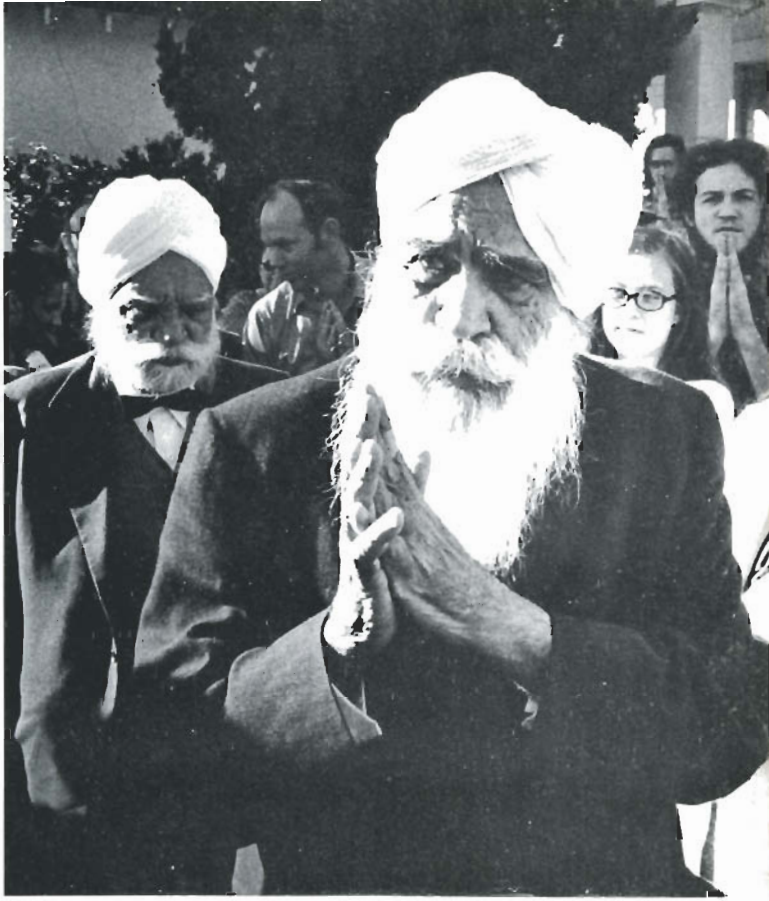
Farewell to the Western World



Sat Sandesh

the message of the Masters

January 1973

FRONT COVER *The Master outside the Sanctuary in Anaheim, Calif.*

BACK COVER *The Master with His group leaders in the Embassy Room of the Disneyland Hotel, Anaheim.*

THE MASTER'S MESSAGE

for Christmas and the New Year

December 20, 1972

THE GOOD TIDINGS and Christmas and New Year Message is that we have a golden opportunity to enable us to reach back to our True Home and it is in the man body only that you can come to have the Water of Life which will satisfy all your thirsts. One Samaritan lady was going by with a pitcher full of water on her head. Christ wanted water from her, but she, out of an inferiority complex, did not give, and wondered, why does he ask water from me? So Christ said: Had she given me water, that would have satisfied my thirst only once; again I would have thirsted. Had she come to me, I would have given her the Water of Life which would have satisfied all of her thirst for life.

So this is the Water of Life, which is the ultimate goal for which this man body has been given to us. If you have it, the result will be that it will lead you to everlasting life. But this you can have only at the feet of a Master. This is the teaching to all the world over: wherever we are—east or west—that makes no difference. It matters little which school of thought we have joined; it does not matter in which school of thought you have achieved this very Water of Life for which you have been sent to the world. It is good to be born in a temple, but to die in it is sin. Man is a social being; he must have some social body to live in. But do not be proud because you belong to one social body or the other. It only matters how far you have succeeded in having the Water of Life. There are so many schools and colleges; but at the end of the year, what counts is how many successful students have come out of each college, and how many in all the country.

So we have different schools of thought. But we must see how far we have achieved that thing. Whether we graduate from one college or the other, that makes no difference. The main thing to be viewed is to get that degree. And that school is creditable which turns out many people with these degrees. But pillars are being raised in different schools of thought or religions and social bodies; everyone belonging to a particular school says that his school is the best. All schools are meant to be the way back to God. That school is the best which enables more people to reach God. For that reason, the pride that you belong to one school of thought or the other will not count much. I think it will count little. The only thing that will count is how far you have advanced toward obtaining that degree which was to have been obtained by your joining that school.

So the Masters say, to have that Water of Life within you, you have to control your mind. Only mind stands in the way. And how can the mind be

satisfied? The more you give it to outside things, the more it wants. There is one remedy for controlling the mind, and that is within you. How long will this mind be going round and round in the outer things? You are worried; you see no satisfaction. The more you have, the more the mind will want. The remedy is the true Nectar of Naam, true Water of Life, Bread of Life, which is within you. But we are trying to find that remedy in all the outer pursuits through the outgoing faculties.

So mind is the one standing in our way—between us and God. That is the first step we have to take—to control mind—no matter to which school of thought we belong. That makes no difference. We are all children of God, born the same way, with the same privileges from God. Soul being of the same essence as that of God, we are all brothers and sisters in God and the same One Power whom we worship, called by different names. Unity already exists; we have forgotten. Masters come to revive that. They bring no "ism," no school of thought; they say so many schools of thought are there. We have to look to the purpose for which they are meant. If you have not yet had that purpose for which you have joined the various schools of thought, what have you learned? Whether you belong to one country or the other? "As you sow, so shall you reap." Wherever you are attached, you will have to go there. That is the inexorable law.

Follow all virtues. What is the definition of evil and virtue? In the terminology of the Saints, virtue is that which leads you to God, and evil that which takes you away from God. This is the interpretation given by the Masters. Confession is necessary. Every day pray—"O God, what has come out of me, I repent." Shed tears. The water of your eyes will wash away the evil. And follow what leads you to God. Have chastity of thought, word and deed. Only such people will have the Nectar of Life and reach back home in this very life. That is the difference between a Master and an average man. Master has full control over His mind and the outgoing faculties. As and when He requires, He uses them without being attached to them. An average man is led away like anything and attached to them. The result is, he will go where he is attached. For that reason, we do not know what is good and what is bad. I gave you the difference: what leads you to God, helps you to reach God, that is all good; what keeps you away from God, that is all evil.

What do we do? We again and again are the doers. Unless we become the conscious co-workers of the Divine Plan, we cannot lose our ego. This ego has made the world. From the word "world," if you take out the "l," it is "Word"! Word is God. So long as you are the doer, this "I" is there. You have to reap what you have sown. Good or bad actions both are equally binding; they may be chains of iron or gold.

The more chaste you are in thought, word, and deed, the more you will have in abundance the Water of Life within you. Inside we are full of dirt: of the greed of the world—the desire to have more and more, no matter

whether it is had by good, fair or foul means. Outwardly you have your very beautiful faces and clothing and are neat and clean. What is the use of that? Masters say that God looks to the heart, not to outward bodies; not how you look, but how you act. You cannot deceive God. You can deceive the world for a while—not all the time, mind that. The cat will be out of the bag sooner or later. You are here to cleanse off all these evil deeds, evil actions, evil thoughts. There is one remedy: sit at the feet of a Master. You will find all the virtues of God reflected in Him. We have not seen God; we see the Master in which the very attributes which are in God are manifested in Him on a smaller scale. His mind is controlled. When you sit near Him in the field of action of His aura, you will be affected. Your soul should be controlled. When that is stilled, then mind will naturally be stilled. Mind gets strength from the soul.

So the only remedy is to sit at the feet of a Master, and what does He give you to wash away all these evil things? He gives you a contact with the Water of Life, Naam or Word within you. "Thy Word is a lamp unto my feet and a light unto my path." Come in contact with God—you will have Light in effulgence, in abundance comparing to thousands of suns rising together. And the Water of Life within you will wash away all your evil thoughts, words and deeds.

This you will have only if you become a Gurumukh. To be a Gurumukh means first to keep the commandments of the Guru. Second, to become the mouthpiece of the Guru. Keep His commandments and then develop receptivity. Be grafted in the Guru. Grafting, you know, is when a branch of a tree is embedded into another tree; the result will be that the fruit will have the appearance of the branch which has been embedded into the mother tree, but it will have the perfume of the mother tree—just as all the virtues of the Guru will be reflected in you. This way you will have two-thirds of the teachings of the Master within you. One-third you have by word of mouth, and two-thirds by receptivity: by grafting. Christ also referred to this: "I am the vine, ye are the branches. As long as the branches are embedded in the vine, they will bear fruit in abundance." This means to be a Gurumukh. Just do what the Master orders you to do. Live up to His commandments, one hundred per cent, and you will be on the way. You will progress quickly. But if you become grafted in Him, you will become what He is. "It is I, not now I, but Christ lives in me." That is the ultimate result of being a Gurumukh. It will bring you back to God definitely, as sure as two and two make four.

But true living is required. "Truth is above all, but true living is still above Truth." Socrates was asked: "Do you love the Truth or Plato?" He replied: "I love Truth more than Plato." Leave off all worldly things which are standing in your way. Live up to what the Master says. Even then you pray: "O God, You take us back home by any excuse You can find—we are

not fit, not worthy for that. It is only Your Grace that can lead us to Your home." You must surrender yourself to God. He is your fast friend, working through your Master. He always wishes you to become what He is. No king wants his son to be a minister; he wants every son of his to become king. So every Saint wants everybody to become a Saint. He makes you a man from beastly life; and from man, He raises you to a micro-God. But this will come ultimately by surrendering yourself to God and sticking to the words of the Master one hundred per cent outside, and by being grafted in the Guru. Take it as your program before you. Live up to it. You will surely derive the full benefit of having the man body.

Christmas and New Year are coming up, and this may be taken as the message for the occasion. My wishes are with you all and will remain with you. Master Power is with you all and will always be extending all feasible help and protection.

KIRPAL SINGH

Sat sandesh

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THE MASTER'S TALK

The Gift of the Living Master

I MAY SUBMIT TO YOU—this is my last talk here—that the subject of spirituality wholly hinges on the word "Master" or *Guru*. If you understand the word "Master" or *Guru*, you understand the whole theory of the teachings of the Masters.

All scriptures that are available to us speak of the unavoidable necessity, I would say, of the existence of a Master or a Guru or a Saint. This is no new subject. Even in the old days when the Masters came on the scene, this question was considered to be very important. Guru Nanak took four trips: one to the North, to the Himalayas; one to the East, to Burma and China; the third to the South, to Ceylon; and the fourth to the West, Persia, Arabia, Jerusalem, Egypt. When he went to the Himalayas, the Siddhas put a question to him: "Who is your Guru?" and he told them that "*Shabd* is my Guru." Do you know what is meant by "Shabd"? God is *Ashabd,* Wordless, Nameless; when It came into expression, It was called "Word," It was called *Shabd,* It was called *Naam* or Name. So he said, "My Guru is Shabd —the God-into-Expression Power is my Guru. God is my Guru, and He will lead me into the Absolute God."

The tenth Guru refers to his past lives —which very few Saints have done. He said, *I was undergoing great penances,*

This is the talk given by the Master in a Satsang Hall packed so tight with children of God that literally not one more could squeeze in, on the night of amazing grace, Thursday, Oct. 19, 1972, at Sant Bani Ashram.

great meditations—ultimately I realized that God was within me and I in Him. God ordered me to go to the world. I told Him I did not want to come back. Who is ready to leave that blissful state and come to the world? You see, when the Masters come, they are ordered to come. Nobody would like to leave that place of permanent peace and joy to come down. . . . *But God ordered me, All right, you go. What for shall I go? And He said, I have sent so many before; they all gave out their message, of course, but ultimately they asked all to worship them.* (We worship the incarnations, you know. Only a few Masters who were sent by God, you might say, gave out: *My Father has sent me.* Kabir said, *I am the messenger of God, I was sent by Him to communicate the message He has sent; He remains contacted with me.* See?) And the tenth Guru says, *I submitted to His will and pleasure.* And he came here and said, *Do you know who I am? I am the servant of all of you. I am no more than that—a man like you. Of course, God has sent me.* Then what you want? He said, *Worship God and God alone.* Then, because it has become the custom, the common people began to praise him, as they did with all those sent by God, you see. And they forget the Name of God. So he put a great admonition: *Whosoever shall call me God will go to Hell.*

Kabir was asked, "Who is your Guru and Master?" He said: *The One who has sent me, He is my Master, I am His slave; I am His messenger.* Prophet Mohammed said the same thing: *I am a mere messenger.* You see? *Rasul* means, "he who brings the message of God." Similarly, Kabir said, *My Master lives in me but He lives above all these outgoing faculties.*

So they are quite conscious. They are sent by God. They are Word made flesh. And they say that Word resides in every heart, and you are to worship Him and Him alone. Have respect for everybody, but One is to be worshipped—God. So all Masters who have come, they are working to just unite you with God. *Go back to your home.* They help you to go back home, and also give you a contact. Because where is God? He is in the same body in which you are living. He is the Controlling Power within you. He is the Controlling Power of the whole Universe. How systematically it works, you see. There are so many planets and other things going round and round, they never clash with each other. How controlled they are! Some scientists have also come to the decision that there is a Maker of this whole Universe who is *conscious.*

So who is a Master? God resides in everybody, a Master is one in whom He is manifested. In all of us, He is there; He is the Controlling Power; but He is not fully manifest. So what is the work of that manifested God? He says, *I will give you eternal life, and those to whom I have given, they will never perish*—I am quoting Christ's words, you see—*never perish, and there is no power which can snatch him away from my hands.* Swami Ji also referred to that: *In whomsoever I sow the seed of Naam, even the Negative Power has no control.* All other Saints say the same thing.

So what do Masters do? Those who come to Him may leave Him, but the Master never leaves them. That's one thing, you see. Our Master used to say, "He has got a long rope." Any time He just draws the chain, he will be all right. So blessed you are; you are fortunate you have been given that seed—with God's grace, with the grace of my Guru, of course. That will never perish. That

Power never leaves you. When I came on my first tour, people asked me, "When is Christ returning?" I told them, "Has He ever left you?"—Because we have got His words with us: *Lo I am with you always even unto the end of the world. I will never leave thee nor forsake thee.*[1] If He is not leaving us, how can He leave us? Come again? He never leaves! He manifests from time to time at different human poles to guide the child Humanity. He is always, at all times, even now—every time—because that is the Divine Link. For those who are hungry, there is food; for those who are thirsty, there is water—and that Water of Life or Bread of Life they give; they come down to give.

So the first thing is, that they never leave you. And those who come to Him and abide by His commandments, if at least they have got ruling love for Him, they can never go to Hell. They can be punished by Him, you see: if you have got a son who commits something wrong, will you turn him over to the police? Would any father want his son to be taken by the police? He would himself slap him . . . He who comes under the care of such a One, his whole administrator is his Master—because that is the power given to Him by God. Maulana Rumi says in one place, *They have the power to stop an arrow shot from Heaven on the way.* People asked him, "Are they equal to God?" He said, *No, no, no. They are the beloved Sons of God.* The Son won't do anything against His Father's wishes. He simply gives out what He has been ordered to. But whatever He does do, God accepts. He is not equal to God. This is what the Masters mean when they say, *I am in the Father and the Father is in me. I am within Him and He is within me. I and my Father are one. Son and Father have been dyed in the same color.* I am quoting from different Saints; you follow? The Master is such a one. He is born like us, same way you are born. He has got only two eyes and two ears; outer construction and inner construction is the same. But the difference is, in Him the Word is manifest. He is *Word made flesh and dwelt among us.*

So they do their work *while it is day* —I am quoting the words of Christ—while they are alive. And they say, *the night cometh, when no man can work.* This is what they mean: *As long as I am in the world, I am the light of the world.*[2] This all Masters say. When they go back, they say, "We are going back to our Father—don't stand in the way, don't say anything!" When Baba Jaimal Singh had to leave the body, he said, "Look here, I am going to my Father: don't say anything to stand in my way." When our Master was physically sick, we prayed to Him: "Kindly ask your Master to spare you here to live some time." He said, "I won't tell Him; I am ready to go. You may pray to Him, if you like!" This morning, you remember? One lady was telling that my Master is waiting for me. Very good tidings, you see!

You know, they know what their work is: They do that much as they are instructed to do by God. They are not bound by any outward opinions; they carry on His work. This is one phase of it, you see? Who can lead you to God? —do you know? Guru Nanak says, *The One who is called God, He is One and One goes to express that unlimited Power.* We say "God is One" because we are finite, and we have to address Him in finite terms; there are no other words, you see. So he says: *God is One; He is*

[1]Matthew 28:20; Hebrews 13:5.

[2]John 9:4-5.

Ruler of all three planes; He is ever True, eternal; He is permeating all creation. He is the Controller of all creation; He is the Maker of all; He is the Ruler of all. No other Power is above Him. He comes into expression of His own Self; He is not brought by anybody. What is said further? It is a gift from his Master: *Satguru parshad.* It is the parshad or the gift of the Master: *God gives you God as a parshad to you!* You see?

So suchlike Saints you will find who can say that. And he tells you that he will just give you some experience of that Beyond whom he addresses as One. (He is not One; if you say He is One, then the question of two arises. If there are two, then there is something equal to God.—God is all in all; no equal to Him.) So such a Master, who is Word made flesh, He gives you some Beatific Vision of that Beyond which is expressed by the word "One," the figure "One." Do you know how great He is? Maulana Rumi says, *The Prophet Mohammed says, God said I am so great that nothing in this world or the next, none of the universes made by me are able to contain me. But strange enough I can reside in the heart of a Gurumukh.* Strange enough! *If you want to seek me, seek me there.* Kabir says openly, *They say Kabir and God are two. They are One in two and two in One; those who have got no insight, they say they are two.*

Go through the scriptures; you will find strange events, strange things—can we ever dream of the greatness of a Master? Maulana Rumi says that only those who can fly know what it is like to fly. Can a rat running very fast on the ground ever dream how high a pigeon is? They say one rat was running very fast and a pigeon flew overhead and asked him, "Why are you running so fast?" He said, " I have to go visit my place of pilgrimage in Mecca." The pigeon had pity on him; he took him in his claws. Pigeons fly 70 or 80 miles an hour; he just took him to Mecca. So we who are groveling on the earth, they can take our souls and place them there.

Who can rise above body consciousness? Yogis have sometimes taken hundreds of years to rise above body consciousness. You people can have it in no time! That is the gift of the Master. He is a man like you; he never says, "I am God"; he says, "He is God." He is conscious of that. "He does it"; not, "I do it."

We can only explain the Master by bringing Him down to our own level, you see. Once He gives any man any gift, once He gives this gift of Naam, nobody is able to snatch that man away from Him. Even Kal has no power to snatch him. They say that when a soul is taken by the Master beyond the three planes, into the fourth one, then Kal and Maya begin to beat their breasts and say, "Oh, one man is gone!" He won't let you go, you see! As I told you, mind[3] is a very cunning friend: he is your friend, but he never lets you out. It is just like sheep who are locked in a pen so that they can't run out of it; the owner is all at peace. If the door is open, then he is very cautious, so that some sheep won't run away. If one goes out because the door is open, then he sends a man to catch it, to bring it back. You see?

So mind that, as I told you, the Negative Power or Kal will never let you go out of his pale. His power extends up to the three planes. If anybody goes fur-

[3]That is, the expression of the Negative Power or Kal, which is present in each of us in the form of mind, just as God is in the form of soul. For an explanation of the mystery of the Negative Power, see SAT SANDESH, December 1972, pp. 11-12.

ther up with the grace of the Master, he says, "O my Lord, one man is gone, after all!" [*Chuckles*] Are you not fortunate?

So my point is: What is the Master? What is His work? His work is to take you out of the body, liberate you from the mind, outgoing faculties and intellect by self-analysis, and open your inner eye to see the Light of God. *If thine eye be single, thy whole body will be full of light.* As President of the World Fellowship of Religions, I contacted many religious heads; there were one or two who, by hypnotism or radiation, could affect others. I have seen only very few yogis who have risen above body consciousness. When I was in the Himalayas in 1948, I found only one man; he has since passed away at the age of about 115 years—Raghuvacharya. His photo is in the book.[4]

So my point is, you see, that you will rarely find someone speaking about that. Do you hear suchlike things from any other Master? They say, "Think of God, you will be absorbed in Him." How? The soul can be absorbed only by knowing oneself—not at the level of feelings or drawing inferences—but really by self analysis, by rising above body consciousness. He drags you up with a little attention; that costs you nothing. In Him that perennial source is working. He is Word made flesh, you know? How fortunate you are!

So what should we do? He is the one who helps you here, takes you above body consciousness, passes you through the *strait gate* and *narrow way*. He leads you through life and gives you life eternal; and when you go Beyond, He goes along with you. He never leaves you alone, until He absorbs you in the Father—*Sat Naam*—who takes you to the Wordless State, which is inconceivable.

So when He meets somebody, what does He do? He takes you out of the depths of the poison of the outgoing faculties in which you are drowned; He drags you up out of that. And He tells you: "Know yourself—you are not the body." Then you come in contact with God who is controlling you in the body. He sees to it. When the Lord of Reckoning sees that you are under the control of such a Power, what will he do? (Dharam Rai is called the Lord of Reckoning; he gives results according to "As you sow, so shall you reap.") When you come under the care of such a Master, you see, your file with the Negative Power is transferred to the Master. So it is not the providence of the Lord of Reckoning to deal with your case, mind that. These things might be given to you, but they are not new things, they are given in the scriptures.

So this is what He says. And He makes you hear that Sound Principle within you; makes you open the inner eye to see the Light of God. He not only gives about the physical plane, but He refers to the five planes—all five planes. Muslim Masters said the same thing: *When you draw your attention from the six chakras below and rise into the seventh, He gives you contact with the Sound coming from Heaven.* And the Name of God is given, you see, as He who is manifested in the Five Sounds: *Panch Shabdi.* So He is a Master; He has a form like you, and people don't recognize Him. One of the disciples of Christ did not recognize Him; he became the cause of His being put on the cross.

So people do see Masters, you see, but they do not see Him as He is. Who can see Him? Who can know Him? He

[4] See *The Crown of Life*, third edition, facing page 132.

whom He wants to know. We can know Him only as much as He manifests Himself to us. Our Master used to give an example of that: When you read in the primary class, the teacher gives you, out of the knowledge he has attained, only that which is at the level of the primary class. When you reach the middle class, he gives you knowledge according to that level. When you reach college, then he gives you knowledge according to that level. So you know Him as you come across Him. I may tell my own case: when I was a child about five or six years old, I saw a man giving a very vehement talk. I looked into his mouth —where is all this talk coming from? I was wondering where it was from.

So it is a matter of levels, you see. You know your Master only up to the level which He has revealed Himself to you. If you know Him, you are a Master: to know a Master is to become a Master. A Master alone can know the worth of another Master. You see all these things, these little things I have put before you? What is the Master's work like, on the human level? He does not say, "I am come"; He may say, "I am sent by God." He meets you from the level of man; He has got a human touch.

So Masters do come from time to time. The world is never without them. Those who are yearning for God alone can be brought in contact with them by God. Because the God within us knows the very trend of our mind, where we are being led away. So we must repose everything in Him, surrender ourselves to Him; then? It is for Him to see. But very rarely can we surrender to Him. There are many people who can give Him their physical possessions; very few who can dedicate their physical body, their life, to Him. But fewer still there are who can surrender their mind to Him. It is rare. So we have to learn to surrender ourselves step by step. If one coming to Him surrenders everything and becomes like that, then? *As you think, so you become.* No attention is left for the other things outside, for anything except his own Self or Him.

So that is why He says, *Whatever gift is given by a Master, nobody else can give it.* He gives God as a gift to you, you see; it does not mean He is above God, but He is the manifested God in man who can give you a contact with God. It is said somewhere that if God and the one in whom God is manifest are both standing beside you, to whom will you pay obeisance? To God, or the God in man, manifested God? They say, first pay obeisance to the God manifested in the man body; then God. Because, if the one in whom God is manifested did not meet us, how could we have known God? This is only comparative, you see; it is a matter of gratefulness. Godman cannot be more than God; God is God. The sun is the sun. A ray of the sun is a ray of the sun. The whole world came up out of one Ray, one Word of His. Nobody can know all this, or take it for granted he knows. That cannot be expressed in words. But even if He does know that work of the one Ray—then? God is All Rays; All Rays are coming from Him. How can he know exactly what God is? You follow my point?

So Masters tell us—Kabir says so, Guru Nanak says so—that there is nobody else who can give you such a gift as a Master gives you. Master is one, you know; He is Word made flesh. That human pole never says, "I am the doer." He says, "He is the doer." Because He is the conscious co-worker of that Power working through him.

One night, about nine or ten o'clock,

I was sitting with my Master; Dr. Julian Johnson was there also. If you leave the Masters to their own selves, they reveal many things to you. If we ask Him, He gives reply only as much as that aspect you want. But if you leave it to Him, sometimes He will refer to it of His own self—who He is, what He is, what He is here for. So He mentioned that night, "Well, we are sent by God for a certain mission, and when we come we bring our own staff with us to work. And when our work is over in one place, we are sent to another place."

So they are suchlike Masters. It is a great blessing to have a living Master. And what is the criterion of that? He who can give you at least a lift from the body, open your inner eye to see the Light of God, and open your inner ear to hear the Sound. That is some capital to start with. When this is given, you just enter the second birth. And you go to the door of death, and beyond that.

Who can give gifts like that? And even that is very elementary. He is someone, you see, who can not only put us on the way, but can also guide us further. Those are the criteria. He does not look at who you are, what label you are carrying; He says that you are man. God resides in you, controlling you in the body, just as He controls the whole Universe. If you would like to find Him, then as I just quoted, Prophet Mohammed says, *I am so great that no universes high or low can contain me, but I reside in the heart of a momin* [*Gurumukh* or Godman]. Who can reveal Him, you see. It is He who sent us to the world, is it not? We were sent down. Some day we were in the lap of God. So then we feel, you see, after all we are His children . . . When we feel very unhappy, He sees His child is crying, in great trouble, in great agony—then He takes the robe of a man body, comes over here and takes us back home. "Come, child, have your eternal life which is permanent peace and joy and bliss. Why do you continue here in such misery?"

So you will find that God which the Masters give us contact with. That resides where? In the man body—each one of us. God does not reside in temples made by human hands; He resides in the temples that He has made in the womb of the mother. The body is the true Temple of God. Those whose eyes are awakened, they see the man body as the Temple of God. The symbols of the God-into-Expression Power—Light and Sound—are kept in models of the man body: dome- or head-shaped, as Hindu temples; forehead-shaped, as mosques, etc. They were put there only for the beginners to know that suchlike Light is within you and suchlike Sound is reverberating within you.

So all are alike—no high, no low. And where that which is symbolized in the models is manifest—that is the highest. And that you are. It is great good fortune that you have got the man body, you see, and your fortune is still greater if you have met somebody who has given you a contact within you. That should be developed from day to day—specially when you rise.

That is why, when Masters come, they say that the Nectar of Eternal Life is within you, and it can be had when you sit at the feet of a Master. In whatever social body you have joined, you have joined only for the purpose of knowing God, of coming in contact with God, who is controlling you in the body and controlling the whole Universe; and by coming in contact with that, you have everlasting life. Just attain that thing, while living in any social body. You have joined these different schools of thought,

for what purpose? To know God—and that will only be when you, while living in your temples, your social bodies, rise above to the level which they set before you.

There is God. All humans are alike with the same privileges from God—no high, no low—like a class in which men of different denominations, having their own labels, are all reading together. So all humanity is wearing different labels, customs, everything, but they are studying in a class—with whom? With a Master—if they want to reach God. He has got no separate label to carry, and He does not touch your outer label. *They come to fulfil, not to destroy.*

So this is the teaching of a Master, what a Master is. Can you dream of His greatness? In the beginning, when I went to my Master, people asked me, "How great is He?" I simply told them, "I don't know how great He is, but I know He is far above me; what I want to know." You see, in the beginning, who can penetrate the depths of a great man? Only that much which He reveals to us of it. Some people confuse Him with false prophets, who appear sometimes. When I went to Italy, there had been some yogi teaching over there.[5] Two men came up to me and were talking against him, very much: "All yogis are alike, we don't want to hear you," this and that thing. They were going by the experience they had.

My point is, you see: all are not alike. All are not wearing the skins of lions, but there are some who are lion-hearted. When you come to a lion's feet, then you are not to fear any other animal in the jungle. So those are fortunate who are led to the feet of a Master. That is why it is said, *It is a great blessing to have a living Master.* How great He is!

So the first thing that the Master gives is: He tells you that the factory of your man body is being run by you. You have got different departments of the body, just as a factory has. These departments are sight, hearing, touch, smell, and taste. The outer expression of your soul is called "attention." If you want to close any department of the factory, you will take off the connection which is connected with that department. Then it will close down; it won't work. If you want the whole factory to be stopped, then you shut off the main switch. Similarly, it is you who enliven all the departments of the body. The Master shows you how to withdraw your attention, how to disconnect your connection with the different departments. There are ten departments (five gross and five subtle): sight working through eyes, hearing working through ears, smell working through nose, taste working through tongue, touch working through skin. He is one who can give you a demonstration of how to rise above them all, and stay there. When you know, "I am the one who is working all these departments," you will work through them at your will and pleasure; you will not be dragged. Now you are dragged; outward enjoyments drag our outgoing faculties like anything; outgoing faculties drag the mind, and mind is dragging the intellect. The poor soul is dragged the most, although all these take strength from the soul.

So the first thing is, He raises you out of your body by self analysis. Somebody asked this morning what "self analysis" means. It is not knowing oneself at the level of feelings or drawing inferences; it is just to give you a boost up, so that you come to the place from where you

[5]The men felt that the yogi was too interested in their money. See SAT SANDESH, November 1972, p. 25.

enliven all these departments. When you reach that, you will find the Water of Life trickling down—the Nectar is there. When you have that bliss, what happens? You won't like to leave that Nectar. Then you will be able to work on the level or through whichever department you want to work; you won't be dragged. That is the difference between one who is realized and one who is not yet, who has been put on the way.

You see, each man has his own attraction; each man is attracted to his own real Source. Soul is of the same essence as that of God. When it is free from everything outside, then naturally it would like to go to God. The flame of a burning candle always goes up, because the sun is the source of light in this world. Soul is the light of God, you see? If we are withdrawn from all outside, naturally soul will go to God. It is but natural. No matter how hard you throw a clod of earth into the sky, no matter how far, it will come back to the earth which is its source. So when you are divested of all these outgoing faculties, then naturally you will see God—if you come up there. Everybody wants to go back to his own source. You see?

This is what the Master first gives. He makes you reborn; He makes you twice born. That you have only by rising above body consciousness, just as at the time of death you leave the body. This is what He gives. From there on, naturally, soul wants to go up.

The Master helps you here and also in the Beyond. Earthly teachers cannot take you to the Beyond: they cannot even speak about the Beyond, let alone take you there. He says, "Seek the feet of some Master who can help you here and who is also competent to help you when you leave the body." Worldly friends and relations leave you when their purpose is served: some in poverty, some in difficulty, some in sickness. But even those who are very true to you, they will also have to leave you. You are in agony; nobody can help you; those who love you can only say, "O God, help this man"; and the Master helps you there, by teaching you how to rise above the body consciousness, by teaching you *how to die so that you may begin to live*. He gives you a demonstration of that at the very outset. If you rise daily, then where is the fear at the end? *I die daily,* as St. Paul said. *Take cross daily*. This is the cross [*pointing to his body*]. Go up.

So this is what Masters do at the very outset. They also guide you in the astral plane, and higher planes too. He never leaves you till the end of the world—which continues up to the supercausal and pure spiritual planes. Our destination is very far off; and we are groveling on the earth in the physical body. Guru Nanak prayed at one place, *O God, You live in the Beyond, above all; I am groveling on the earth.* He prays, *God, O God, how can I reach You? I don't know which way leads to You. Strait is the gate and narrow is the way that leadeth unto life—I don't know which way it is.* Many people do penances, practice meditation, and they don't find any way out. He wonders, "How to go up?" Then when he fails, he cannot find any way, he prays, *O God*—or, *O Saint, you are going to God daily, will you kindly relate to Him my state of affairs? I am crying for Him; tears are rolling down my cheeks. I want to come to You, but I do not know which way leads to You. I am in the dark . . . Will You please help me?* Naturally, if you want help, you want it from anybody who can give it to you. When I wanted it, I prayed, *O God, if You are manifested anywhere*

on the earth, please meet me. And He did meet me, with His grace. . . . So God hears.

Then what does He do? He sends some man to call, bring her back, bring the soul back to me. When the Master meets you, take it that He has been sent by God to take you back home. What should you do? If you are married, and your husband sends for you, would you like to hear your parents or anybody ask you, "Why are you going back?" "Oh, I am going to my husband; he has sent for me!" The world says so many things about those who have been put on the Way: be not afraid. It is just like a hen who hatches duck eggs along with her own. When the children are born, the ducklings and chickens each have their own tendency naturally. If they go by a pond like this, the duck children plunge into the water. The hen and the other chickens cry, "Oh, they are drowned!" Truly, they are not drowned, you see; they are following their own nature. So those who come to the Teacher—people may speak anything they like of you, but you know where you are going.

So this is what I have to tell you, in a few words: what is before us and how fortunate we are to have been put on the Way. Now we are to work for that, you see. That costs you nothing. Our Master used to say, "What does it cost you? One or two hours of sleep!" Instead of sleeping eight hours, sleep six hours. You don't have to pay for anything; it is a gift of nature. Like all other gifts of nature, it is free. . . . The last two times I was here—in India too—I gave all my talks free: no tickets, no donation boxes. Why? Because it is a gift of God. The books I have written, you know?—*No Rights Reserved.* I know it is a gift from God.

So I congratulate you; what for? You have been put on the Way. Those who have been put on the Way, they can never perish. Nobody can pluck you from the hands of God—the Word made flesh. Simply turn your face to Him; obey His commandments; keep them. Nothing more. It is to your own benefit.

So you are gathered together here from different parts of the country, and you are fortunate; because you have heard what a Master is. I have given you nothing new; it is given in the scriptures. We don't believe unless we see for our own selves. Only live up to it. You will see for yourself that what is written in the scriptures is all true. There is one Saint, Dadu; he says, *I say what I see; others say only what they have read or heard.* That is the inner Way. It is in each of you. And this way you have been put on, that Master has put you on, is the most easy, most natural way, because you have got something to start with the very first day, you don't have to earn money.

So I am also very fortunate: I see all of you who have been put on the Way, and those who would like to be put on the Way. The only thing wanted which would make me more happy: *Live up to the commandments of the Master.* Have righteous lives—true living. And the more you can advance on the Way while living on the earth, the better. You can advance on the earth more quickly than in the Beyond.

So be thankful to God who has afforded you this opportunity. The only thing remaining is to live up to what you have been asked to do. If you don't live up to the commandments and you have been initiated, put on the way, what will the others say when you fall down like

(*Continued on page 32*)

FAREWELL TO THE WESTERN WORLD

This beautiful message was Master's last talk in the Western Hemisphere, given by Him on December 27, 1972, in Cali, Colombia, just before leaving for India.

DEAR BROTHERS AND SISTERS: I am very gratified to have been able to spend these three days here with you, and to celebrate Christmas with you all. This is my last station in South America, and I can only say that we should all work together in order to truly celebrate Christ's teachings. He gave out that there is always water for the thirsty. This is the true spirituality, in which there is no ritual, no ceremony. This science is the same as taught by Jesus in his time, and all Masters of the past. Those who came to them were given direct experience.

So on this tour, thousands have benefited from the physical presence of the Master. You must not underestimate the value of the physical presence of the Master. I am glad that all, young and old, have benefited. Our Master, Baba Sawan Singh, used to say that to sit in the company of a Saint for even an hour was of more benefit than doing a hundred years of meditation alone in your homes.

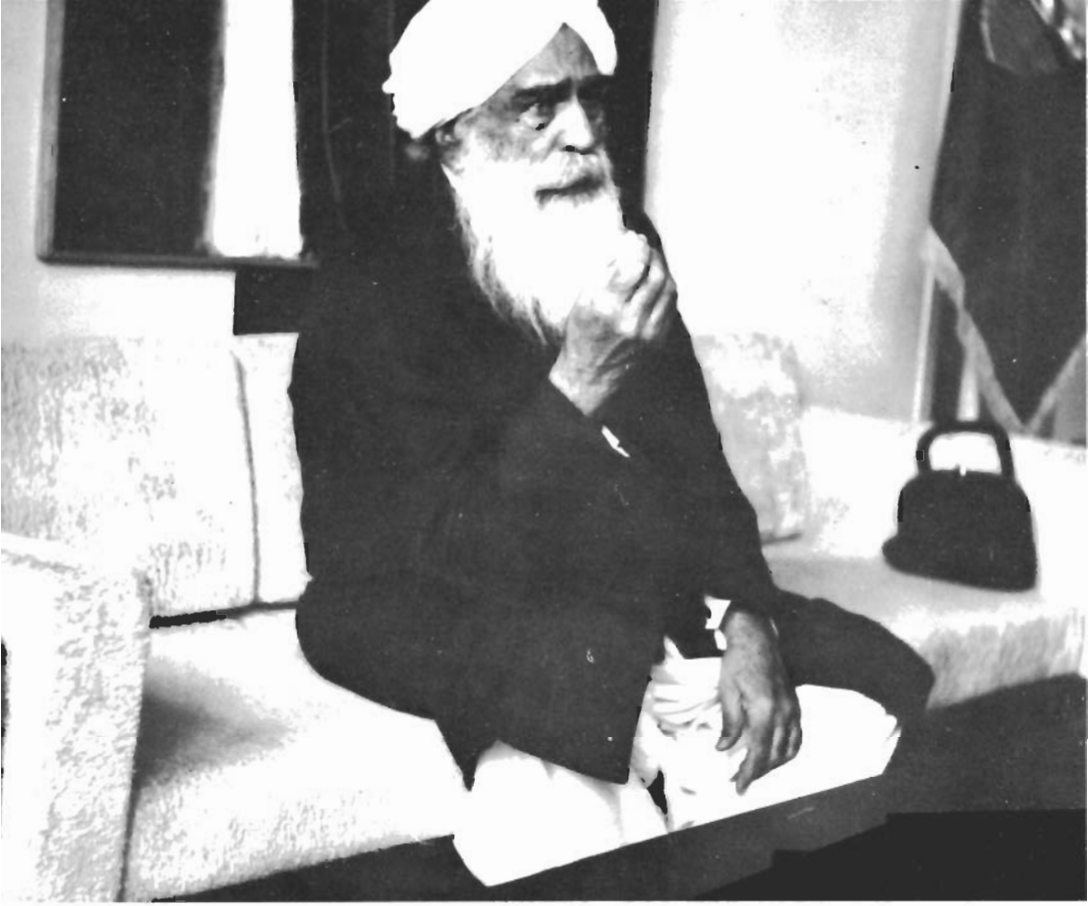
I am very grateful to the leaders and to all those who have taken a part in arranging things to go smoothly on this tour, and to each one who has done his own part. They are all blessed. The only thing now is to sit at His Feet and imbibe the teachings.

We are all children of God. We were sometime in our homes, but ever since we separated from God, we have not been able to go back. So truly speaking, we are exiles from our homes. This man body is the highest in all Creation, and is the golden opportunity afforded us to go back home. Here all relations have been brought together by the reactions of the past, to pay off your debts, so you can go back home. So you are fortunate you have been put on the Way. The direct way back to God is through the Light and the Sound Principle, the Surat Shabd Yoga, the Yoga of the Attention which is the highest of all yogas.

Remember that you are in exile. Now the only thing that remains is that you would like to go back home, not to go around and around again and again; so, sow no fresh seeds. Whatever has been already sown should be reaped and paid off; and then all of you have your way back home which you have been put on.

The only thing required now is sincerity. Do you want to go home or not? This is the turning point, if you would like to go back home.

You have got your plane on which you have been given a seat. Now you fly on, on the wings of Light and Sound Current, to go back direct to your



The Master in Quito, Ecuador, a few days before giving this talk

homes. There are 24 hours of the day and night: put in as much time as you can to rise above body consciousness and be in contact with the Light and Sound Principles within you.

You are fortunate. As Christ said, *Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.* What more great fortune can there be? But if we do not now utilize that privilege, then it will be our own misfortune, I would say. Resolve from today onward! This physical presence is not always afforded to you. Only those men can derive full benefit from a distance who have developed receptivity.

So your attention should be just like a compass. The needle of your attention should always be directed to the North, to the Master. Then naturally in all your doings you will not be attached. So now, these are my very last words. I am leaving you physically, but not spiritually. That Power is with you all along, only you have just to turn your face inside. Find some time out of the 24 hours.

If you really love the Master, or God in Him, then you should obey the com-

mandments. That is only—what? Have a righteous life; and cut yourself off for some time during the day and night to be in contact with that Power within you. That requires no exertion, no hardship. Simply repose within your own self, by withdrawing your attention from all outside. This is the main thing before us.

You may consider now that you are in exile! And man body is the golden opportunity afforded to you to go back home. This is the main thing. As far as the other things go, just pay off your debts to those with whom God has united you by the reactions of the past. Love them; respect them; God is also in them. But the main thing for all of us is to go back home. This is the main thing. For that you will have to keep your diaries; put in some time, the more you can, the better; develop receptivity, and you will have the same benefit as you have gotten from the physical presence—if you will develop receptivity.

What is receptivity? There should remain nothing between you and the Master—not your body, not your mind, not your intellect. He is all alone and He wants everybody to come to Him all alone. All alone means what? to take your body with you? or your thinking power? No! Be still!—physically still, intellectually still. That's the Way back to God, that will give you a ground on which you can prosper. Be physically still; be intellectually still; repose. If you take a little bit of a back seat, He will drag you up.

So my wishes are with you. I have been quite at home, I would say, among my own brothers and sisters; my own children, I could say. If you would like to please God and please your own selves too, be regular in your meditations. Put in more time. If you come in contact with Him you will be in the world, yet not of the world. Your boat will be in the river, yet the water of the river will not be in your boats. So have control of your attention; keep it always occupied—in what? In sweet remembrance of God. I think this will help you to end your exile period and go back home, that's all.

So East and West, Colombia or the United States or Canada or India or Europe, that means nothing; we are all world citizens. We are all in exile, wherever we are, you see? You know, when you are in exile or in prison, those prisoners love one another, is it not so? So we should love one another while here and try to help each other to go back home, that's all. That Power is with you; if you just turn your face to Him, He will come forward to receive you—hundreds of steps, if you take one step.

So I'm glad that I have been here and have gone all through the tour, and we will also have a boost with the love which we have already got innate within ourselves; that has now given us a little way up, and all of you have been drenched with that flow of love within you. So it is all God's grace that you have had it. And we may expect more—that is, those who have nothing else between them and God.

My best wishes are with all those who have helped make arrangements for this tour, here or there, everywhere. I am pleased with their efforts. The leaders should all serve as examples; example is better than precept. So my best wishes are with all of you, with the grace of God.

The Third World Tour, Part IV

In the West and South

The concluding portion of the Master's North American tour is described by B. S. Gyani Ji.

CHICAGO

THE MASTER'S PLANE left Toronto on Oct. 26, 1972, arriving at Chicago at 4:30 p.m. Many hundreds of devotees were anxiously waiting to receive their Beloved. Many of them followed Him to the Belmont Hotel where His accommodations were booked for the seven-day stay.

While the Master was in Chicago, many of the various meetings were held in the hotel. Others were held at Palmer House, the University of Illinois, the Theosophical Society, and the Unitarian Church, where Master was the guest speaker at the Sunday morning service on Oct. 29.

In a talk given on Oct. 27, on "How to See God," Master explained that, since the question of whether there is a God or not is baffling to most people, God sends someone who can testify that they have seen:

The first step to take is to still your mind. If there are ripples on a lake, you cannot see your reflection. Until the waters of the mind are stilled, you cannot see the form where God is manifest within. . . .

It is not outer cleanliness, it is inner cleanliness that will let you see God. When we do something wrong and are questioned about it, we tremble like anything. Anything done in darkness, in seclusion—these are bad actions; this is the criterion. Unless we weed out our bad actions we cannot see God.

In the morning of Oct. 28, the Master gave Initiation to 62 seekers.

At 6 p.m. on the 28th the local Representative, Mrs. Olga Donenberg, arranged a dinner at the hotel in honor of the Master. All the group leaders from the Chicago area and others who were there from other places attended. Everyone was delighted to see their Beloved among them at the dinner table.

Later that evening, Master gave a beautiful exposition on love at the hotel. He said: *Do you know what love is? It is a very delicate subject. Love is something that drags the heart. Masters come to give love to the world because God is manifest there. Wherever they go, they radiate love; they always advise that love is within you. . . . It is high time to love God. What have you been doing ever since you got the power of sight? Don't look to anyone except God, or if you look to anyone else, see the God in them. . . . The game of love is God's game. If you win, you can have Him. If you are defeated, He has you. . . . As fish are in water, they cannot suffer separation even for a moment or they will die. The need for water is innate in the fish. God is the water and the need for this contact is innate in our soul. . . . If you are in love with someone, you want to go to an inn somewhere private. You don't want to go to a hotel where there are a lot of people. So mind your own business and love God privately. . . .*

The following afternoon at the Palmer

House, Master was asked, "Can a woman become a Master? If so, why haven't there been any women Masters?" Master said, "Look to history; there have been women Masters.[1] A soul is a soul; it makes no difference, man or woman. It is only according to Karma whether your body is male or female."

Before the meditation sitting the following morning (Oct. 30) the Master went to Palmer House and blessed the children and their mothers, who were not able to participate in meditation. Then He gave instructions and a sitting, including practical experience of the Light within.

That evening the Master's grandson, Rajinder Singh Duggal, who has been living in Chicago for three years, fervently requested the Master to visit and bless his apartment. The Master, who had already blessed the houses of two or three other dear ones, very kindly obliged and paid him a visit at 6 p.m. About fifty disciples accompanied Him there, and dinner and fruit were served to all. It was a very sweet time with the Lord. From there the Master went directly to Palmer House where, at 7:30, He spoke on chastity of thought, word, and deed.

At the invitation of the University of Chicago, the Master spoke there at 2:30 p.m. on Oct. 31. A faculty member welcomed Him and said that it was a privilege and pleasure to have a practical Saint among them. The Master talked about the importance of meeting a real living Saint, the true values of life, and the impact of various yogas, including Surat Shabd Yoga. After the talk He answered a few questions.

[1]See SAT SANDESH, August 1972, p. 26, for the fascinating life story of Mira Bai, the most famous woman Master. Other well known lady Saints are Rabia and Sahjo Bai.

The Master gave Initiation for the second time in Chicago on the morning of Nov. 1, when 65 new seekers were linked with the God-into-Expression Power.

That evening at 7:30, at the Belmont Hotel, Master gave His beautiful farewell talk. He said: *Keep the commandments literally, but mind defies everything. We find excuses not to do our meditation. There are impediments on the way. If we come to know what they are we can avoid them. . . . We should stand on our own legs. . . . Watch what you eat. . . . Forgive and forget. If you remember someone has done something wrong, then you have not forgotten. . . . Chastity of thought, word and deed. If you hear ill of others, then you begin to doubt them. Chastity of tongue. Chastity of all the outgoing faculties. If you find something wrong, you may tell the person privately, but don't broadcast it. . . . As you think so you become. Do one thing at a time. If you are working, thank God for your work. . . .* SAINTS WANT REFORMERS—NOT OF OTHERS—BUT OF OURSELVES! *. . . Be true to your own self. . . . Smile and the world will smile with you. Torment others and you will be tormented. . . . Think twice before you speak: (1) Is it* NECESSARY? *If not, then keep quiet.* MIND YOUR OWN BUSINESS! *(2) Is it kind? . . . Forget the past, forget the future; the past has gone; live in the living present. . . . Live up to what has been said and you will have success.*

The Master left Chicago on Nov. 2, 1972, at 10:20 a.m. by plane, reaching Cincinnati at 12:20 p.m.

CINCINNATI

A large number of devotees were waiting at the Cincinnati airport when the Master arrived, and many accom-

panied Him to the Vernon Manor Hotel, where He was to stay.

During His stay here, the Master spoke at Edgecliff College, the Unity Temple, the University of Cincinnati, and at the hotel itself. One darshan session at the hotel, at 4 p.m. on Nov. 2, has already been published separately;[2] on the following day at 4 p.m., He was asked, "Is there any way you can tell if an action is a new action or is a completion of a past action?" He replied, "Rise up to the causal plane and you will find out, not before."

Someone asked, "Is the wife's duty to always submit to the will of her husband?" Master said, "You see, it is companionship. Marriage is no bossism! Husbands have duties and wives have duties. Husbands should earn the livelihood and wives should look after the household. Women are not mere tools!"

To another question, on whether anything could be accidental or if everything is a result of past karma, Master said, "There is nothing accidental."

Someone asked Him if there was anything He could tell them to prepare for His physical leaving; He replied, "When you feel separation, put in full attention and you will meet Him inside."

At the close of the session, He summed up briefly: "If you want to improve, mind your own business and put in six hours daily in meditation. In the old days, disciples were asked to keep silent for two years until the door was opened. Time factor is a necessity in everything. . . . I think this is a very good thing. All initiates should keep silent for two years and then their door will be opened. . . . Keep the body as long as you can. Lead a chaste life and develop forgiveness. Lust and anger will shorten your life. . . . You will reach home with the Master, not the mind. You see through colored spectacles. Those who consider that they have become something have been led away by the mind."

On the morning of Nov. 4, the Master gave Naam to 65 loving souls at the Unity Temple. Later that day, at another session, the Master was asked if it was all right for initiates to study astrology. He replied, "You can study anything you want. The stars only control those who are under the starry sky. Those who have risen above the stars (or are under the protection of a Master who has risen above the stars) aren't affected." Another man said that his company gives its employees hams for Thanksgiving, and asked if it was all right to give it to the hungry. Master said, "Don't accept it. If you give it to others, it is a sin, too."

At His last talk in Cincinnati, that night at the hotel at 8, Master spoke very beautifully on what is required:

There is one man who is learned and one who is unlearned. The Saint tells them that if they go up the staircase they will see Light. The unlearned man goes right up, while the learned one says, "How many steps?" One hundred steps. "All right." He goes ten more steps and says, "What proof is there?" So the Master goes on reading scriptures and telling stories. He goes ten or fifteen more steps. "What if I slip?" But the unlearned man has gone up! You see how simplicity is a benefit? How much outward knowledge is necessary? Why don't you just follow? We are taken away by letting our mind meddle with it. I'm telling you practical things that can be seen by each one of you. In your attention lies the power of God. He wants nothing from you. Please look, look, look. Do you think it is difficult? No? Then why

[2]See "Questions & Answers in Cincinnati," SAT SANDESH, December 1972, p. 10.

don't you do it? Try it. Ramakrishna said, "If you sit with no other thought besides God for three days and three nights, you will see God." This is no exaggeration. Can you do it? Try it!

At the conclusion of the talk, Mr. Khanna asked all of the group leaders present to stand, and Master addressed them directly: *Group Leaders should set an example for others. If anything goes wrong, ten might leave the Satsang. If I do anything wrong, hundreds would go away. . . . Keep in contact—group leaders specially. Keep your diaries. Those who do not keep their diary, there is little hope for them. . . .* THAT POWER IS WITHIN YOU. BE TRUE TO HIM.

The following morning, Nov. 5, the Master left Cincinnati by plane, arriving at Denver at 10 a.m.

DENVER

Many dear ones were waiting at the Denver airport to greet Him on His first visit there. The weather was cold, and there was snow on the ground; the snow-capped peaks of the Rocky Mountains could be seen from the city, and were a very beautiful sight.

The Master and His party stayed at the William XVI Apartment Hotel, and darshan and meditation sittings were given at the Heart of Denver Motor Hotel. In addition, evening talks were given before huge crowds at Temple Buell College and the Regency Inn, in both speaking to jam-packed halls of more than a thousand people.

At one of the darshan sessions, Master was asked, "If you are an initiate and your husband is not, and there is a conflict about your attending Satsang, should you go?" He said, "In the East, the woman gets her husband's consent; the West is different. God united you both; the happiness of the home should not be disturbed. Perhaps he thinks that this is not what Christianity teaches; but if he studies the teachings he will see that they are the same. Tell him lovingly and invite him to come with you."

Someone else said that there was no record of Guru Nanak's having had a Guru, and wondered if it was possible to become self-realized without one. Master replied, "Some are sent; some are made here. If you look at the life of Guru Nanak, you will see that he was teaching from the age of five, and that he visited every religious leader of his time, including Kabir. How does it help you? You cannot go up by reading scriptures only; everyone needs further guidance." [3]

The Master's evenings in Denver saw hundreds of people sitting in His hotel room for darshan. These gatherings were very sweet; this was His first visit to Denver, and many people had been waiting to see Him for many years. The joy and peace that His presence brought them was evident on their faces.

At another darshan, Master was asked if it was better to listen to the Sound Current alone, or with other initiates; He replied that, "It is good to sit alone or with other initiates, but never in public." He was also asked if it was all right to use ear plugs while doing bhajan. He said that eventually the plugs would affect your ears, and that thumbs were more natural.

On Tuesday morning, Nov. 7, the Master initiated 57 persons into the Sci-

[3]The difference between *swateh sants* (those who are sent) and *gurmukh sants* (those who are made here) is fully explained in the Master's book *Godman*, pp. 20-21. But swateh sants generally do take a Guru for example's sake, even if they don't need one in the same sense as we do. This is why Jesus came to John the Baptist; as he said, "Thus it becometh us to fulfill all righteousness" (Matthew 3:15).

ence of the Beyond at the Heart of Denver Hotel. The last public meeting in Denver was held that evening at 7:30. The following morning, Master and His party left Denver for Vancouver, British Columbia.

VANCOUVER

Hundreds of people were waiting for the Master at the Vancouver airport, and, after a long wait, were overjoyed when He finally arrived at 12:40 p.m. More than thirty initiates had traveled on the same plane, and most of them accompanied Him to the Centennial Motor Hotel, where He stayed for the four days in Vancouver.

Morning meditations and afternoon darshans, and two evening talks, were held at the Unity Centre; the meditation sittings here were especially powerful, and on one occasion, when everyone in the room had had unusually high experiences, the Master asked how many were new. About half the people stood up!

The evening talk on Nov. 8 was held at Kitsilano High School in the main auditorium and was attended by more than 1200 people; 300 more were turned away by school authorities, on the ground that the hall was already full. This saddened the Master, that people were turned away; and His talk at the same building three nights later was given in the gymnasium, where there was ample room.

The dear ones came up to Master's hotel room after the talks each night in Vancouver, hoping to get a glimpse of Him; and He usually came out to see them, sitting in a big room down the hall where they could all fit. Among others, seven followers of the Eckankar movement came to see Him, and after many questions, requested Initiation, which Master graciously granted them at the appointed time. Others who came included a man who had written several books on Zen, who enjoyed very much a brief interchange with the Master; a Professor of Religion at a university in the State of Washington; and many people, high and low, with their problems and their love.

On Nov. 10 at 1 p.m. the Master graciously visited a site for a proposed Ashram in the town of Surrey, 25 miles from Vancouver. About 200 people accompanied Him to the site. He looked the land over carefully, then said to the dear ones, "This land is being offered to you for the purpose of the teachings and meditation. You will have to maintain it. How many are from here and are willing to help?" Many hands went up. He told them that they should think of it as their own home, and that "Water and trees are a great blessing."

Mr. Khanna said that anyplace that Master put His feet was blessed; but Master said, "All is holy where devotion kneels." Then the Master asked us to sit in sweet remembrance of God, and meditation was held for about half an hour.

During the meditation, a train came by on a railroad track that runs right adjacent to the site; afterward, Mr. Khanna mentioned what was in many people's minds: that Master's ashram in Delhi also had a railroad track running along next to it.

Master then personally handed parshad to each person present before leaving.[4]

On the following morning, Nov. 11, the Master initiated 221 persons at the Unity Centre—the largest number by far on the tour. That afternoon, at the request of some Indian families, the Mas-

[4]For pictures of the Master at the ashram site (donated by a dear satsangi), see SAT SANDESH, December 1972, p. 14.

ter held Satsang in Punjabi at the Unity Centre. The final talk was held that night at Kitsilano High School, and the following morning Master left for San Francisco.

BERKELEY/SAN FRANCISCO

The Master arrived at San Francisco airport about 12:30 p.m. on Nov. 12, and was again greeted by hundreds of devotees. He went imediately to the home of Stuart and Shilla Judd, the local group leaders, located in the nearby town of Berkeley. Group meditation sittings and darshan were held in the First Unitarian Church, Berkeley, and the evening public talks were held at the First Unitarian Church in downtown San Francisco. A free kitchen was in operation at a nearby campground, where many of the devotees stayed. In the evenings, after the talks, some of the devotees sat at His Feet at the house, and enjoyed His beautiful darshan.*

At one of the darshans in Berkeley, a little boy told the Master that wherever he goes, outside or inside, even in the bathroom, he sees the Master watching him. The Master told him that He loved him very much, and explained to the others present that children's minds are clear.

The evening talks at the church in San Francisco were attended by huge crowds: the church, which was very large, was filled to capacity, and people were forced to sit in the aisles and on the stage, and stand in the back. The talks that Master gave here, were as always very beautiful, stressing the importance of love and of first-hand personal spiritual experience.

On Nov. 15 at 9 a.m. Master initiated 103 persons at the San Francisco Unitarian Church. Later that day He visited the home of Walter Baptiste, with whom He had stayed during His previous tours.

That evening He left Berkeley by car for San Jose, His next stop.

SAN JOSE

The drive from Berkeley to San Jose took about two hours; Master arrived at the home of Dr. John Lovelace, His local Representative, at 7 p.m. on Nov. 15. He was followed down by about 200 people in cars.

Darshan was held right at the house where Master stayed and although it was very crowded, it was very sweet. During the whole stay in Northern California, it had been pouring rain; and that first night at Dr. Lovelace's house, Master said, "Rain! It is God's grace pouring down from Heaven." Then, surveying the jam-packed room, He said, "These halls won't suffice for us. We should sit under the canopy of Heaven. We must apply to the Lord of Rain." A little later, someone asked if Westerners would be allowed to serve at Manav Kendra. He said, "All countries will grow together. It is we who have made the East and West. These impressions have been imbedded in our subconscious. Two kings can't stay in the same country but hundreds of lovers of God can squeeze into the same room."

Someone asked when the Iron Curtain would be lifted so that spirituality could reach the people there, and Master said, "If they have a strong yearning, God will make the arrangements. In 1958, many Russians were initiated in Germany."

A dear one asked about coming to India, and Master said, "Do you see any 'No Admittance' signs in the air? Come for meditation's sake only. You

*For pictures of Master's stay in Northern California, see SAT SANDESH, December 1972, pp. 16-17.

must put in six hours daily in meditation."

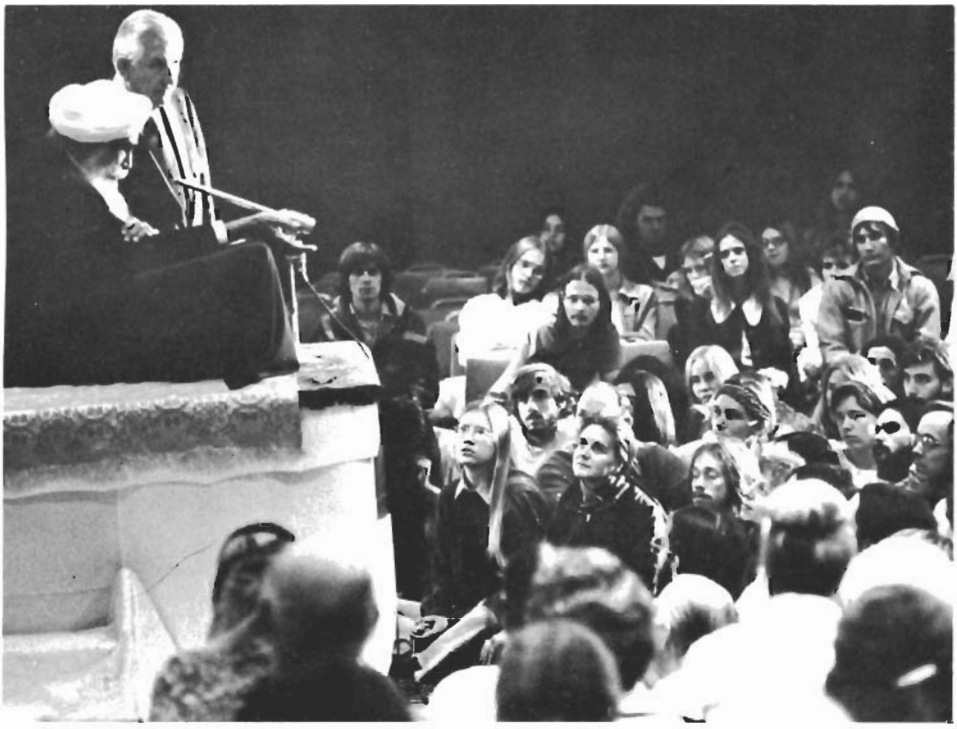
During His stay in San Jose, the Master gave a series of exceptionally well-attended talks at the nearby Santa Clara University. He also answered many questions in informal sessions, and conducted meditation sittings there. The four days here culminated on the morning of Nov. 19, when 87 persons were given Naam at the University campus. Later that day the Master left by plane for Los Angeles.

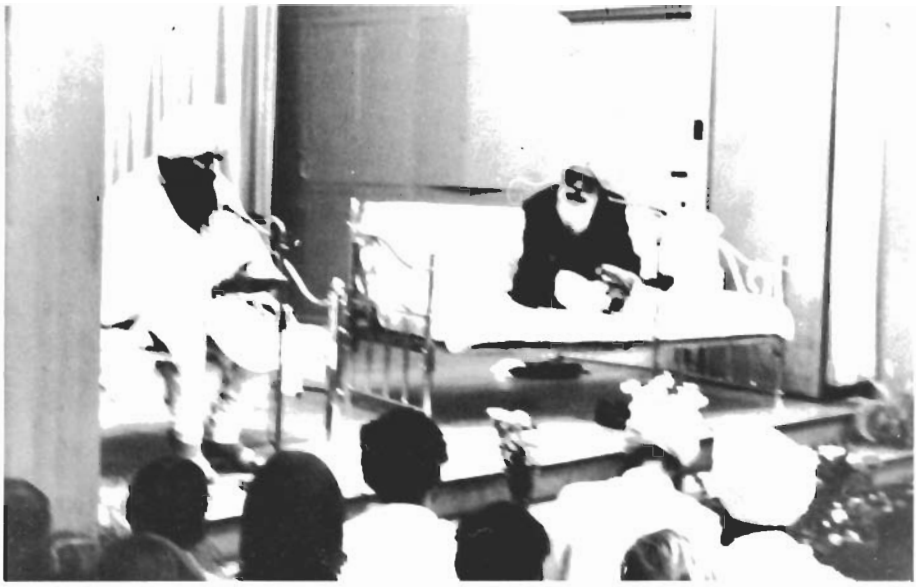
ANAHEIM/LOS ANGELES

The Master arrived at the Los Angeles airport at 8 p.m. on Nov. 19, and was driven to the nearby town of Anaheim, where the National Headquarters of the Master's American organization, Ruhani Satsang—Divine Science of the Soul, is located. The Master and His party were put up at the Hospitality House, a lovely cottage maintained by the Satsang for visiting dear ones, located next door to the Sanctuary of the Living Master, a former church which serves as the physical headquarters and as a Satsang hall. A few evening darshans were held here, and they were very sweet; but it was not really large enough to accommodate everybody, so the Embassy Room of the nearby Disneyland Hotel was booked for all day long throughout the ten days stay. Here the morning meditations and afternoon darshans were given, and it was available all day for meditation. The Sanctuary was available around the clock for that purpose.

During the first week of Master's stay here, He gave a series of talks at the Wilshire Ebell Theater in Los Angeles.

At the Wilshire Ebell Theater, Los Angeles. A monstrous traffic jam on this night delayed most of the audience, enabling a few to have a little extra.





ABOVE: *With Yogi Bhajan at the latter's ashram.* OPPOSITE: *At the Sanctuary of the Living Master, Anaheim.*

These were well attended and appreciated, and concluded with Initiation at the Theater on Nov. 24, when 59 persons were given Naam. During that same week, Master had spent Thanksgiving Day with His children: in the morning, He gave a beautiful Thanksgiving talk at the Disneyland Hotel, stressing the importance of being thankful and grateful to God; and in the afternoon, presiding over the Annual Meeting of the Board of Directors of Ruhani Satsang —Divine Science of the Soul. This was a really historic occasion, as it was the first time the Master had been physically present at a Board meeting, and the Directors were delighted to have Him there. The meeting (an account of which appeared in the December 1972 issue of SAT SANDESH) was held at the home of Reno Sirrine, the Vice President of the Corporation and, along with T. S. Khanna, the Master's American Co-Representative. The meeting was preceded by a delicious Thanksgiving dinner, served by the Sirrines as an act of love, for the Directors and many other devotees. It was a joyous occasion, and appreciated by all those who were there.

On the afternoon of the Initiation day in Los Angeles, Master graciously spent the afternoon at the home of Mrs. Lucille Gunn, the local group leader. He was accompanied by about sixty people, all of whom were fed and served most graciously by the hostess. After resting a while, Master gave very sweet darshan in Mrs. Gunn's garden in back of her Glendale home. On this occasion, a dear one asked the Master why Christ was the only Master who had died for the sins of the world. But Master said, "All Masters have died for the sins of the world."

After the darshan, Master talked with many people individually and in small groups in a room inside. Then Master listened to a tape recording sent from

India, where Taiji and other dear ones there gave Him a detailed account of the Satsang activities being carried out in His physical absence.

That evening, Master paid a visit to Yogi Bhajan (who had previously visited Him at His house in Anaheim) at the Guru Ram Das Ashram, and gave a talk there as the Yogi's guest. The hall was filled to capacity and more. The talk was preceded by singing by Yogi Bhajan's disciples.

During Master's second week here, He gave a series of talks at the Anaheim High School, and concluded these with another Initiation, this time to 42 persons at the Disneyland Hotel. The following day, Nov. 29, He left by plane for Dallas, accompanied by many dear ones.

DALLAS

The Master arrived at Love Field, Dallas, at 8:30 p.m. on the 29th. As usual, a large crowd was waiting for Him, and He greeted them very slowly and sweetly and was then driven to the Melrose Hotel, where He stayed for the three days He spent here.

All of the various meetings in Dallas were held at the Unitarian Church, a beautiful modern church which was an appropriate setting. After each morning meditation setting, the Master gave personal interviews on the stage (as He had done at Anaheim). Many, many people took advantage of this opportunity, and were overjoyed that they did.

A few people also saw the Master in His hotel room, including a group of disciples from the city of Houston, where Master did not go.

On the morning of Dec. 2, Master gave Initiation to 65 persons at the Unitarian Church. That afternoon, after a beautiful silent darshan at the airport, He left by plane for St. Petersburg, Florida, His next stop.

ST. PETERSBURG

Master arrived at Tampa airport at 8:30 p.m., and was driven to St. Petersburg Beach, where He was scheduled to stay at the Sandpiper Hotel. A reporter from the St. Petersburg Independent was among the hundreds present at the airport, and she accompanied Him to the hotel; the next day, a very long, perceptive article with many pictures appeared in the paper.

Morning meditation sessions were held at the hotel; afternoon sessions, preceded the first day by a delicious lunch served to all 400 persons present, were held at the home of Mrs. Sunnie Cowen, the local group leader. These were wonderful times enjoyed by all, on the shore. The police, who came to check on the large number of cars parked on the streets, stayed to hear the Master's talk.

Evening talks were given at the Unitarian Church, St. Petersburg Junior College, and Eckert College. In the late evening, after the talks were over, Master would come down by the hotel swimming pool and give darshan to the dear ones. One night Master was talking very beautifully and intimately about some of the helping factors He had found in His own practice: He mentioned John Bunyan, the author of *The Pilgrim's Progress*, whose motto was, "Write something daily." Then He referred to Henry Stanley, the famous African explorer; his motto was, "Finish something daily." He asked us all which was better; then told us: "I think Stanley's is better." He said not to put off till tomorrow what could be done today; He said, "If you work that way, you will wake refreshed; otherwise, that unfinished work will be going round and

The Master with Mayor Herman W. Goldner of St. Petersburg. He was presented with a key to the city by the Mayor, who remembered Him from His last visit.

round in your head." He said to meditate until we were satisfied, and told a story of two farmers who used to meditate every morning until they saw the Radiant Form of the Master. One day they did not see Him; and it so happened, that that was the day they were to take their turn to get water from the canal, which they badly needed for their crops. If they missed their turn, they would be in trouble indeed. But they decided between themselves to continue meditating until they saw His form. And He came up, because they had sacrificed for Him; and with His grace, they did not miss their turn at the water.

He said further, "Make best use of your nights—don't sleep until sleep overtakes you; help others, do introspection, and meditate." He added very humbly, "This is the way that I have followed."

At this magical session, there were a group of Spanish-speaking disciples present who knew no English (some of them had come up from South America) and Master wanted His message translated into Spanish. So one translator was found, a dear young man who was invited by the Master to come right up and sit beside Him so he could translate over the microphone. The man was so overwhelmed at being so close to the Master that he kept forgetting what Master was saying, so that Master had to repeat His message over and over again, to the edification and amusement of all. It was a loving and relaxed time.

Initiation was given on the morning of Dec. 5 to 46 persons at the Sandpiper Hotel. The next morning the Master left for Miami at 6 a.m.

FORT LAUDERDALE/MIAMI

The Master arrived at Miami Airport at 9 a.m. on Dec. 6, and was immediately driven to Fort Lauderdale, thirty miles away, where He was to stay at the Galt Ocean Mile Hotel. At 11 a.m., He gave darshan to approximately 800 people, who had come there from all over the United States and Canada; since this was Master's last stop in North America, everyone wanted to see Him one final time. The Master greatly appreciated the love and sacrifice of these dear ones, who had in many cases come very far to see Him once more.

ABOVE AND OPPOSITE: *At the Los Angeles airport, waiting for the plane to Dallas.*

At this first darshan, the local satsangis had prepared a huge cake for Him, which they wanted Him to give out as parshad. The Master authorized its distribution, but said that He did not like ceremonies or rituals.

During the stay at Miami, many meetings were held right at the Hotel; others were held at the Stranahan High School, and the Unity Center in Miami. This last place was filled to capacity, and again the overflow crowd was allowed by the management to sit on the floor in the aisles. About 1300 people attended.

A very beautiful day was arranged for everyone at Birch State Park, not far from the hotel. Master gave a meditation sitting in the morning, and then gave darshan in the afternoon, at the park.

The dear ones were feeling increasingly the prospect of physical separation from the Master, and many were very sad. They wanted very much just to see Him. So they would come up to His hotel room after the talks at night, in the hope of just having one more glimpse. On these occasions the entire corridor of the floor of the hotel was lined with initiates hoping and longing for a glimpse of their Beloved. Master greatly appreciated their love, and did come out to see them. He knew the longing in their hearts and what effort it took for some of them to be there.

At one of the last meetings it was requested that all of those who had followed the Master from the beginning of the tour should please raise their hands. About eighty people indicated that they had. Master gave them His special blessing. Many others, of course, had followed Him for parts of the tour.

On the morning of Dec. 10, His last day in North America, Master initiated 91 dear souls into the secrets of Naam, at the same time putting hundreds of old initiates into meditation. This was the last three-hour meditation for many, and was greatly appreciated by them. Afterwards He gave a short talk, stressing the need to live up to His commandments and make progress within.

That afternoon He was driven to Miami airport, and, after a very poignant silent darshan in the airport lobby, with hundreds of devotees gathered round Him, the Master boarded the plane for Mexico City. The North American tour had ended.

(*The Master's activities in Latin America and His return to India will, God willing, appear in next month's issue.*)

THE MASTER'S TALK

(*Continued from page 15*)

anybody else with lust, anger, and other things? What will they say? Who will they blame? Do you know what Christ said? *Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost* [Spirit] *it shall not be forgiven him.*[6] Have you read the Bible? If you say anything against this Holy Ghost which has been given to you, God won't forgive you. So the only thing remaining is, stick to your diaries and weed out all the imperfections you have got. Put in regular time to your meditation; progress from day to day. Help will come: the more help you want, the more will come. The more fire burns, the more oxygen comes to help—without demand.

So I may say, I am thankful to you for taking the trouble to come here from different parts of the country; it is a forlorn place, but fortunately it is in touch with Nature, you see; Nature speaks more than words, more than books. There are books in rivulets and sermons in stones here. This was a temporary period that you had for a few days; I just requested you to derive the most you could from your stay here; the very first day I requested you. So now you may go back; but don't forget what you have come to know. Take as much time as you can snatch away from your busy life; it will be in your own interest. If, in Government service, some appointments are vacant, sometimes they are filled by promoting from the ranks, sometimes by inviting someone from outside. So the more you progress in earthly life, you will be directed to higher planes.

So my wishes are with you. That Power—Christ Power or God Power—never leaves. Remain in touch—I would like to request you, remain in touch, through correspondence. What you have been given, you see, is that which I got from my Master. I think it is the best thing referred to in all the scriptures. If perchance—I don't think there is anything superior to that, but if you do get something more—don't you go alone, please. Take me with you. [*Laughter*] No, I am not joking, you see. We are after Truth —if there is more Truth there, we are ready. But I have not found anything so far; scriptures do not speak of more than that. This means you will avoid any propaganda. Beware of the false prophets who come in lamb's clothes. Remain in touch, that's all.

I have had a very good feast here, I would say, with you people. Perhaps you might have enjoyed it, but I think I have enjoyed the most. This is all I can submit to you. Put in as much time as you can; snatch it away from your busy hours. After all, for urgent things we do eliminate other things that are not so important; this is of the most importance. This is the most private, the most personal question; it is a misconception not to find any time. No, no; this is very important; other things are not important, we will eventually put them in "the wastepaper basket."

All right, this is what little I had to say.

[6]Matthew 12:32.

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, we have fellowship one with another . . .

I JOHN 1: 5-7