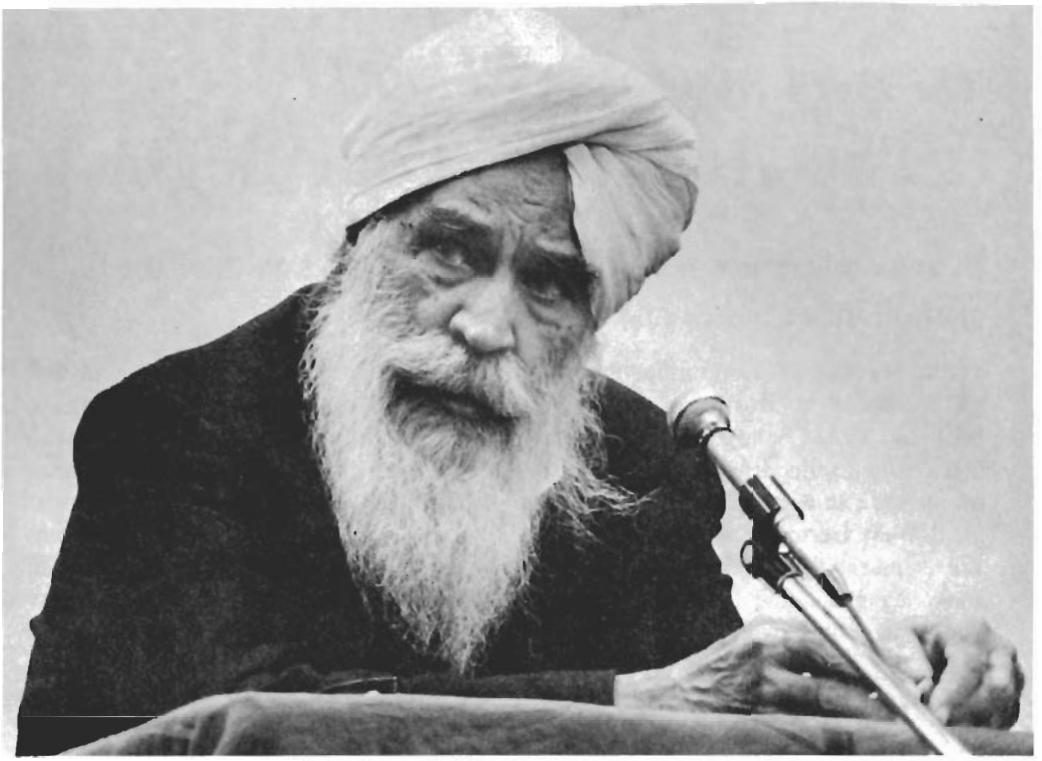
NEW ASHRAM IN VANCOUVER

On the afternoon of Nov. 9, the Great Master and His children visited the site of a proposed ashram in Surrey, B.C., a few miles from Vancouver. A small portion of the forest had been cleared and a dais erected so that the Master could hold Satsang. He graciously blessed the ashram, and told all the local dear ones present that it was easy to start something but difficult to maintain it. ABOVE: *The Master with some of the group leaders present.*

LEFT: *The Master and Louis Corelli look over the site.*

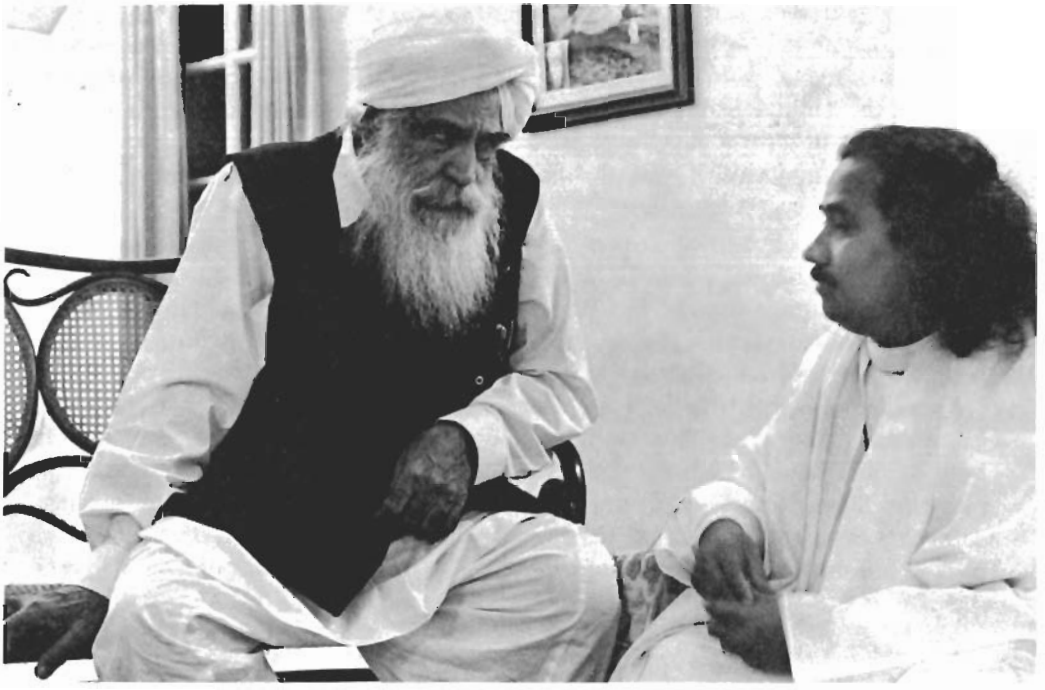
OPPOSITE: *Farewell darshan at the Vancouver airport.*





THE MASTER IN NORTHERN CALIFORNIA

ABOVE: *Giving a talk at Santa Clara University.*
OPPOSITE: *Darshan at the Judds' house, Berkeley.*
BELOW: *With Sant Keshavadas at the Judds'.*



The Third World Tour, Part III

The American Tour Begins

B. S. Gyani Ji reports on the Master's activities on the East Coast of the United States and Canada.

THE MASTER left London for the United States at Heathrow Airport on Sept. 19, 1972. A large number of devotees came to the airport to say goodbye. Many were in tears. The Representative from West Germany, who traveled with the Master throughout Europe, also took leave as she was going home. Six initiates flew with him on the same flight.

D. C. AREA—VIRGINIA

The plane reached Dulles Airport in Virginia, just outside Washington, D.C., at about 3 p.m. on the 19th. Mr. T. S. Khanna and Mr. Reno Sirrine, the Master's American Co-Representatives, received the Master warmly with garlands and escorted him to the waiting crowd, where Yogi Bhajan and his party were singing devotional hymns. Almost a thousand dear ones who had come from all over the United States and Canada were waiting to have a glimpse of Him. For the vast majority, it was the first time they had ever seen Him.

Immediately on arrival at the residence of Mr. Khanna, where He stayed for the first thirteen days of His stay in America, people started coming in to have darshan and talk with the Master. He very lovingly met with each one who came, and asked about their welfare—both spiritual and mundane. That evening, the Master addressed a very large gathering of about a thousand persons, packed in to the big Vienna Community Center, Vienna, Va., and told them that He was happy to be here once again. He reminded them that, side by side with their worldly responsibilities, they must be fully devoted to their meditations and be very strict to find out their shortcomings to be removed gradually. He said further that God is love, and the way back to Him is also through love, and emphasized that each one should inculcate the good habit of loving all as has been advocated by the Masters who came in the past. He concluded by saying that He had come to the U.S. as part of the Divine Plan, and He would be very glad to meet each one individually before He left.

The following morning, Sept. 20, the first meditation sitting of the American tour was held in the American Legion Hall, Fairfax, Va., which was full to capacity. The Master gave complete instructions for meditating properly, and out of about 850 persons sitting, all but three had experiences of one degree or another.

Immediately after the sitting, all of the group leaders present met with the Master in an adjoining hall. Welcoming the Master, Mr. Reno Sirrine thanked the Master for the wonderful demonstration of His power that had just been experienced by everyone. He and Mr. T. S. Khanna invited suggestions from the group leaders regarding arrangements for the tour, so that the maximum number of persons could benefit.

It was agreed that there would be no changes in the previously published schedule throughout the United States and Canada, as it would involve too many difficulties. This was adhered to generally; an exception was made for Yale University, New Haven, Conn., which extended an official invitation to the Master for Oct. 12, which was accepted.

The Master gave a brief talk in which He emphasized that, while His last tour had been largely for social and political bodies, this tour was meant to strengthen the initiates: to cement the foundations of love between one another and to give a boost to their meditations. He said that group leaders, who are required to shoulder much responsibility in their areas, should consider themselves fortunate for this rare opportunity, and put in more efforts with love, devotion and humility. He said that they should remain respectful toward the point of view of others, and in cases where His advice was needed, He would be glad to give it. He advised that the leaders should not only read the holy books, but should digest the teachings and live up to them.

Mrs. Khanna requested the Master to cut two big cakes which she had had prepared (baked by Mrs. Helen McDaniel) and distribute them as parshad, which He did, to the joy of all present.

That afternoon the Master again gave darshan and answered questions at the American Legion Hall, and that evening He gave a discourse at the American University, Washington, D. C., which was attended by many students as well as the initiates. The large lecture hall at the University was full to capacity, and many people sat on the floor in front and in the aisles, and others stood in the rear, as all the seats were taken. The Master spoke for an hour and a half, and then answered a number of questions.

Those first thirteen days in America were a really magic time for the dear ones, many of whom had come from a great distance and undergone considerable difficulty in order to be there. The Master was very pleased to see His dear children, and gave abundantly of Himself for their sake. Morning meditations at 9, and afternoon darshan sessions at 4, were held daily at the American Legion Hall in Fairfax; evening lectures were given at George Mason University, Fairfax; George Washington University, Howard University, and the All Souls' Unitarian Church, Washington; and Oakton High School, Oakton, Va. In addition, Master saw many dear ones individually and in small groups, sometimes after the talks, sometimes at Mr. Khanna's house, where indeed He was up to 1 a.m. most nights, dealing with the difficulties of His children.*

The Master was interviewed on television on the morning of Sept. 22 for about twenty minutes. He was asked how peace in the world could be brought about, and replied that it was possible if we rise above "isms" and if the kings, presidents, and governments rise above their countries and have sympathy with all mankind. The program was in color, and the sight of the Master sitting on the dais as the camera moved in was beautiful indeed, and appreciated by the initiates watching in their motel rooms or at the American Legion Hall.

SHARMAS' FARM

That afternoon Master gave a talk at the Legion Hall at 7 p.m., and immediately afterward left by car for Bowling Green, Va., about eighty miles south of

* See the pictorial essay, "The First Few Days," SAT SANDESH, October 1972, p. 15.

Washington, where Mr. and Mrs. Amar Nath Sharma, two very devoted initiates, had purchased a farm. They had requested Master to bless it with His presence for a night and a day, and He graciously agreed. He was followed by crowds and crowds of devotees—about 80 cars followed Him down that night, and many more arrived in the morning. The night was moonlit and beautiful, and the Master's presence sharpened and freshened its beauty even more. The dear ones slept anywhere they could—some in their cars, some camped out, the majority slept in the barn. Five or six girls from Kirpal Ashram took charge of the kitchen, and everyone that was there was greeted with tea and toast in the morning. The volunteers also worked all night preparing food for the main meal, which was served later—chapatis and five or six kinds of food. Master felt very much at home there, and moved among His children freely. The people felt they were in the loving lap of their Father and loved every minute of it.

Master put everyone into meditation at 11 a.m., after which He gave a short talk and then talked individually with anyone who wanted to come and see Him.

Then dinner was served with everyone sitting in rows, Indian style, and the food from the langar was served to all.

No one wanted to leave; the love that was being radiated by the Master was so all-permeating. The Master graciously stayed until 2:30 p.m., at which time He had to leave. His car was surrounded by dear ones who seemed with their beseeching eyes to be requesting more time; but it was time to go. But the peace and love that were there was so intense that the Light will stay in everyone's memory all their lives.

* * *

The following morning, Sept. 24, Sunday, the Master initiated 100 persons into the Mysteries of the Beyond. At the same time, He put the old initiates into meditation at the Legion Hall, and about 800 people sat for three hours.

That afternoon the Master spoke at the Sylvan Theater, a beautiful outdoor amphitheater at the base of the Washington Monument. It was a beautiful setting for Him, and at the conclusion He conducted a series of private interviews on the stage. Many of the dear ones had their first opportunity to speak to the Master and were overjoyed.

On Sept. 26, the Master gave a talk at the Dept. of Health, Education and Welfare at 12 noon. This was specially for the workers there, and was done at their invitation.

At the conclusion of the talk at George Washington University that same evening, a questioner said that observance of chastity was impossible. The Master said that there is nothing impossible; where there is a will there is a way. He said that chastity gives inner strength to the individual, and quoted Mahatma Gandhi as saying that had he known the value of chastity earlier, and observed it, he would have got immense benefit earlier. Another gentleman asked how long it takes to develop *ojas,* the special power that is the fruit of chastity. The Master said there was no hard and fast rule; the more you observe celibacy, the closer it is.

The next morning, Sept. 27, after the morning meditation at the Legion Hall, the Master gave a brief talk on the outer aspect of His work in the West. He said that we are all brothers and sisters in God; no high or low. We are limbs of the same body. He said that up to now the work had been carried on by two

corporations, managed by Mr. T. S. Khanna and Mr. Reno Sirrine. He said both are part of the same machinery, and if one of them is in pain or trouble, the other cannot remain happy. Then He said that both the dear ones had decided to work jointly under one corporation, which was very good. Then the Master asked both Mr. Sirrine and Mr. Khanna to speak on this subject, which they did, saying that they have love and respect for each other and will cooperate with each other for Master's Holy Cause. They mentioned that copies of a letter written by the Master on this subject, as well as copies of another letter written by both of them, would be available the next day.*

That evening the Master spoke at Howard University in Washington, D.C., where he was welcomed by Dr. Gandy, head of the School of Religion, and gave a discourse to a packed hall. After the talk, He was interviewed by a reporter for the Washington Post.

On Saturday, Sept. 30, the Master gave Initiation for the second time in the Washington area, this time giving Naam to 24 dear ones, while simultaneously putting the old initiates in meditation nearby.

The following day, Oct. 1, was the Master's last day in Virginia. In His farewell talk, He mentioned that the number of people who were seeing the Radiant Form of the Master within had doubled since the first sitting thirteen days earlier, which was proof of advancement. He then proceeded to give a beautiful talk, which, God willing, will be published in a future issue of SAT SANDESH.

That afternoon there was no program scheduled, but many people came individually and in small groups to see Him one last time before He left. Many of them assembled on the lawn in front of the house, and Master came out and gave darshan.

Many dear ones were also present at the National Airport in Washington, as Master prepared to board the 9 p.m. flight to Charlotte, North Carolina, His next stop. Master consoled each of the dear ones individually before He left.

CHARLOTTE

The Master and His party reached Charlotte, the largest city in North Carolina, at about 10 p.m. on Oct. 1, 1972, and was greeted by several hundred dear ones at the airport, many of whom had driven down from Washington the day before. The Master met them all and was then driven to the home of Mr. Charles Fulcher, the local group leader, where He stayed during the four days at Charlotte.

Meditations were held each morning, darshan sessions each afternoon, and public lectures each evening at Southpark Auditorium and the Myers Park Baptist Church.

On the afternoon of Oct. 3 many of the initiates who were traveling with the Master assembled outside His house and sang devotional hymns and sat in meditation. The Master was busy attending to foreign correspondence, but when He saw them gathered there, He left His work and came out to be with them, much to their great delight. The Master answered a few questions and spoke on love. He said that love is innate; that everyone loves and wants to be loved. If we develop love for the Master, He will love us in a much greater degree. In reality, the Master teaches us how to love, just as a mother teaches her son. The love should be from the innermost depth of the heart. The Master then told

* See SAT SANDESH, October 1972, p. 1.

a beautiful story from His own life: Once the Great Master Baba Sawan Singh (His Master) went to Dharamshala, a hill station in India, for about three months. Everyone was anxiously waiting for His return, when He decided to stay another three months! No one could help. Then He (Kirpal Singh) wrote a short letter to His Master, saying, "we hoped to see our Master with the arrival of Basant (spring). It is now *Bas-ant* (end of spring), and you have not come . . ." There was such a loving entreaty in the letter that the Great Master embraced the letter, cancelled His program, and returned.

On Oct. 4, the Master was invited to speak at the University of North Carolina, and gave a talk to the students and others from 12 to 1 p.m. in a very big hall filled to capacity. He spoke on the inevitability of death and the necessity of universal love.

That afternoon at 5, the dear ones again assembled in large numbers outside of the house where Master was staying. The account of this beautiful session has been published separately.*

The following morning, Oct. 5, the Master gave Naam to 22 persons at His residence at 9 a.m. Earlier He had put the initiates in meditation at Southpark Auditorium. That afternoon at 2 He gave a farewell message to the dear ones, and stressed the importance of attending their local Satsangs, as when more than one sit in His remembrance, He is there. He also urged them to keep their bodies clean, and be regular in their meditations. A little later He left for the airport, where a special room was reserved for Him and His children so that they could sit together. At 6 p.m. His plane left for Philadelphia.

* See "Darshan in North Carolina," SAT SANDESH, November 1972, p. 7.

PHILADELPHIA

The Master arrived at 7 p.m. and was greeted at the airport by Mr. David Diamond, the Philadelphia group leader, and many other dear ones who were eagerly awaiting His coming. After giving everyone there a very sweet darshan, He was driven to the Warwick Hotel, where His entire program had been set up for the two days stay. Later that night, at Master's apartment in the Hotel, about eighty persons gathered for darshan and were fed a delicious meal prepared by the Philadelphia satsangi ladies with great devotion and love.

The usual schedule of morning meditation, afternoon darshan, and evening public talk was maintained, all in the Warwick Hotel Ballroom. The large crowds listened to the talks with rapt attention. The Master radiated beauty and joy and peace, and all got benefit.

On the morning of Oct. 7, 26 persons were initiated by the Master in His apartment in the Hotel,

He left Philadelphia about 5 p.m. by car, and the hotel lobby and the street for half a block away were lined with people anxious for His darshan. He left the hotel so sweetly and slowly, stopping to speak with some, smiling at others. As He got in the car and was driven away, the majority of satsangis raced for their own cars, to get to New York as quickly as possible and not miss a second of Master's presence.

NEW YORK

The Master's first night in New York was spent, as a gesture of deep love, at the house of a dear Satsangi family in Weehawken, N.J., just across the Hudson River from the city. The following morning He arrived at the Hilton Hotel, where He was to stay the rest of the time, at 9 a.m. and was immediately

driven to the Hunter College Playhouse where He gave a brief talk followed by a meditation sitting from 10 to 11 a.m. Afterward He gave many interviews.

The public talks in New York were all given in this same Playhouse, which was a very large hall and absolutely full. Every seat was taken and many people were standing since there was no place to sit. Meditations were also held there, and the afternoon darshans were held in the hotel. At one of these latter sessions, the Master spoke beautifully on *darshan,* substantially as follows:

The word DARSHAN*—what it stands for is when nothing remains between you and Him. When Masters come into the world, hundreds come to look at Him. Not everyone benefits. Eyes are the windows of the soul. If nothing remains between you and Him, you may have the full benefit. So that is why Christ said, "Eat me and drink me." It is not his flesh and blood but His radiation. Whole attention should be on the eyes of the Master, not on the body. The more attention you have, the more benefit can be derived. Receptivity is necessary. If you are fully receptive, you will forget your body. By sitting before the Master in this way, with full attention, many sins are washed away. This is what is meant by* DARSHAN*, not just looking at the Master.*

If you sit by a burning fire, you have warmth. If nothing remains between you and Him, you will have the full benefit of the radiation. That is why Christ said, "I am the Bread of Life that has come down from Heaven. Whosoever partaketh of me shall have everlasting life." This eating comes from being receptive. You understand what Darshan is? Full devotion—where even a thought does not strike you. These words are in the scriptures. This is the most effective way of cleansing the mind. DARSHAN *has a very deep meaning: when two become one. This is the fate of those who have true devotion. This will not come with mere acting or posing, but when there is no outside world.*

On the morning of Oct. 11, the Master initiated 86 persons into the inner science, and gave them a contact with the Inner Light and Sound Current.

The Master left New York by car at 11 a.m. Oct. 12, arriving at New Haven, Conn., at 1 p.m. There He had been invited by Yale University to give a talk. He spoke beautifully and powerfully on education, stressing the need for an aim in life and the importance and necessity of experiencing higher consciousness.

BOSTON

The Master left New Haven by car and arrived in Boston on Oct. 12 at 8 p.m. and blessed the city and the people with His unending love.

During His three days here, He stayed in Brookline at the home of His Representative, Mrs. Mildred Prendergast. Morning meditations were held at the Beacon Street Motor Hotel, just a few minutes' walk away. The afternoon heart to heart talks were given in the Brookline Motor Hotel, just across the street. The evening public talks were given at Lowell Lecture Hall, Harvard University, Cambridge, and were very well attended.

A child care center was set up and worked beautifully, much to the great appreciation of the parents. It was located in the Brookline Motor Hotel, and the mothers were on a rotating schedule for the care of their children. Thus, the children were well taken care of during the Master's talks and were gathered in one place for the blessings of the Master.

Master spoke, as He had so often elsewhere, of the main purpose of life being to know yourself, and of how it can be done: through meditation, rising above body consciousness, and self-introspection, with the help of a living Master. He encouraged the dear ones to "hurry up!" saying, "Your breaths are numbered: wrong use of your breath will shorten your life. Whatever you pray from your heart, think in your brain, and speak through the mouth is a true prayer and will be granted by the Grace of God. Pray, 'I want nothing of this world or the world hereafter, just lead me to the Word made flesh so that He may make me such as He.' Pray, 'Let me become the humble slave of Your Servant till my last breath is taken.' This is the prayer of the truly devoted."

On Oct. 14 the Master was interviewed by Jay Richard Turner of the Siddhartha Foundation, Waltham, Mass., for a program called *On the Path to Higher Consciousness* over Radio Station WBUR. This was an in-depth interview, with the Master giving a very detailed exposition of the inner science, and closing with meditation instructions at the interviewer's request. Other persons who came to see the Master included Dr. Michio Kushi, well known macrobiotic teacher; the Editor of *East-West* magazine; and the Baron Frary von Blomberg, Co-President of the World Fellowship of Religions, who discussed many topics with Him and sought His guidance.

On Sunday morning, Oct. 15, the Master gave Naam to 63 blessed souls at the Brookline Motor Hotel. What a blessing for Boston!

SANT BANI ASHRAM

The Master left by car for Sant Bani Ashram, Sanbornton, New Hampshire, at 9 p.m. on the 15th, immediately after the evening lecture at Harvard University. A few devotees accompanied Him, the great majority arriving the next day when the official program began.

Sant Bani Ashram consists of about 200 acres of mostly forest land in the foothills of the White Mountains. It was founded as an ashram by the Master Himself during His previous visit in October 1963, just nine years earlier. Many changes had taken place in the meantime as the work there had grown enormously, including the construction of a large Satsang Hall and several other buildings. In preparation for His coming, the dear ones there had made with their own hands and great devotion a house for the Master to live in. It was to this house, by the side of a pond, that Master was taken, outside of which were a large group of local initiates waiting with great joy to see Him. He sat with them so lovingly in the living room of His house, and reminisced about His previous visit and other past events. The weather was cold, but as He said smilingly, "Love knows no cold."

The next morning people began arriving from all over. The Satsang Hall and the main guest house, together with all other houses on the ashram, had been pressed into service in order to accommodate the devotees; in addition, two large tents had been constructed specially for the visit. With the loving cooperation of the local initiates, who worked very hard both before and during the visit, a langar (free kitchen) was set up, and with His grace, two meals a day were served throughout His stay. The atmosphere there is quiet and congenial for meditation; as the Oriental proverb says, *"Mungle* in the *jungle."* ("Bliss in the forest.") Many people wanted to be there in Master's company,

and about 500 persons were fed and accommodated during His stay. Many others from the local area attended the public talks and came to see the Master.

At 9 a.m., Oct. 16, the Master put all the initiates present (many still had not arrived) into meditation, after giving a short talk in which He commented on the radical change that had taken place at the Ashram since He had been there last. He mentioned that then there were only a few people and only one main building, and that there had been a rapid improvement. He urged the dear ones present to utilize the five days they had here for meditation, and told them not to gossip or waste time in frivolous activities.

Some of the public talks were held outdoors, by the pond, next to the Master's house, and others were held in the Satsang Hall, which however was not nearly large enough to hold the dear ones who had flocked there. In order to accommodate as many people as possible, it was necessary for the dear ones to sit on the floor with their knees drawn up in front of them; in this way, about 700 people were squeezed in. But this was not enough; and overflow space was provided in the main guest house, with Master's talk piped in on a speaker. (The Master graciously came down after the talk and gave darshan to those dear ones.) About 100 more were accommodated this way, but this was still not enough. So some dear ones remained outside the hall during the talk, and heard Him over a loudspeaker set up outside. But when Master looked out the window and saw them outside, He instructed everyone inside to squeeze up still tighter so that their brothers and sisters could come in. Everyone had thought they were squeezed as tight as they possibly could be; but somehow room was made for all the others.

On some occasions, however, people were left standing outside; they just could not be squeezed in. Once, after all efforts had been made, Master said about those outside so compassionately, "God bless them—part of my attention will be outside with them."

When weather permitted, and despite the cold wind that blew continually, the Great Master held Satsang outdoors. Here everyone could sit in one place and enjoy His bliss.

A number of darshans were held in the Master's house; here of course only a few could get in, but it was the effort of the organizers to insure that everyone present was given a chance to sit in the Master's living room with Him at least once during His stay. Some of these sessions were very profound, others lighthearted and jolly. At one session a group leader inquired how to save himself from group leader disease. The Master replied very strongly that he must remember he is working for God. He told him that if he had a shield of humility, then nobody will harm him. He added that he should never take credit for any work he did, but be aware that he was simply a pipeline.

On another occasion, a very old retired Christian minister was present, the grandfather of an initiate; the Master treated him with great respect, and engaged him in conversation for some time. The gentleman said, "I feel peace in your presence, Sir, but I can't call you Master." The Master smiled at him and asked, "What is your age, sir, if I may ask?" The gentleman replied that he was 87. The Master said, "All right, just take me as your younger brother."

The satsangis from Clinton, Maine,

who operate Kirpal Goat Farm there, met with the Master for the purpose of establishing a branch of Manav Kendra at their farm. The Master advised them to think over the issue calmly, and said that it is not difficult to start things but very difficult to maintain them. He later gave His approval to the idea.

At one of the afternoon meetings held outdoors, the entire student body and faculty of Horizon's Edge School, a nearby private school, came to hear the Master. He addressed the discourse to them, and afterward spoke with them in His house, where He joked with them and gave them parshad. He told them to be devoted and obedient to their teachers, since only one-third comes through reading, etc.; the rest comes through receptivity. He also advised them to read biographies of great men.

On Tuesday, Oct. 17, the Master paid a visit to the Sant Bani Press in Tilton, N.H., where SAT SANDESH and some of His books are printed. He thus graciously blessed the place, much to the joy of the Press staff.

On the evening of Oct. 19, the Master spoke before an absolutely packed hall on the importance and nature of Masters, an extraordinary talk which, God willing, will be included in a future issue of SAT SANDESH. The atmosphere of love and joy that had been building all week long reached a peak in this memorable Satsang, which will live in the memory of all who heard it.*

On Friday morning, Oct. 20, the Master gave initiation to 53 persons and connected them with the Sound and Light within.

That afternoon, after a very sweet farewell darshan outdoors, the Master left by car to take His unfathomable love to Kirpal Ashram in Vermont.

KIRPAL ASHRAM/BURLINGTON

This ashram, the oldest in the Western world, is situated 12 miles from Montpelier, Vt., in the town of Calais. The Ashram building is situated in a thick jungle, approachable by road, on the bank of a small stream. It is a very calm and quiet place. A few devotees reside there and there is a daily program for meditation and Satsang, as there is at Sant Bani. Some people do visit the Ashram and spend a few days in solitude and derive benefit from its radiated and charged atmosphere.

The Master was provided with a very simple bed made out of wooden logs. Instead of chairs, big wooden logs were found in the rooms for sitting accommodations. The rooms were lit by candlelight, and heating arrangement was of olden times: burning wood in stoves. Many dear ones were given accommodations in the Ashram itself; others were placed in a house nearby; in addition, a very big tent was pitched in the open field to provide sleeping space. Food, prepared by the organizers in a most loving manner, was served to all. It was very cold; but the Master's children did not mind, as long as they could be with Him.

The following morning, Oct. 21, many more people arrived. The Master put the people in meditation in the tent and then gave a short talk.

At 1 p.m. the Master left for Burlington, forty miles away, where He had been invited by the University of Vermont to be the guest of the Dept. of Religion for two days. Immediately on arrival at the University, the Master was received and welcomed by them; following which, He gave a short talk. He was

* For pictures of that blessed week, see "Five Days with the Lord," SAT SANDESH, November 1972, p. 10.

then taken to the East O'Lake Hotel, where He stayed for the duration of the time in Vermont.

The Master gave a series of lectures in various halls of the University, which were exceptionally well attended by the students: The halls were so filled that the initiates present were asked to give the students first chance at the front seats, etc., so that they would have an opportunity to see and hear Him at close quarters. In addition to the lectures, the Master saw many students and others, in small groups and individually, at His hotel room. At one of these sessions, two priests, who had read the book *Naam or Word,* came to see Him. They had greatly appreciated the book, and asked the Master searching questions on the nature of inner experience. Among the others present at this time, a student said that his parents refused to give him permission to get initiated. The Master said that he should be more obedient and loving, and they would come round. But the boy said that no matter what he did, they remained adamantly opposed. Finally, the Master looked him right in the eye and said, "Look here—it is a question between you and God, not you and your parents."

The Religion faculty, accompanied by many students, also visited Master in His hotel room, and asked many questions. One of them wanted to know if the American disciples were having difficulty in their meditation. The Master said that he should ask them and find out.

He also told them that His work was purely spiritual, and cultural and social problems would take care of themselves if the spiritual work was done first. He also explained to them the reasons behind the vegetarian diet. One of the professors commented on how much they appreciated the Master's presence, and invited Him to visit the University again.

The climax of the two days in Vermont came on Oct. 22, when the Master initiated 74 persons, the great majority University students, into the science of Surat Shabd Yoga. It was announced that Satsang would be held regularly at the University.

MONTREAL

The Master left Burlington on Oct. 23 at 9 a.m. by car, and arrived at Montreal, the largest city in Canada, and one of the largest in North America, at 12 noon, after a brief stop at the U.S.-Canada border for customs formalities. On arrival, He was taken to the Windsor Hotel, where many loving souls were waiting to greet the Master.

During His two days in Montreal (His first visit there), the Master gave darshan, meditation sittings, and public talks at the Conference Room of the Hotel, and also spoke at the Sir George Williams University, at the invitation of Professor Rossner, head of the Dept. of Religion. There was also a press conference at the Hotel, which was attended by the initiates as well as the press. Dr. Roger Foisy, the local group leader, introduced the Master to the reporters.

At one session, the Master was asked about blood transfusions. He said, "If it keeps a man alive so he can know God, then it is all right. But the transfusion of another's blood can change your whole way of thinking." Reno Sirrine said, "Master, can you spare a transfusion?" Master answered, "Why do you want my blood? I am giving you my life."

Another questioner asked, "By following Master, we leave our previous religion, more or less, and this affects our family and hurts them because we are not following their tradition." The Master replied, "The customs that are

now prevailing are man-made, not God-made or Master-made. Don't criticize others, love others, be friendly and loving. Be polite, but know the Truth within. The basic teachings are the same everywhere. Right interpretation can only be given by one who sees."

Another question was, "Can all initiates make it to Sach Khand in one lifetime?" The Master said, "Not in one day do you become a Ph.D.; not in one day do you become a wrestler. If you have full devotion and develop the way you have been put on, it is up to you how long it will take. It is all on the Way. Those with background go straight up."

Another dear one asked, "It is very easy to develop love for Master when you are in His physical presence, but what do we do when you are not here?" The Master said, "Develop receptivity. Send in your diary. Give more time to your meditation. My Master told me to give at least five to six hours, the more the better."

Another question: "Are you in a state of Samadhi now?" Master said, "When you have a Ph.D. you don't use the knowledge every minute, but you still have the degree." Again: "Do you meditate to maintain Samadhi?" "When you have a Ph.D., do you repeat your ABC's? When a man is in the world, he must use his outgoing faculties, but that does not mean he can't leave it at any time."

On the morning of Oct. 24, 59 persons were given Naam. Later that day He told the initiates of Montreal, old and new, to be sweet, loving, to speak in any language but speak of love.

At 6 p.m. on the 24th an interview with the Master was recorded for a Montreal radio station. The Master gave very complete answers to the interviewer's questioning, telling him that His main purpose was to revive the unity that already exists, and to help us solve the mystery of man—who we are, what we are; that the Master is the Word made flesh, and there have always been Masters, sometimes more than one at a time; that if any earnest seeker prays to God from his heart, He will make arrangements to lead him to the Master of the time; that the stage of all consciousness cannot be described or explained; and that an internal demonstration can most decidedly be given.

The Master and His party left Montreal the following morning, Oct. 25, by plane, for Toronto, arriving there at 10:30 a.m.

TORONTO

At the Toronto airport many persons were waiting to see the Master, including Stanley and Edna Shinerock, His group leaders there, who had lived with the Master in India for six years. They had been separated from His physical form since June 1970, and extended a very warm welcome to Him and felt so joyful and grateful for His visit. They took the Master to Mont Sondan Hotel, where He stayed the one night in Toronto. Then the Master went to Manor Road United Church where many people were waiting to have a glimpse of Him. He put them in meditation and gave a brief talk. Later in the afternoon He saw a large number of people at His hotel.

The public talk that night was at the Theosophical Society at 8 p.m. When the Master arrived, the hall was absolutely full and many people had either to sit in the corridors or passages or had to stand along the sides. It was announced that the very first Satsang in Master's name in the Western world was

held at this very place about 22 years ago, by Mr. T. S. Khanna, and only four or five people came to hear Master's message of love. How Master's work has grown in the meantime!

The following morning, the Master initiated 24 persons into the Mysteries of the Beyond. At 3 p.m. He left for Chicago by plane.

(Next month's installment will conclude the North American portion of the tour, following the Master through the Middle West, West, and South.)

The Vesture of the Lord

The Master's 1964 Christmas Message

DEAR ONES: *The Whole Creation came into being by the "Word" or* NAAM*—the God-into-Expression Power.*

The Whole Creation is the Temple of God. There is no place where He is not. In minerals, life is sleeping; in plants, life is dreaming; in birds and animals, life is awakening; and in man, life is awake. As such, we are brothers of all creatures!—of plants, of birds and animals. So the flowers and trees, sparrows and doves are as members of our own Order. How simple, pure, loving and beautiful they are! We should learn lessons in leading lives of purity, holy simplicity and divine love from them.

We should love all, even the sinners and robbers. We should not chop off the whole tree, but give it a chance to grow again. We breathe the same air; we drink the same water; we bask in the same sun; and live on the same Mother Earth. Day and night are two servants who are bringing us up.

Man is the highest in all Creation. Those who love God should love all. He is immanent in every form. There are sermons in stones and books in rivulets. We should live in fellowship with all creatures, with all life. Creation is one family in God. All Rishis and Saints had the vision of cosmic unity and loved Dame Nature.

"The Whole Creation is the House of God and He resideth in it." NANAK

The Rishis sang: Ishavasyam idam sarvam*—"All that is, is a vesture of the Lord." Nature is beautiful except when tormented by the hand of man.*

Man is a social being and has to live in some society. Numbers are no index to wisdom, yet holy places of worship are crowded with them. We need these to be the purest and wisest men of life. The society should live by the law of love, be ruled by guardians of the moral law, and live a simple frugal life.

I am not after founding a sect, but after gathering holy men of life, of purity, of simplicity and loving devotion to God in all and all in God. It is no good to renounce one religion or the other, but to have inner renunciation, like St. Francis and other Saints who renounced everything at heart but were Christ-possessed or God-possessed.

With these words, I send you, one and all, my best wishes on this Christmas Day to mould your lives accordingly.

Yours affectionately,

KIRPAL SINGH

Selections from the Annual Report.

THE ANNUAL MEETING of the Board of Directors of Ruhani Satsang—Divine Science of the Soul was held and called to order by Reno H. Sirrine, Chairman of the Board, at 2:20 p.m. on Thanksgiving Day, Thursday, November 23, 1972, at the home of Reno H. Sirrine, 9445 Dacosta St., Downey, California. . . .

All directors were present as follows: His Holiness Sant Kirpal Singh Ji Maharaj; Mr. Reno H. Sirrine; Mr. Farwell P. Hull; Dr. John H. Lovelace; Mrs. Lucille B. Gunn; Mrs. Olga Donenberg; Mrs. Mildred Prendergast. Other officers present were: Mrs. Helen Von Aldenbruck, secretary. . . . Also present were: Charles & Dona Kelley; Mr. & Mrs. T. S. Khanna; Mr. Arran Stephens; Mr. Wayne Von Aldenbruck; Mr. Dennis Von Aldenbruck; Mr. Dan Crow; Russell & Judith Perkins; Mr. Ben Ringel; Mr. S. R. Bhalla; Mr. B. S. Gyani Ji.

The invocation was given by Master Kirpal Singh Ji requesting that all the directors must be true to themselves and not to personalities, but always for the mission itself.

[The minutes and financial statements of the previous meeting and year were read and approved.]

Reno Sirrine suggested that we put the balance of the funds left, after the tour expenses, into the General Account to do what Master wants done with it. It was also suggested that the larger satsangs retain a two to three month operating capital and send the remainder in to the General Account of Ruhani Satsang—Divine Science of the Soul. They will be given credit for this, and also a notice showing where the funds were used.

Mr. Sirrine then asked for a motion that the money to be sent to India be sent to the corporation headquarters in California stating your preference as to where it should be sent, Ruhani Satsang or Manav Kendra. . . . It was unanimously carried.

Master Kirpal Singh mentioned that anyone wanting to send money to India directly may do so but they must realize it is not then tax deductible or tax free.

OLD BUSINESS:

In regards to the initiation forms, the chairman suggested that, in the future, we only obtain one brief life sketch from the applicants for initiation. This would be sent to Master in India for His records only, so the confidential information of the initiate is not available to any other than Master.

The chairman also suggested that we be more strict about employment. The new initiate should be able to stand on his or her own feet . . . Master approved of this, recognizing that there may be some deserving exceptions . . .

NEW BUSINESS:

A letter from His Holiness Sant Kirpal Singh Ji and a letter from Mr. Reno H. Sirrine and Mr. T. S. Khanna were read regarding the joining of Mr. Khanna's group with the corporation, Ruhani Satsang—Divine Science of the Soul, in California, and the dissolving of the District of Columbia Corporation. . . .

Reno Sirrine asked Mr. Khanna and Mr. Dan Crow, an attorney, if appointing Mr. Khanna as Chairman of the Board and adding the six new members, . . . seems satisfactory and fair to all. Dan Crow stated, "Yes, it appears to be." Mr. Khanna also agreed.

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Questions & Answers in Cincinnati

(*Continued from page* 13)

you are. If you are to bring up a child, Masters say, bring him up a Saint or bring him up a brave man, or a man who will help others. Bringing forth children who are of no use is taking a burden for nothing. Either he should be a Saint, he should be a brave man, or he should be one who will be of service to all others. These are the three things.

QUESTION: How much should a parent forebear a child's rebellion?

THE MASTER: There are two reasons for that. One thing is, truly speaking, we are responsible for the children. The child in the womb is affected by the mother's thoughts. If you are very saintly, the child must be saintly. Only a saintly soul will enter. And the child develops as it receives impressions in the womb. Even physical impressions are received in the womb, what to speak of thoughts.

Further: As a reaction of the past, men are brought together to pay off their debts. Then we are to adjust ourselves. You must set an example to them. Children copy what the parents do. Parents do not know, but they copy them. So if the reactions have to be paid off, that is natural consent. Pay off lovingly and give them love in return rather than any, what you say, retaliation.

QUESTION: Master, would you speak on the diary, please?

THE MASTER: I think last night I gave a talk on that. Diary means what? Keeping a vigilant watch over all your actions, what you do, daily. That which is not a helping factor in going back to God is to be avoided. And generally there are certain heads laid down for guidance. One is to be truthful. Another is to be chaste. The third one is: God resides in everybody (and we are souls, children of the same Father)—love everybody. And selfless service: Man is one who lives for others—not just to bring up his own children, like animals. And the highest of all is non-violence—not to hurt the feelings of others by thought, word or deed. These are the general lines. Any failures under these heads should be noted down. You must criticize yourself as you would like to criticize others. Don't spare yourself. And when you find the failures, may be a hundred, never mind, but weed them out. Simply saying, "I am a sinner, I am a sinner"—that won't do. Weed out.

And along with that, you are given a contact with the God into expression power, Light and Sound. The more you come in contact with that, and the more your life is purified, the more advancement there is on the way. You will reach back home quicker. Diaries are meant for your further guidance. Please be regular. That is why I always enjoin, "Even send your diaries blank—I will accept." How many months will you send your diaries blank? One month, two months, three months? You will feel morally you are not doing right; you will begin to keep it. Then when you begin to do diary, anything wrong will be set right and you will be on the way.

QUESTION: With father, mother, why is it so? Why are some good, some not good?

THE MASTER: I have given two reasons already. Follow it, please. One: the reactions of the past. The other: the effects of the parents, in the womb and outside.

QUESTION: But is it possible for a human to be born that does not have God for a Father and Mother?

THE MASTER: Mind your own business, please. Take your own family and see what the father wishes for the children. I tell you, when a child is born, he does not know who his father is. He is told later on. Later, by blood relations, he feels. Similarly, we don't know if we have God for our Father or not. When you are in unison, you will feel there is a God, later on. These are questions, you see—just go on with your own self within, your own environments. You are a family man, just set an example of a good father.

QUESTION: If God is our Father, is God our Mother too?

THE MASTER: God is God. These relations are given out to show what can be possible. Sometimes they relate to Him as brother, sometimes as servant and Master, like that. Sometimes as wife and husband, mother and father. These are different relationships given out by the Masters to bring home to us that we are truly closely related to Him. We are of the same essence as that of God. Lord Rama put a question to Hanuman, one of his most devoted servants: "Who are you?" He said, "So long as I am in the body, I am your servant; when I rise above, I am one with you." So our soul is of the same essence as that of God. We are drops of the ocean of all consciousness, and when we unite, we are one with Him. We are the drops, He is the ocean. And when we are in the body, naturally we'll use some close connection to understand how closely you are related to God. . . . God is all Light, we are Light. God is all consciousness, we are drops of the ocean of all consciousness. There is no sex there, in the soul. . . . . The point is, you take Him as Father, all right; whatever you like. Then behave like that—then you have a right to take Him as Father, owner, husband, —whatever pleases you.

Selections from the Annual Report

(*Continued from page* 30)

Mr. Sirrine then informed the Board that to meet the needs and requirements of the corporation, the number of directors should be increased from seven to thirteen. Then, Mr. Khanna submitted and Mr. Sirrine nominated the following six new directors:

Mr. T. S. Khanna; Mrs. Helen McDaniel; Mr. Charles Fulcher; Mr. Amarnath Sharma; Mrs. Dona Kelley; Mr. Dan Crow.

. . . The nomination . . . was carried unanimously.

Master Kirpal Singh again stated that all directors have to give their services to God, not to Mr. Sirrine or Mr. Khanna, and that all opinions should be in the interest of the mission. . . .

Mr. Reno Sirrine then submitted his resignation as Chairman of the Board and nominated Mr. T. S. Khanna for this position. . . . It was carried unanimously. . . .

Mr. Khanna requested that Master consider coming to the United States once every six months or so. Master smiled, and stated, "The thinnest thread of love is stronger than chains of iron."

Master Kirpal Singh Ji made a motion to adjourn the meeting. . . . It was unanimously carried and the meeting adjourned at 4:10 p.m.

RESPECTFULLY SUBMITTED:

(Signed) Helen Von Aldenbruck, secretary

Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets.

MATTHEW 22: 35-40