The Touch of the Master's Hand

Sat Sandesh

the message of the Masters

March 1973

FRONT COVER *The Master is reaching out and giving to a small friend at Los Angeles Airport; just as he reaches out and gives to all his children. By taking what he gives, the spiritual revolution begins. See also page 17.*

The Master's Birthday Message

THE WHOLE WORLD is the home of our Father, and various countries are so many rooms therein. Man is the highest in all creation. We are all members of the family of God. Animals, birds and reptiles are also the younger members of the family of God. There is no question of East or West. We are 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 is called by different names.

Man body is the golden opportunity in which we can know God. He cannot be known by outgoing faculties, mind and intellect. It is the soul, being of the same essence as that of God, that can know God. So we must know ourselves first, as like alone can know the like.

All philosophers and sages of the East and West therefore gave out "MAN! KNOW THYSELF," in their own language which was prevalent at the time. The Greeks said, *Gnothe Seauton;* the Latins said, *Nosce Teipsum.* All others also said the same thing: *Knowledge of self precedes knowledge of God.*

Knowledge of self cannot be had at the level of feelings or emotions or by drawing inferences. All these are subject to error. Seeing is above all. Seeing is believing.

Real knowledge of oneself will come by self-analysis or by rising above body consciousness, the demonstration of which is had at the feet of some Master.

This is why all Rishis of old enjoined children to be "twice born"—one birth in the man body, the other by rising into the Beyond. When they were twice born, they gave them the Gayatri Mantra, which means "rise above the three planes and identify yourself with the Sun." The children were given demonstrations thereof and opened their *Div Chakshu* (Third Eye) to see the Light of the Sun. This custom still prevails amongst the Hindus: the children

are made "twice born," and given the Gayatri Mantra, but they are not given the demonstrations thereof for want of practical people. Christ also gave out, *Except a man be born again, he cannot see the Kingdom of God.*

Man body is the wonderful house we live in. The body works as long as we are in the body. There are nine apertures therein. We cannot run away out of it. We are controlled in the body by some Power. When that is withdrawn, we have to leave it. We reside in the body as well as the God Power, which also resides in it. Body is the True Temple of God.

Outer Hindu temples, churches, and other holy places were made after the model of the man body. Therein the two symbols of God are kept: viz., "God is Light," and "God is *Nada*" or the Music of the Spheres.

We reside in the body and God also resides therein; both reside in the same body, but one does not talk to the other. Mind is the one standing in our way, between us and God. The first step we have to take is to control the mind, no matter to which school of thought we belong. Mind cannot be controlled by practices involving the outgoing faculties and the intellect; there is only one remedy of controlling the mind, and that is within you. The remedy is the True Nectar of Naam, the "Water of Life," the "Bread of Life," which is within you; by tasting the sweet elixir of which, mind leaves off all outer attachments.

You have to become a Gurumukh. Just do what the Master orders you to do. Live up to His Commandments one hundred per cent; you will progress quickly. Be grafted in Him; you will become what He is. St. Paul said, *It is I, not now I, but Christ lives in me.* To achieve this realization, true living is required. *Truth is above all, but true living is still above Truth.* Leave off all worldly things which are standing in your way. Live up to what the Master says, and pray, "O God! 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."

Sat sandesh

March 1973 volume six number three

FROM THE MASTER

The Master's Birthday Message 1

The Master's Talk:
The Coming Spiritual Revolution 4

OTHER FEATURES

The Master's Birthday 1973 12 *Karen Proctor*

The Touch of the Master's Hand 16 *Ingeborg Gutwenger*

An Israeli's Viewpoint 18 *Dr. Asher Eder*

Text of the *Abhinandan Patra,* presented to the Master on behalf of religious heads, government officials, and devotees 20

Directory of Ruhani Satsang Centers in the Western World 25

SAT SANDESH is published monthly in English, Hindi, Punjabi and Urdu by Ruhani Satsang, Sawan Ashram, Shakti Nagar, Delhi-7, India, for the purpose of disseminating the teachings of the great living Master, Kirpal Singh Ji Maharaj, and the Masters who preceded him. The English edition is published in the United States of America at Sant Bani Ashram, Franklin, New Hampshire 03235. Editor Emeritus: Bhadra Sena; Editor: Russell Perkins.

Annual subscription rates: In the United States: $6.00. In Canada and Mexico: $7.00. All other countries: $7.20. Single copies: 50 cents. Checks and money orders should be made payable to SAT SANDESH, and all payments from outside the U. S. should be in U. S. funds on an International Money Order or a check drawn on a New York bank. All correspondence should be addressed to SAT SANDESH, Sant Bani Ashram, Franklin, New Hampshire 03235, U. S. A. Views expressed in articles other than the Master's are not necessarily the views of the journal.

THE MASTER'S TALK

The Coming Spiritual Revolution

DEAR BROTHERS AND SISTERS, the people are crying for peace. How can we have it? Peace should start from our hearts. We should give out peace as prayed by Guru Nanak: *Peace be unto all the world over under Thy Will, O God.* And for this, naturally, there must be a spiritual revolution.

The world is already in revolution; but this revolution should be different. This revolution should not be of the body, but against the evil propensities of the mind which keep us away from God. This will be achieved if we give right understanding to the people at large, which will result in right thoughts. First comes understanding; then come right thoughts, which result in right speech, and right speech will result in right actions. The whole thing starts from right understanding.

This extremely beautiful and thought-provoking talk was given in South Florida during the first week of December, 1972.

So you will find right understanding first lies in recognizing that there is a Maker of the universe who is the Controlling Power and permeates all Creation. This world did not come out of itself; there is a Maker, and scientists lately have come to this conclusion, that the whole creation is controlled by some Power which is conscious.

So this is the first thing: the whole world is the manifestation of God, no East and no West, the earth below and the sky overhead is His manifestation.

Guru Nanak went to Mecca. At night he was lying down with his feet toward the *Kaaba,* the house of God. The clergymen over there rebuked him, "Why are you lying with your feet toward the house of God?" He politely told them, "Dear friend, I see God all around, there is no place where He is not. If you think there is any side where God is not, you may turn my feet that way." You see? So Masters say, *all is holy where devotion kneels.* This is the first right understanding.

A great Muslim Saint says, *The whole earth is blessed because God permeates all. If my followers find the time for prayers they can sit on any ground anywhere and say prayers to God. No matter what way their face is—because God is everywhere.* The Koran, the Muslim scripture, also says that: *God is everywhere.* It matters little whether we face toward West or East; say your prayers where you are.

So this is the first right understanding: We are living in Him, have our being in Him, He is in us, outside us, above us, below us. Like fish we have our existence in Him. That is right understanding. And further: God made man with equal privileges, all born the same way, no high, no low; all have got the same outer concessions—eyes, ears, etc.,—and all have the same inner concession: we are kept in the body by some higher Power which is the same for all. So this is right understanding: that we have this thing—God resides in every heart—and that all is holy where devotion kneels, all are born with the same privileges from God—no high, no low, no East, no West. And this will result in right thoughts.

On my last visit a meeting was called for the East and the West. Others who were visiting America attended this meeting, and I was also one of them. Each man told us where he was from. When my turn came up, I told them: "It is said, of course, that 'East is East and West is West and never the twain shall meet.' But there is no East and no West: the whole creation is the House of our Father. All countries are so many rooms in that House. It is we who made these things, on account of our want of right understanding." So this is one thing; if you have this understanding, what will be the result? Your whole angle of vision will be changed; you will see that we are all children of God, the same Father. The true Fatherhood of God and brotherhood of man will be cemented. So this is what I mean by spiritual revolution—from Godlessness.

Kabir says, *Behold but One in all things.* Guru Arjan says, *The visible and the invisible, all are His manifestation.* Lord Krishna says, *He who sees me in all things and all things in me, he is my peer.* So when Masters come, the first message they bring is, *There is God.* They say, *We have seen God.* With what eyes?—The eye which sees God exists in everybody, and is different from the eyes of flesh and blood; it is called Third Eye, Single Eye, Latent Eye. So the whole world, they say, is His manifestation, and He resides in every heart; and as such, these physical bodies we are having are the true temples of God. So by right understanding, I mean that; if this is brought to the notice of people at large, then from this right understanding will arise right thoughts, and from them will come right speech and right actions.

Although we are wearing different labels of religions, all the same we are all one. These labels show only that we have joined some particular school to realize this unity. The ultimate goal of

all religions is to know God; and to know God we must know ourselves first, because God cannot be known by the outgoing faculties, mind or intellect; soul alone can know the Oversoul. Like can know like. So God is one, though there may be many outer ways of worship, you see; but the ultimate, the inner Way, is the same for all. Rajab, a Muslim Saint, tells us, *The archers may be many, but the target is the same.* And the Kingdom of God can come on earth; peace will reign supreme in the world, if some spiritual Master is there who can give us a demonstration of the inner Way—which will give us true peace and right understanding. No politician has ever been able to bring peace to the world, and harmony, and cooperation. But if their work were in harmony and cooperation with the spiritual Masters, peace would be achieved quickly.

When the Masters come they are conscious of God from the very beginning; even in childhood they are conscious of Him. Guru Nanak was sent to school to just have some education, and the teacher began to teach him, "One, two—" The teacher proceeded further, but Guru Nanak said, "Wait, stop, wait—what do you mean by *one?*" A child of four or five years old! And Nanak said, "This *one* means there is one God." You see, he was *conscious.* Then he said, "What is He, that all this creation has come out of Him? He is eternal; the Maker of all creation; the ruling Power; He has got no equal—no enmity with anybody, no fear of anybody; He has come about of His own Self—no one is His maker."

Then the teacher asked him, "What is this? How can it be had?" He said, "With the grace of a Master; it is the gift of a Master." Further, he said, "I do not mean, when I say 'God is one,' that He is one; I mean, this 'one' stands for something else which is expressed as 'one.' But He is neither one nor two. He is *something,* which can be experienced. We can go into Him, absorb into Him; that experience can be given by a Master, and he can give us a realization of that for which the figure 'one' stands." And how? He said, "Burn away all your outer attachments; burn them away, and from their ashes make ink, and with your conscious Self go on writing the praises of God." As long as we are attached outside, we cannot know ourselves; when we know ourselves with our conscious Self we can see what He is. Kabir says, *If I say "one," then the question of "two" arises; that amounts to calling Him names. God is neither one nor two; He is something, expressed by this word, "one."* So, He is, within Himself—something, which can be realized, not expressed in words.

Guru Arjan gives a reason for that—why we call Him "one." He says, *We are finite, O God, You are infinite; because we are finite, we can only measure with our finite scales.* Is it not true? So the Absolute God cannot be seen by anybody, and nobody has seen Him so far—the Absolute God, Nameless God, Wordless God, which has not come into expression. That Power which came into expression, that is called "Word," that is called *Naam;* the outer expression of that Power is Light and Sound, and that Light can be seen, that Voice can be heard. That is why the Bible says, *Thy Word is a lamp unto my feet and a light on my path.*

Every man has a secret chamber within himself, which is called the "closet of the body." That is higher than the mind and heart both, and provides mind with understanding to a certain extent, and the heart with feelings of love. This chamber is the Kingdom of God within

us. This is the crest jewel, the pearl of great price. The Saints, when we come in contact with them, open this chamber by withdrawing all our attention from outside. The test of a true Master is the fact that in his company, the smallest realm opens up within us, and the Light, Divine Light, the expression of the God-into-Expression Power, is seen. Christ said, *If thine eye be single, thy whole body shall be full of light.* Prophet Mohammed said, *The light of Allah is found where? In the human temples.* Why am I quoting these things? Because right understanding was given by Saints and Masters coming from time to time. Lord Krishna said, *I will give you divine light and you will see my glory within.* Buddha said the same thing: *Every man possesses the bright mirror of illumination.* This, all the Buddhas realized. Buddha further proclaimed that, *The way of the illumined ones is the growth of snowdrops behind the eyes;* and then Christ came, and it was as if a few crocuses opened their hearts to the winter sky. But now the time has come when we can have a rebirth; this is what Christ spoke of when he said that the poor in spirit shall inherit the Kingdom of God.

So Springtime is upon us now; there will be more fragrant Saints, I would say now, who will come up and give us through the grace of God, a contact with the God-into-Expression Power. And this is the revolution, the spiritual revolution, which is coming up—an awakening all around. Why are all these people coming, you see? In the past, these things were told in the ears of the disciples after a long time of testing. Now it is given out from open platforms; people are having it without distinction, whether they are ready or not ready, they are getting something. This is what is needed—the times have changed now. And Masters come from time to time to bring these things into the experience of others who are born as man, because in the man body only we can know God, and in no other.

So Absolute God, you know, is called Wordless or Nameless; when He wanted to be many, He manifested, and from the manifestation there were vibrations which result in two things: Light and Sound. This primal manifestation of God is called "Word" or "Name" (*Naam*) and is the cause of all creation. He is the Maker of all creation, Controller of all creation, and permeates all creation. This is why it is said in the Bible, *In the beginning was the Word, the Word was with God, the Word was God; all things were made by him and without him was not anything made that was made.* The Vedas say the same thing: *In the beginning was Prajapati, with him was the Word, and the Word was verily the Supreme Brahma.* They use the word *Prajapati* for God, otherwise it is exactly the same words. Similarly, Guru Nanak and all Saints tell us that Naam is the Creator of all this universe. So this Power has been given millions of names by Masters and others; some call Him *Swami,* which means "Lord"; others call Him *Agam,* "incomprehensible" or "indescribable"; *Sat Purusha* means "eternal." There are many other qualitative names which go to express the Name of this Power. To differentiate between the two, these are some words given to denote that Power which is the cause of all creation, the outer expression of which is Light and Sound.

So Masters differentiate and clarify the whole position. Guru Teg Bahadur, the ninth Guru of the Sikhs, asked, *What is that Naam, the remembrance of which leads to Nirvana?* Again he said, *What is that Naam, the repetition whereof en-*

ables a person to cross over the world of thoughts? So that Naam is the God-into-Expression Power, the outer expression of which is Light and Sound. To describe that Power there are myriads of names given by Saints.

So this is the God-into-Expression Power, to contact which is possible only while in the man body. Guru Arjan says, *A contact with Naam makes one self-luminous — luminosity comparing with millions of suns.* I am quoting only to show what the Masters really meant. We say "Ram"—*Ram* means, "permeating all." The word *Ram* describes what is permeating; but that which is permeating is different from the word used to describe it. So these words are used to express that Power which is the cause of all creation, which can be seen; not with the eyes of flesh and blood, but through the Third Eye or Single Eye which is opened by the Master.

So, by the grace of God, a true initiate prays, "O God, manifest the Divine Light of Naam within me." It is already there; *take heed that the light which is within you is not darkness.* So all Masters have been telling like that. Kabir says, *There are myriads of names in the world, myriads; but none of them can grant salvation.* There are myriads of names given to God but none of them grants salvation. And which is that particular Name (*Naam*) which gives salvation? The Primal Name is a hidden one, and a rare soul can know and realize it. That is the Power permeating all Creation, the outer expression of which is Light and Sound, which can be seen by the Inner Eye, and can be heard by the Inner Ear which exists in every man. So you will find, through the grace of some Master who can open this new world within us, we see.

Take an example, you see, to understand the thing. Water is a liquid something, called by different names in different languages. In English, we say "water"; in Latin *aqua,* in Hindi *jal* or *nir,* in Persian *aab,* in Urdu it is called *pani.* These are the words which go to denote that liquid something, by drinking which you can satisfy your thirst—not by repeating any of those names which denote that liquid. So the God-into-Expression Power is called Word, Naam, Kalma; He is the Creator of all, and has two aspects: Light and Sound. And when Masters come, they contact us with that Power within us, you see? They open our inner eye by raising us to some extent above the physical body and outgoing faculties; we begin to see.

That is why it is said, you see, that *Devotion to Naam is the only true worship.* God is spirit; we can worship in spirit alone. Guru Amar Das says, *Everyone does worship but on the sensual plane only; so they get no results which end in salvation.* But *absorption in the Naam purifies the mind and bears fruit in abundance.* You follow? Words are words; but what those words denote is a different thing; that is the Controlling Power of all creation, permeating all creation, and controlling us in the body too.

So, the body is the true Temple of God, in which we dwell, and also that Power which keeps us in the body. *By the Word of the Lord were the heavens made, and all the host of them . . . He spake and it was done; He commanded and they stood fast.* That is what our scriptures say. Now do you follow what is meant by *Naam* or "Word"; or God? Christ said, *Man does not live by bread alone but by every word that proceedeth out of the mouth of God.* So Masters say that there is God—very definite—Who is the Maker of all creation, perme-

ating all creation; and further, they say that this world did not come out of itself, but is made by some Power which is conscious. So Masters tell us like that. Then it follows that all this manifestation is God's, because He is the creator; there was nothing before Him. All this was made after Him and thus is the manifestation of Him.

Now, the question arises: Why can't we see Him? When the Masters say that they do see Him, why can't we see Him? They say, Because He is the subtlest of the subtlest: *Alakh, Agam.* Try to understand by an example. The air appears to be all vacant—nothing there; but if you look at it through a microscope, what happens? What you see is magnified 700 times, and then you find that the atmosphere is full of microbes. So if our eye becomes as subtle as He is, or if He becomes as gross as we are, we will be able to see Him.

So Saints tell us, "Well, strange enough: While God is with us in the body, we see Him not." *O Tulsi, every man is stark blind—Fie on a lifeless life like this.* They see that the Light is within everybody. *Take heed that the light which is within you is not darkness.* So Masters come *to make people see who do not see.* But it cannot be seen if it is not already there.

Kabir says, *The entire world is groping in darkness. If it were a question of one or two they could be set right.* But he says, *Wherever I look, I see all are blind*—in the terminology of Spirituality. Guru Nanak said, *To the enlightened ones, all are blind.* If a man who sees Him is there, and other people do not see Him,—naturally they are spiritually blind. When you come to a Master, he makes you see. So in the terminology of the Saints, the word "blind" does not mean those who have got no eyes on the forehead, but those whose inner eye is not opened. The eyes of flesh see Him not, but the Master illumines the eye, you see, within. A worthy disciple begins to witness the power and glory of God within himself. When the Master comes, he opens the inner eye.

Why can't we see? Again, I would say, enveloped in darkness we strive for God by deeds not less dark; *for without a perfect man, none has found the way,* nor can one do so. As I submitted yesterday, you know, we do need somebody to guide us in the outer ways—at the level of the outgoing faculties, mind, or intellect. And this is the Way which is where all philosophies end and true religion starts. So somebody is needed to usher you into the Beyond—to raise you above body consciousness and withdraw your attention from outside, and open your single eye to see the Light of God. Here such a person is required; there also you will need Him, to guide you further.

So, before one comes across a perfect Master, he cannot see; when he comes to the Feet of a Master, he begins to see. We are dead before coming to him, in the terminology of the Saints; when he gives a sitting, we become alive. When we come to him, we are deaf, spiritually deaf; when he gives a sitting, we begin to hear the Sound, the Voice of God. Jesus said, you see, *You see what the prophets and righteous men desired to see, but could not; you hear what they desired to hear, and could not.* Are you people not most fortunate to have a living Master?

So, *body is veritably the true temple of God and the Holy Ghost dwells within it.* Emerson says, *Tap inside;* President Truman used to say, when he was tired with his outer performances and duties, he entered into the "fox hole of

the brain." The Vedas call it *Brahmrendra.*

Perception, intuition and reasoning just help to understand Reality to a certain extent—not beyond. You are understanding all this, you see, at the level of the intellect; but seeing is believing. Seeing with one's own eye—the inner eye—that is an ingress we know little or nothing about. This is what the Masters give. Nanak says, *The blind know not the door,* and Christ refers to it, *Knock and it shall be opened unto you.* And, *Whoever hears my voice, I will sup with him and he with me.* So we will have to revert to the third eye, the latent eye or the *Shiv Netra* within us. *God said, Let there be light.* The result was what? *There was light.* Genesis says so! And this is *the light that lighteth every man that cometh into the world; that light is the life of man.* Such light is within you. *Take heed that the light within you is not darkness.*

All scriptures describe rays of Light vibrating with the Music of Life; they go hand in hand. The "Ringing Radiance," you might say; the Ringing Radiance emanating from the formless Absolute Existence when It came to manifest the world in its variegated colors and countless shapes and forms. Thank God! He has made all creation, and He is still not away from that. He permeates in the world. He permeates in all creation; He is still quite above all creation.

So This pervades all four grand divisions of the universe. Kabir says, *I went to Mecca; on the way, God met me and began to rebuke me: "O Kabir, who told you I am residing here? Am I not in you? Why are you coming here?"* If the One we are after resides in us, and we leave this body and go searching in outer things, can we ever find Him? At the most, they can give us an incentive toward our goal, that we should know God —nothing more. Places of pilgrimage, holy temples, they remind us that there is something, there is some God; they sing praises there.

Can we see God? Guru Nanak was put this very blunt question; he said, "Yes, God is pervading everywhere." Masters say what they see; they don't give any reason for it, because they are competent to give a demonstration of that—and let you see. He is nearer to you than your hands and limbs; the Hindu scriptures say, *He is so near to you—Nothing in the world is nearer to you. He is the very life of you.* Kabir says, *Once I was in doubt, but really it is so; because when my eye was open, I really saw Him—then all my delusions have gone, all my doubts have vanished. I see Him everywhere.*

This is one function of the Master. We confound him with the teachers of the world, with due respect to them all, at whose feet we have learned something. But this is something which begins where all philosophies end; when your contact with the physical body and your outgoing faculties are set aside. Shamas Tabrez was asked, "What about God?" He said, "Don't believe unless you see God," you see. Masters also say, "Don't believe in the words of the Master unless you can testify yourself that this is so." You must have something to start with; it may be little, or more. How much depends on each man's background, but you must have something to start with. A man comes up and gives a very wonderful talk on business principles. It is very informative, but the poor fellows to whom the talk is given have no money to start with! So all teachers promise to go on doing this, doing that—"you'll have it after some time, you must be prepared, you must be ready, you'll get it

at the time of death, be rest assured—your life will be insured." Well, don't believe that. A bird in the hand is better than two in the bush. "Give your all and then you'll have everything?" No; I don't think so. You must have seen first. He does not want anything from you; he says, "I've come to give—it is God's gift—have it free!" Do you have to pay for sunlight, for air? Then why for the gift of God should we have to pay? That is the first thing, you see: Masters come to give—not to take. They stand on their own legs; and as Shamas Tabrez said, *You should be able to see the Beloved within you with your own eye which you have got within; and you should be able to hear His voice with your own inner ear.*

Now the question comes: How to open that eye with which He can be seen? He says, when you close your eyes, there is darkness. Look penetratingly into it; put your whole attention into it. That is knocking on the door, you see, and it shall be opened. You continue to look directly into that and you will find Light. Who will see that Light? Your very Self. You will find all Saints—Tulsi Sahib, Shamas Tabrez—all say the same thing. *Sit down in meditation, nothing comes up for years and years and years; Tulsi says, How to penetrate this darkness? Sit at the feet of a Master—He gives you a boost, you see Light.* Is it not wonderful? Is it not a miracle? What more miracle is required?

You see, unless a man rises above the life of senses, the inner Way is not open. It is you who have to see. That is why it is said, *Know thyself, O Man, know thyself—who you are, what you are.* What are we? Conscious entities. We have got *attention.* When the attention is diverted from outside and concentrated to our own Self, there you see the Light. Very simple. Do you see the common sense point of what is being put before you? He says further, Why do we not see Him? Because of the ramification of the mind. Ripples are going on in the subconscious reservoir of our mind. Until those ripples stand still, you cannot see Him. It is something like a pond covered with weeds. If you take out the weeds little by little every day, you can look in the water and see your face. And what are those weeds? Your body; body is the beginning of all delusion. We are having the body, and we are working at the level of the body. Body is changing every minute of life, being made of matter. All the world around is changing, since it is also made of matter, at the same speed at which our body is changing. As we are identified with it, this is an optical illusion; it appears to be stationary. How can we come out of that? This is the demonstration which is given by the Master.

If you are identified with the mind, outgoing faculties, and intellect, and you have recourse to the methods or practices which are concerned with those things, how can you rise above them? So rise above body consciousness; this is given out by all Masters. *Learn to die so that you may begin to live.* Be reborn; be twice born. To withdraw your attention from outside and the body below, come to the seat of the soul in the body; this is called *meditation.* And meditation is the way back to God which can be had only in the man body, and in no other. All gods and goddesses hanker to have the man body, for this reason. So Kabir says, *O Man, why you boast you are the highest if you have not known God?* Your greatness lies only in the fact that you can see God. If you

(Continued on page 22)

The Master's Birthday 1973

Karen Proctor shares with us her vivid description of the recent celebrations

CHANGES WERE GOING ON at Sawan Ashram as the days of celebration drew near. Fifty to sixty women sat cleaning wheat to be ground for the thousands of chapatis that would be needed in the coming days. Carpenters were busy building extra bed frames and men could be seen carrying loads of bricks on their heads for the construction of enclosures for the rows of water faucets that had just been installed. Everywhere work was going on to make ready the accommodation and feeding of so many thousands of devoted souls. The grand occasion of our Master's eightieth birthday* and the twenty-fifth

*The reader will note that the Master's recent birthday is referred to as his "eightieth" throughout this account; this is by the Oriental reckoning, which counts the actual day of birth as the first birthday. The Master was born in 1894, consequently was 79 years old on Feb. 6, 1973.

anniversary of His Mission here on earth as *Sant Satguru*, or True Master, was rapidly approaching.

By the third of February, people started filtering in. They came from all over India, Europe and the States. Many Western devotees were already staying at the Ashram, having come sooner in order to bathe in Master's wondrous darshan a little longer.

All the following day and night people poured in. Large tents had been set up in the courtyard, and the incompleted building that will someday be a Satsang hall with a capacity of 3,000 had been enclosed with colorful drops and straw was spread over the entire floor. This building now has a roof thanks to Master's Grace and the selfless efforts of local Satsangis who worked day and night so that the dear ones would have a sheltered place to sleep during their short visit with Maharaj Ji. As it turned out, the weather was beautiful, the days sparkling and warm, and the nights milder than usual. But the Master takes no chances with His dear ones. He takes such good care of us all.

By the fifth close to 50,000 people had gathered. It was simply incredible! A huge canteen had been set up just outside the Ashram; there was a free medical dispensary, and there were stands with pictures of Master and Baba Sawan Singh available. Meals were served in the Ashram itself, and were truly a sight to behold. Imagine shifts of 10,000 people, lined up on long mats which were spread on the ground, being served delicious meals of vegetables, lentils and chapatis on plates made of leaves. The food just kept coming. No one went hungry and everyone had seconds and more if they chose. I helped to serve chapatis to these beautiful people and really enjoyed this little bit of personal contact. Of course, we couldn't speak to each other, except regarding how many chapatis they wanted—*ek* or *do* (one or two)—as that is about the extent of my Hindi. But love was everywhere and shined on everyone's faces. Occasionally someone who spoke a little English would come up and say, "Hello sister, we're glad to see you here"; and the full meaning of Master's words, "We're all brothers and sisters under God," came to me.

The first big Satsang began at about 9 a.m. An old friend of Master's who is now in charge of education at Manav Kendra, Pundit Parmanand, spoke for a long time of the need of missionaries to save this world from self destruction. He said that partial commitment would not do. It seems he spent 32 years in prison as a result of his freedom fighting activities before India had won her freedom from the British. He said the need is even greater now, as we must launch a spiritual revolution. At the end of his speech, Master asked how many of us were ready to be missionaries. Most of the audience raised their hands in silent acceptance of the serious task that lies ahead.

In the evening there was another Satsang, this time at a park just a few minutes' walk from the Ashram. There were dozens of speakers, all of them ardent followers of the Master. Unfortunately, we who spoke only English were unable to understand them, but we could not help but be impressed by their poise and the ease with which they spoke, by Master's Grace. Some sang beautiful verses from the Sikh and Hindu scriptures. The love and devotion that each one of them felt for their Master was communicated in spite of the barrier of language.

The occasion which most touched me

was on the day of our Beloved's birthday at four in the morning. The dear ones gathered in the court yard in front of Master's house to sing loving songs of worship. Everything had been decorated with long garlands of beautifully arranged flowers. The singing went on for about one hour. It was so enchanting I shall never forget it. Finally, Master came out in answer to our pleas. He was accompanied by Darshan Singh, His son, who spoke briefly. Then Master graced us with His words. There was an air of gravity about Him and His message carried a note of urgency. He said that our real birthday is when we rise above body consciousness, and at that time, He will truly celebrate. He said also quoting Christ, "I am the Light of the world as long as I am in the world," and emphasized that we must work while it is day,—that no one can work when night time comes.

Tearfully, we went back to our rooms to reflect on Master's message and to get a little rest before the day's activities continued.

Satsang once again was held in the park as there were too many people for the Ashram. Canopies had been set up and a large stage to accommodate all the illustrious speakers. Spiritual leaders from all over India, representing many different religions and sects, were present to pay tribute to One who has done so much to unite humanity and bring true Spirituality to so many.

Speaker after speaker had his turn at the microphone, each one singing Master's praises. The evening Satsang was more of the same, with heads of different religions participating; the awareness of the Master's greatness is widespread and all wished to acknowledge Him as the living symbol of Light and Love.

I must say that for me, as impressive as the speakers were, the most enjoyable and beneficial part was having Master's Darshan for so long a time. We Western devotees had the privilege of sitting very close to the stage. What a blessing, to receive His gracious glances for so long!

The next day, the 7th, was the anniversary of Manav Kendra Foundation Day, and another meeting was held in Master's honor, this time at a large hall called the *Vigyan Bhavan* or "place for speeches." Here Master was presented with the *Abhinandan Patra,** an address of acknowledgment, devotion, and respect, by Raja Mahendra Pratap Ji on behalf of the heads of different faiths, government and social organizations, and thousands of devoted followers. There were about twenty speakers paying tribute to Master for having created such marvelous institutions as Ruhani Satsang and Manav Kendra for the benefit and service of mankind—for "man-making" as Master puts it. Several groups and individuals sang in beautiful ethereal voices—including Taiji (Bibi Hardevi), whose loving and devoted songs are exceptionally beautiful. Everyone on stage presented Him with a lei of flowers and tried to place them around His beloved neck, but each time, in His usual humble way, Master would stop them and place them around the neck of the giver. This meeting lasted a long time—about four hours. We from the West felt privileged to have been invited as the ceremony was such an important and moving one.

Initiation was held the following day, with over 1,000 persons being initiated! Almost everyone saw Light, and the few who did not were given a special sitting by the Master. It was amazing, with so many there, how He was able to give attention to each one.

*See page 20.

Our Beloved Master by this time was quite weary. The schedule had been hectic and His health not up to par, but the dear ones seeking Darshan and personal interviews were never turned away, day or night. Master could be seen giving His loving advice and blessings well after midnight. His total selflessness was apparent to many, now more than ever, and one could fully understand the meaning of the word "Saint."

With each soul He initiates, Master takes on more Karma and suffers more and more for us. And yet He never says no, but beckons with open arms to even the most sinful of us to enter the Path. If we have love for our Master, we must try to purify ourselves, for His sake: to lessen His suffering, as well as for our own salvation. In almost every talk He gave at the celebration ceremonies, the crux of His message was, "If you love me, keep my commandments"; and, "You must rise above body consciousness—your days are numbered."

Raja Mahendra Pratap Ji, founder of "The Religion of Love," garlands the Master just prior to presenting him the Abhinandan Patra, at Vigyan Bhavan, New Delhi, on Feb. 7, 1973.

THE TOUCH OF THE MASTER'S HAND

Ingeborg Gutwenger describes the revolution the Master wrought in her by coming into her life

IT WAS A GREAT BLESSING for me to be able to take part in the Birthday Celebrations of the Great Master Sant Kirpal Singh Ji Maharaj. For ten years it has been my fervent wish to visit my Master in India, His physical home, and He in His kindness agreed to give it to us.

The reason for this wish of mine was a very peculiar experience that changed my life:

I was born in Vienna, Austria's capital. After I married, we moved to Innsbruck, a beautiful small town in the Alps, where we live with our three children.

In 1962 I fell ill with acute glomerole nephritis, i.e., kidney decomposition, which was declared incurable by the doctors. They told me that I had to face death within six weeks or so. My husband and myself felt very helpless and despairing. Seeing no other way out, we knelt down in prayer and cried from the bottom of our heart to Jesus, as we were taught as Catholics.

Our prayer was answered in a very wonderful manner, though in an entirely different way than we expected. The same night I had the following dream:

A man from the East with a white turban on his head, radiating heavenly light and glory, stood before me. Humbly he said, "I will help you." I felt that I was healed instantaneously. Next morning, full of happiness, I told my husband this experience. He was dazzled and said that I should not pray to a man with a turban, but only to Jesus. We were at that time very strict in our Catholic confession.

Our life changed more and more through His great love and grace. I was healed indeed. The doctors were puzzled and since they did not want to admit that I was healed, they tried to find some symptom of a disease. They could not find anything, and I did not need them anymore.

From then on we led an inward life, reading scriptures like the Bible, Yogananda, Aurobindo, etc. As if attracted by our longing, many missionaries of different sects visited us, but none of them could convince us. Then, sometime in July 1963, that is, approximately one year after my healing, I saw in our town a poster reading "SELF REALIZATION—GOD REALIZATION." I never notice posters, but that one caught my interest. Although it did not show any picture but text only, it enticed me in a way I cannot describe. I was keen to attend this lecture. I got my husband interested in it, too, although it was not easy.

The lecture took place in our town hall. The clergy of our big religious communities, as well as of many sects, attended it. All were much impressed; but

foremost it was myself who was deeply moved and surprised because I recognized in the lecturer, Master Kirpal Singh Ji, my Saviour, the one who appeared in my dream. His wonderful face, full of mercy, radiated the beauty of God. I felt warm in my heart, saved and happy. My husband, too, felt God's Power working through the Master. Both of us asked for Initiation, and got it—which means the opening of the inner eye and the experience of God's Light and Heavenly Melody within.

Now, ten years later, I am fortunate to be with Him in His Ashram. It was only after my arrival here that I became aware of another aspect of our Initiation in Innsbruck. Here I learned and saw how big a number of people usually get initiated in each town the Master visits on His tours, or in the sittings here in the Ashram. Sometimes this number runs into hundreds of people. It makes me almost giddy when I realize that the Master had to come specially to little Innsbruck, the only town He visited then in Austria, to initiate both of us, my husband and myself—and only both of us, for no one else asked for it.

Heartfelt prayers are said to be efficacious; my little heart's deep prayers to Christ or God were listened to, and the Great Master living on earth who dispenses and carries out His Will, picked up two people who lived in darkness and brought them to the Light. He came into one of the smallest countries of Europe, even into one of its smallest towns, to initiate us. He, the Founder of Manav Kendra!—I cannot express my feelings in words, I can only thank, thank, thank, and congratulate India that on her soil lives such a true and Holy Master. Likewise, I wish for every single man living on this dark earth to come in touch with Master Kirpal Singh Ji's Light that is given gratis to all who seek it earnestly.

"KNOCK, AND IT SHALL BE OPENED."

AN ISRAELI'S VIEWPOINT

Dr. Asher Eder discusses his reasons for taking part in the Master's Birthday Celebrations

YOU MAY ASK, "What can attract an Israeli to come to India?" Well, in my case there are two reasons for it. However, both have one root; namely, a liking of Indian culture and spirituality in general, and in particular an interest in Sant Kirpal Singh Ji's service to mankind.

How did I become interested in the latter? My wife, during a visit in India in 1970, attended a conference of the World Fellowship of Religions, presided over by Sant Kirpal Singh Ji. She was deeply impressed by His personality as well as by His teachings, and became initiated then. This time I accompanied her to see for myself. We arrived about ten days ago, and already during this few days' stay in Sawan Ashram, we could observe some of its outstanding features, such as the universal applicability of the teaching, which stresses the eternal moral, ethical and spiritual values of every religion without touching its social characteristics. But high above the best theoretical teachings stand the practical experiences; the quality of a tree shall be known by its fruits. Also in this respect can this Ashram stand out conspicuously in its practice of spiritual values of life. But perhaps the most remarkable fact is that its fine spirit of love and brotherhood is not confined to the Ashram. It comprises all.

We received some first-hand experience of what that means on the occasion of the celebration of the Master's eightieth birthday on Feb. 6. Dignitaries and representatives of the most different religions and religious groups, as well as government officials, paid homage to Sant Kirpal Singh Ji and His work in the fully packed Vigyan Bhavan in New Delhi, all of them stressing now the necessity and the benefit of universal love and brotherhood.

We Israelis were also asked for a short address. When the Secretary of the Ashram introduced us to the public, he stressed specially the point that we could come in spite of the regrettable fact that there are no diplomatic relations between India and Israel. Love, he said rightly, is stronger than political forms and rules.

If this feeling of love and brotherhood of all mankind, based upon sound spiritual grounds, spreads and grows, it will one day give a new and more humane note even to that aspect of life we call politics.

This hope for a peaceful united mankind must not remain a dream. It can come true. A certain historic proof for such a possibility we may see in the ancient Persian Empire which not only was the first world empire, but was an empire founded solely upon the then newly applied principles of Zarathustra's teaching of truth, justice, and righteousness. Following these principles, equality and freedom were granted to all its different

peoples, cultures and religions; as well as liberation to enslaved or suppressed peoples, amongst them the Jews. Its founder, King Cyrus, is therefore called an "Anointed (*Messiah*) of the Lord" in the Bible (Isaiah 45:1).

Shortly afterward, India brought forth the famous King Ashoka, who was guided similarly by Buddha's teachings.

Certainly, not all the inhabitants of these two empires were saints; it was rather their founders' wholehearted commitment to the spiritual values which made their respective empires so outstanding.

Considering these historic facts, it should not surprise us to see in our days in India, Iran, and Israel, forces working for reviving those countries' rich spiritual treasures in order to make them once more fruitful for all mankind. From these three countries sprang forth all the religions of our present world, and these three countries when linked in their effort and tasks will again become a spiritual source for a world to come. It is this prospect which attracts us to India, and to a forerunner in this commendable and much needed work, Sant Kirpal Singh Ji Maharaj.

The distinguished guests who participated in the function marking the third anniversary of Manav Kendra Foundation Day, at which occasion the Master was presented with the Abhinandan Patra. From left: Swami Arvindananda; Rev. Kushak Bakula, M.P., Head Lama, Ladakh; Mufti Atikul Rehman Usmani, Muslim leader; Raja Mahendra Pratap; Sri Baleswar Prasad, the Lieutenant Governor of Delhi; the Master; Pundit Sunder Lal Ji; Shri H. K. L. Bhagat, M.P., Pranami leader; Pundit Parmananda Ji. Standing at extreme left is Darshan Singh, the Master's son.

Abhinandan Patra

presented to

HIS HOLINESS SANT KIRPAL SINGH JI MAHARAJ

Founder, Ruhani Satsang & Manav Kendra

on the auspicious occasion of his 80th BIRTH ANNIVERSARY

at Vigyan Bhavan on the 7th February, 1973

By Raja Mahendra Pratap Ji on behalf of Heads of different Faiths, Social organisations and devotees

GRACIOUS MASTER!

We greet Thee on this auspicious occasion of Thy 80th Birthday which also marks the 25th anniversary of Thy ministry on earth as Sant Satguru, the True Master, fulfilling the divine mission of Thy great Master, Hazur Baba Sawan Singh Ji Maharaj, of bringing all mankind together in one common fold of spirituality. And as we look around we see the fruits of Thy ceaseless labour of love, the Ruhani Satsang, founded 25 years ago and now spread all over the world, giving out Thy gift of life and light to all seekers of Truth, whoever they be, wherever they be, opening the door to all that knock; its sister organisation, the Manav Kendra (Man Centre), a mighty edifice raised by Thee for the unity and service of man, which celebrates its third anniversary today. The occasion gains added significance in that it affords us all here assembled, belonging to different faiths and strata of society—to bring together whom you have done so much—an opportunity to publicly felicitate and greet Thee on the triumphant completion of Thy Third World Tour which, with the two preceding it, has brought about a welcome transformation in human thought and endeavour.

In the present fragmented world where a mad lust for domination, mutual bickerings and dissensions have made the situation so fissionable and the holocaust of thermonuclear war threatens the very annihilation of mankind, Thou art a great solace to all, revealing the divinity of soul and kindling in us the fond desire for love and unity. Indeed, we greet in Thee, O Holy Saint, a living embodiment of the highest traditions of nobility and magnanimity, self-purification, simplicity and service of mankind. Besides, Thy deep and wide love which envelops all men of all creeds and which represents the quintessence of the best doctrines and philosophies.

Ruhani Satsang, which has grown into a world centre of spiritual effulgence and the Manav Kendra are among the best institutions working for bringing about harmony among different cultures and understanding environmental needs for man's spiritual growth. The hopes and wishes of our worthy Prime Minister, Shrimati Indira Gandhi, who in her message wished "this exciting Project to become a centre of light and peace" are finding their fruition in the tremendous work being done at the Kendra.

The Kendra does not impart the empty and dreary education of textbooks which brings dissociation of head and heart; it rather imprints on the mind of every inquisitor that the end of knowledge is service. We know that a man may read a thousand textbooks, yet be no better than a boor; so herein lies the need for institutions like Ruhani Satsang and Manav Kendra. Perhaps when Al-Ghazali, a man of scholarship and meditation, said that "knowledge without action is insanity, and the noblest action is service"; and when Shil Bhadra, the head of Nalanda University, replied to Huen Tsang's question, "What is knowledge?" that, "Knowledge is perception of the principles or laws of life, and the best principle of life is fellow-feeling, sharing with others what you have," they had such institutions as Ruhani Satsang and Manav Kendra in mind. Very aptly did our respected Rastrapati, Dr. V. V. Giri, during his visit to the Kenda at Dehradun, describe the work being done at the Centre as "God's work."

ILLUSTRIOUS MASTER!

We revere Thee for the gift of spirituality that Thou givest so freely, and the message of peace and unity, love and Truth spread by Thee all over the world through sermons, books and periodicals which have been translated into various languages of the world, and spiritual discourses, mass meditation sittings, copious correspondence and world tours,

reaching out to all seekers of Truth. Linked with the Word Eternal and endowed with Cosmic Consciousness, Thou hast spread the gospel of the Fatherhood of God and the brotherhood of man to the earthbound millions. By Thy very presence and divine touch thousands are immersed in rapt contemplation and are shown the Light of God within, giving clear evidence of the True Master.

On this sacred occasion when we are honouring Thy birthday we feel that thousands of people throughout the world rejoice with us at the realisation that the great Master is still incarnate, still a source of light, in the lengthening shadows of the Iron Age, heralding the advent of halcyon days.

We pray to God and to Thee to carry on this beneficence till the end of time, for the eternal good of humanity.

MUNI SUSHIL KUMAR JI
Jain Muni; Sponsor, World Fellowship of Religions.

MAHA MANDLESHWAR SWAMI VED VYASANAND
Sanatanist Leader; President, Rishikul.

MAHATMA ANAND SWAMI SARASWATI
Leader, Arya Samaj.

MUFTI ATIKUL REHMAN USMANI
Former President, Jamiat-ulama-i-Hind.

SHRI B. D. DASTOOR
Parsee Leader.

MOHAMMED YUSUF MIR
Jamait Islam-i-Hind.

AMAR NATH SHARMA
Ruhani Satsang.

SATGURU JAGJIT SINGH JI MAHARAJ
Head of the Namdhari Faith.

REV. KUSHAK BAKULA, M.P.
Buddhist Leader; Head Lama, Ladakh.

PIR ZAMIN NIZAMI BUKHARI
Sajjadahnashin, Dargah Hazrat Nizammuddin Aulia.

REV. PADRI ABDUL HUQ
Christian Leader.

R. N. SHAH
Secretary, National Spiritual Assembly of the Bahai's of India.

DR. D. P. PANDEY
Director, Manav Bharati.

SHRI H. K. L. BHAGAT, M.P.
Vice-President, All India Pranami Parishad.

BAKSHI JAGDEV SINGH
Chairman, Sikh Brotherhood International.

CHANDA SINGH (*Malaysia*)

SRIMATI HAR DEVI
Vice-Chairman, Manav Kendra.

T. S. KHANNA (*United States*)

RENO H. SIRRINE (*United States*)

LUCILLE GUNN (*United States*)

ARRAN STEPHENS (*Canada*)

OLGA DONENBERG (*United States*)

MRS. BIANCA FITTING (*Germany*)

NANA-KOW BONDZIE (*Ghana*)

SANT SINGH (*London*)

EDNA SHINEROCK (*Canada*)

RUSSELL PERKINS (*United States*)

JERRY A. TURK (*United States*)

DR. JOHN LOVELACE (*United States*)

DR. M. M. CHOPRA (*Convenor*)

Master's New York Talks Available

Sets of five lectures—four of which were given at Hunter College and the fifth the farewell talk at the New York Hilton—are now available in 5" reel-to-reels or cassettes. Titles of the talks are as follows:

1—True Spirituality (Oct. 8); 2—Who is Really a Master? (Oct. 9); 3—The Kingdom of God is within You (Oct. 10); 4—How to Conquer Death (Oct. 11); 5—Factors Necessary for Success on the Path (Oct. 12)

PRICE: $13.00 per set. *Please order in groups of four or more (perhaps thru satsangs) as single-order packaging is not feasible, and the price does not include the extra postage. The quality is excellent. Please order from:*

BARBARA ANN WALTERS
140 West 86th Street, New York, New York 10024

THE MASTER'S TALK

(Continued from page 11)

have not seen Him, how can you say anything? It is not a matter of only speaking, you see, giving long or tall talks.

Naturally, prayer arises from the failures of our own efforts—when all human efforts fail, there prayer succeeds. We pray to whom? A weak man prays to a strong man, or to God: "O God, we are helpless, we are stuck fast in this prisonhouse of the man body. How can we come out? It is locked on all sides. O God, send us some man who can take us out of the box of the man body!" This is what Maulana Rumi, Swami Ji, Guru Nanak, and all other Masters pray. Someone asked Guru Amar Das, "How can you say what your outgoing faculties are?" He said, "Sit down and see." Sit down and see how your outgoing faculties are working. Then what happens? When your attention is withdrawn from outside, the body for all practical purposes is dead; you have got no feeling in the body. When you rise above that physical level, you see the Light of God.

If this is something you can do yourself, welcome you are; what more is wanted? Or go to the Masters, about whom we speak so much; if they can do it, well and good. That is why I have said, that a spiritual revolution is required; not at the level of body, but at the level of the evil propensities which have taken you away from God. Now springtime has come; the times have changed. The first thing required is a Guru or Master who has seen; who has seen and can make us see. *Guru* means the "light sprouts forth out of the most bleak darkness." That is the elementary criterion of a Master—not a lot of words: "you are not ready, you must be ready," this and that thing. In the old days, it was done like that; now times have changed. Who can sit at the feet of the Master for years? So they give you something to start with. Now maintain it: *Take heed that the light within you is not darkness.*

So the first thing required is a Guru or Master? What is a Guru? *Word made flesh* is called a Guru; God has manifested Himself in a man body and called him a Guru. We respect him. The power house works through a bulb; there is light. But the power house can only work through a bulb which is not fused, you see. We respect the bulb, of course; but when it is fused, then another bulb is put on. That light coming through is the God Power, called the Master Power or Christ Power; that never dies, it goes on working from pole to pole to guide the child Humanity back to God. This is one thing that is required. It is said, *If you want to see God, go to somebody who has seen God. He who has not seen God, how can he let you see?* So now you see what is meant by "Master" or *Guru* as compared with the other teachers of the world, for whom we have respect as they teach us something of the outer world. How respectful and grateful should we be to such a man who gives us this!

Once it happened with our Master, you see—There was a Christian missionary at his place, Beas, who came to him and asked, "Look here, who is greater—Christ or your guru?" He very politely replied, "Look here, I have seen my Guru; I have not seen Christ. If you make him appear to me, I will meet with him too!" So these bodies leave; but that Power does not leave, that continues. There is food for the hungry and water for the thirsty; demand and supply is a law of Nature. The child which was born a thousand years back, a hundred years back, or now—God made arrangement for milk in the mother before birth; don't you think that will continue further? This is the law of Nature, you see, God's law.

The Master is the first thing required; second thing is true living. Ethical life is a stepping stone to spirituality. *Truth is above all and true living is still above Truth.* We are all brothers and sisters in God—drops of the ocean of all consciousness; no high, no low; and that Power whom we worship controls us in the body. Don't have any hatred because you are a man of position, because you are a learned man, because you are a rich man. All are equal. Some are standing at the table; some are sitting in the chair; that is due to the reaction of past karmas.

Then comes chastity of thought. That defiles the whole body. You cannot expect God to manifest in a body that is full of filth. Then comes violence in word, deed, and thought. All this filth comes through the mind which defiles the man body. *Blessed are the pure in heart for they shall see God.* You cannot expect God to manifest in a filthy home. He is there already; but He won't manifest. If a bulb is there with light within it, but it is covered over with black

spots, can you see any light? So this is what is required: true living.

And the third thing is, you know, they take you and give you the direct inner Way back to God. They don't touch your outer rituals, forms, labels, outer way of living; they allow you to remain in your own social bodies. There are so many—more than 700. He is not going to make another new form! Our Master was once asked by some people, "Why don't you start a new religion?" He said, "There are so many wells dug up already, why should I dig up a new one? The water is already there; the basic teachings of all Masters have been the same. Why not take it?" He did not form any new religion. Masters come to maintain; they come to fulfill; not to destroy. They love all. When they come, they are not the monopoly of any sect or religion; not the monopoly of the East or the West. They come for all the world over—just as the sun rises and gives light to all the world over. They come for all. Their teachings are very simple and to the point, and are the most easy and most natural as compared with all other ways of yoga. They don't tell you to follow this ritual or that ritual, this form or that form, this level or that level; they simply give you a lift from the body, raise you above the body, and open your inner eye to see the Light of God. That is the capital they give you at the very first. After all, we have to leave the body; they give you a demonstration of how to leave the body.

If you have day to day regular practice, what do you find? At the time of leaving your body (at death) you are jolly; you will go smiling, because you know how to leave the body every day. All glory and beauty lie within you. They don't give you the outer ways of living, or rituals, or the customs of the various social bodies, because they are not going to form any new religion. They come only to bring the religion of God: the religion of love. So this is what they say: that God resides in you, and the Master is one who can withdraw your attention, give you something to start with, take you out of the delusion of the man body so you can see for yourself; you are not to wait till the end of your life. As I just suggested, a bird in the hand is better than two in the bush.

This is it, you see: there is God, and He can be manifested by the Word made flesh; not by those who are embodied as men but have not risen above body consciousness. We have respect for anyone at whose feet we have learned something; but this is what is truly meant by a Master—he who can give you God as a gift, excuse me, like a fruit given to somebody. So remain where you are. You have taken the first step; the next step is at the feet of someone who sees and makes you see; and for that, true living is required. But they don't want you to leave your outer customs or social bodies.

A LIMITED QUANTITY OF

1973 Manav Kendra Calendars

are available at $1.00 apiece from

SAT SANDESH BOOKS, Sant Bani Ashram, Franklin, N. H. 03235

Directory of Ruhani Satsang Centers

in the Western World

Founder & Director

MAHARAJ KIRPAL SINGH JI

International Headquarters

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

Directory of Ruhani Satsang Centers

Dedicated to the living Master Kirpal Singh Ji

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

The work in the United States is carried on under the responsibility of the RUHANI SATSANG—DIVINE SCIENCE OF THE SOUL, INC., *with* Mr. T. S. Khanna, 11404 Lakin Place, Oakton, Virginia 22124, *as Chairman of the Board, and* Mr. Reno H. Sirrine, P. O. Box 3037, Anaheim, California 92803, *as Vice President. The National Headquarters of the Corporation, of which the Master is President, are at* The Sanctuary of the Living Master, 221 W. Broadway, Anaheim, California.

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

THE UNITED STATES

CALIFORNIA

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

ARCATA Sundays, med. 10 a.m., Satsangs 11 am, Founder's Hall, Humboldt State College. ERIC LOVE, Rt. 1, Box 304A, Arcata 95521, tel 822-4365.

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

FRESNO 3rd Sundays, med 10 am, Satsang 11 am, 3725 Kenmore Dr., N. GEORGE & RUTH FAGER, same address, Fresno 93703.

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

HOLLYWOOD 3rd Saturday, med 7 pm, Satsang 8 pm, 7559 Willoughby, Apt. 6. PEGGY HARR, same address, Hollywood 90046, tel (213) 876-1974.

LOS ANGELES Thursdays, med 7:30 pm, Satsang 8:30 pm, 12567 Appleton Way. CATHERINE LASLEY, same address, L.A. 90066.

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

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

ORANGEVALE 1st & 3rd Sundays, 8941 Custer Ave. THELMA L. FRYE, same address, Orangevale 95662. Tel. (916) 967-6603.

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

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

SAN FRANCISCO 2nd, 4th, 5th Sundays of month, med 10 a.m., Satsang 11 a.m., 756

Union St. (Intersection). ALSO meditation Wednesdays 8-9:30 p.m. at Ruth Coopersmith's, 269 29th St., tel 282-7569. STUART & SHILLA JUDD, 984 Oxford St., Berkeley 94707. Tel (415) 526-8050.

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

SAN JUAN CAPISTRANO Thursdays, med 7:30 pm, Satsang 8:30 pm, 30635 Calle Chueca. DENNIS & HELEN VON ALDENBRUCK, same address, San Juan Capistrano 92675.

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

SANTA ROSA Sundays, med 10 am, Satsang 11 am, El Rancho-Tropicana Motel, Santa Rosa Ave. HAROLD & JEAN BALDWIN, 13301 Eel River Rd., Potter Valley 95469. Tel (707) 743-1419.

SILVERADO 1st Fridays, 7:30 pm, 29122 Shadybrook Dr. MARY BRICKER, same address, Silverado 92676, tel. (714) 649-2767.

COLORADO

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

DENVER Sundays, 6-8 pm. YMCA Ground Floor Chapel, 25 E. 16th Ave. LEON PONCET, 3330 47th St., Boulder 80301. Tel. 444-2260 (ans. service Fuller Brush).

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

CONNECTICUT

NEW HAVEN Wednesdays, med 7 pm, Satsang 8 pm; Sundays, med 9 am, Satsang 10 am, Bill & Irene Petix residence, 1561 Boulevard. KEITH LAMBERTSON, c/o Karl Dworak, 880 Summer Hill Rd., Madison 06443, tel (203) 421-3857.

DISTRICT OF COLUMBIA

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

FLORIDA

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

GAINESVILLE 2nd & 4th Saturdays, 7:30 pm. MRS. ETTA PERRIN, 751 N.E. 151st St., Miami 33162, tel (305) 945-5022. ALSO Mrs. Louise Ivory, P.O. Box 365, Micanopy 32667, tel (904) 466-3513.

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

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

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

ORLANDO 2nd & 4th Sundays, 2-4 p.m., Orlando Fed. Savings, 2301 E. Colonial Dr. MRS. ETTA PERRIN, 751 N.E. 151st St., Miami 33162, tel (305) 945-5022. ALSO Mrs. Laura Clark, P. O. Box 453, Altamonte Springs 32701, tel (813) 831-8954.

PENSACOLA Contact DR. GEORGE ARNSBY JONES, 3941 Whispering Pines Drive, Pensacola 32504, for specific information.

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

SOUTH MIAMI (SPANISH—*en Espanol*) Mondays, 8 pm, Friends Meeting House, S.W. 52nd Ave. & Sunset Dr. STEVE MELIK, 900 N.W. 9th Ave., Miami 33136, tel (305) 377-9030.

SOUTH MIAMI (ENGLISH) Thursdays, 7:30 pm, Friends Meeting House, S.W. 52nd Ave. & Sunset Dr. STEVE MELIK, 900 N.W. 9th Ave., Miami 33136, tel (305) 377-9030; JIM CATALDO, 2612 N.E. 4th St., Pompano Beach 33062, tel 942-2409.

TALLAHASSEE 4th Sunday of month, med. 1:30 p.m., Satsang 2 p.m., University Episcopal Church, Ruge Hall, Jefferson St. JON PAGE, 318-6 Pennell Circle, Tallahassee 32304, tel (904) 575-2405.

TAMPA 2nd Saturday, med 1 pm, Satsang 2 pm, Tampa Public Library; ALSO 4th Saturday, med 1:30 pm, Satsang 2 pm, University of South Florida, Fellowship Chapel. LOUIS CHALIFOUX, 38 Davis Blvd., No. 7, Tampa 33609.

VENICE 1st Saturday of month, med 1:30, Satsang 2 p.m., Venice YMCA, 312 Venice Ave. RANDY STROUT JR., 1708 63rd St., N., St. Petersburg 33710, tel (813) 345-7606.

GEORGIA

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

ILLINOIS

CHICAGO (DOWNTOWN—CENTRAL) 2nd & 4th Sundays of month, med 1 p.m., Satsang 2 p.m., YMCA Bldg., 19 S. LaSalle St., Rm. 1001. MRS. SHIELA OLGA DONENBERG, 6007 N. Sheridan Rd., Apt. 14-B, Chicago 60660. Tel (312) 784-2977.

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

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

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

CHICAGO (SOUTHSIDE—HYDE PARK) Wednesdays, med 7 pm, Satsang 8 pm, 1212 E. 59th St., Room 213. MAUREEN MANIERI, 5136 S. Kimbark, Apt. 300, Chicago 60615, tel (312) 324-7916. ALSO Richard N. Shulik, 1400 E. 55th Pl., No. 501-S, Chicago 60637.

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

EVANSTON Thursdays, med 6:30 pm, Satsang 7:30 pm, Chandler Center, 1100 Central St. MRS. KAREN BENTON, 1348 Estes Ave., Chicago 60626; ALSO Steve Diamond, 7008 N. Sheridan Rd., Chicago 60626.

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

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

KENTUCKY

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

MAINE

CLINTON (MANAV KENDRA OF MAINE) Sundays, med 9 am, Satsang 10 am, Sanctuary at Manav Kendra of Maine, Mutton Lane Rd. ALSO daily, 6 pm. SEAN & PAMELA SIEGLEN, same address, RFD 1, Clinton 04927, tel (207) 426-8010.

MASSACHUSETTS

AMHERST Saturdays, 12 noon, Jones Public Library; ALSO Wednesdays, med 7 pm, Satsang 8 pm. MRS. MILDRED PRENDERGAST, 265 Mason Terrace, Brookline 02146, tel (617) LO6-4036; ALSO Michael Mayo-Smith, Box 561, Hampshire College, Amherst, tel (413) 542-5206.

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

ROCKPORT Thursdays, 7 pm, 145 Granite St. JAMES RUSSELL, same address, Rockport 01966, tel (617) 546-3888.

VINEYARD HAVEN Thursdays, 6:30 pm, Riley residence, off Lamberts Cove Rd. KARL RILEY, RFD, Vineyard Haven 02658, tel (617) 693-3188.

MICHIGAN

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

GRAND RAPIDS Sundays, 8 pm, 2608 Leonard N.W. FAY MARCH, same address, Grand Rapids 49504. tel (616) 453-0896.

LANSING Sundays, med 9 am, Satsang 10 am, YMCA, 520 Townsend St. ROBERT BROWN, 4814 W. Centerline, RFD 4, St. Johns 48879, tel (517) 224-3886.

MT. CLEMENS 2nd & 4th Saturdays, 7 pm, YMCA. MICHAEL GRAYSON, 1066 Doris Rd., Pontiac 48057.

MINNESOTA

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

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

NEW HAMPSHIRE

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

SANBORNTON (SANT BANI ASHRAM) Sundays med 12 noon, Satsang 1 pm, at the Satsang Hall, Sant Bani Ashram, Osgood Rd., Sanbornton (*four miles from Exit 22, Interstate 93*). ALSO Saturdays, med 7 pm, motion pictures or slides of Master, 8 pm; daily, med 7 am; Monday through Friday, Satsang, 7:30 pm; all at Satsang Hall, open for med at any time. RUSSELL & JUDITH PERKINS, (mailing address) Sant Bani Ashram, Franklin 03235. Tel (603) 934-2948.

NEW JERSEY

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

NEW MEXICO

SANTA FE Sundays (bi-weekly), med 2:30 pm, Satsang 4 pm, Temple of Interdoctrinal Religious Practices (TIRP), 127½ E. Water St. MICHAEL BAILOT, P.O. Box 775, Taos 87571.

NEW YORK

BUFFALO 1st & 3rd Saturdays, 4 pm, YMCA, 45 W. Mohawk St., Room 203. WILLIAM BRINGHURST, 32 Lake View Pk, Rochester 14613.

CROTON-ON-HUDSON Tuesdays, med 7 pm, Satsang 8 pm, Lounge 1, Rogers College, Maryknoll Convent, Pines Bridge Rd., Ossining. DORIS YOKELSON, RFD Box 317, Quaker Bridge Rd. East, Croton-on-Hudson 10520. Tel. (914) 271-8894. ALSO Sundays, med 10:30 am, Yokelson home; Sunday School for children approx. once a month, Sunday, 10:30-11:30 am, same address.

ITHACA Sundays, med 9:30 am, Satsang 10:30 am, Loft 2, Willard Straight Hall, Cornell University. RICHARD SEADER, 440 No. 3 Forest Home Dr., Ithaca 14850. ALSO W. T. Ranney, 190 Pleasant Grove Rd., Apt. L-1, Ithaca 14850, tel (607) 257-3026.

LONG ISLAND Mondays, med 7:30 pm, Satsang 8:30 pm, St. Christopher's Chapel, Educational Bldg., 1100 Hicksville Rd., Seaford (3½ blocks S. of Exit 29, South State Pkwy). ALSO Fridays, med 7:30 pm, Satsang 8:30 pm, 2273 Cameron Ave., N. Merrick. MRS. SHARLEENE SHERWIN, 60 Lagoon Blvd., Massapequa 11758, tel (516) 541-2231; MRS. RUTH SEADER, 8 Copper Beech Pl., Merrick 11566, tel (516) FR8-6183; ROBERT STEWART, 56 Higbie Lane, W. Islip, tel (516) 587-8398; WILLIAM MYERS, 2273 Cameron Ave., N. Merrick, tel (516) 546-8138.

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

NEW YORK (HARLEM) Sundays, 11 am, 303 W. 125th St. (top floor). REV. GABRE AUMLAK, P.O. Box 885, Manhattanville Station, New York 10027, tel (212) 663-7733.

NEW YORK (LOWER MANHATTAN) Tuesdays, med 7 pm, Satsang 8 pm, 2 Washington Square North, Room 11. ALSO Fridays, 7-8 pm, class for non- and new initiates, Room 42, same address. MICHAEL RIBET, 11 Bell Lane, Tappan 10983, tel (914) 359-4011.

ROCHESTER 3rd Sundays, 4-6 pm, Friends Religious Society, 41 Westminster Rd. IVAR T. KROHN, 32 Lakeview Pk, Rochester 14613.

ROCKLAND Wednesdays, med 7:30 pm, Satsang 8:30 pm, Rockland Country Day School, Kings Highway, Congers. MICHAEL RIBET, 11 Bell Lane, Tappan 10983, tel (914) 359-4011.

SYRACUSE 2nd Sundays, 4-6 pm, YMCA, 340 Montgomery St., Rm. 214. WILLIAM BRINGHURST, 32 Lake View Pk, Rochester 14613.

NORTH CAROLINA

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

OHIO

CINCINNATI 1st & 3rd Sundays, 2 pm, 7136 Miami Ave. (Tel 561-9078). MRS. CAROL KOTH, 1243 Fuhrman Rd., Cincinnati 45215. Tel. 733-3364; ALSO Miss Sheila Rogers, 5501 Wild Rose Lane, Milford 45150.

CLEVELAND Thursdays, 8 pm, 2272 Grandview, No. 3, Cleveland Heights 44106. GEORGE & SHARON SHIVELY, same address, tel (216) 421-7621.

KENT Sundays, 2 pm, 1664 E. Main St. RICK WATT, same address, Kent 44240. Tel (216) 673-3634.

TOLEDO 2nd & 4th Saturdays, 2:30 pm, 1452 Milburn Ave., Apt. G. DORIS EBLE, same address, Toledo 43606, tel 242-7814.

OREGON

GOLD HILL Sundays, 11 am, 2534 Holcomb Springs Rd. JACK LATVALA & CATHEY WHITLOW, same address, Gold Hill 97525.

PORTLAND Sundays, med 6 pm, Satsang 7 pm, 3615 N.E. 17th. ROGER & SANDY FRITZ, same address, Portland 97212, tel 288-1719.

PENNSYLVANIA

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

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

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

TEXAS

AUSTIN Sundays, 7 p.m., Congregational Church, 23rd & San Antonio. BOBBY H. BENTON, 407 E. 38th St., Austin 78705.

COOKVILLE Sundays, 1:30 pm, DAN RENDSLAND home, Rt. 1, Box 177D, Cookville 75558, tel (214) 572-5858.

DALLAS Sundays, med 6 pm, Satsang 7 pm, First Unitarian Church, 4015 Normandy (south wing). ALSO med daily, 5:30 pm, and questions & answers Wednesdays, 8 pm, 3925 Gilbert Ave. DAVID TEED, 3925 Gilbert Ave., Dallas 75219. Tel (214) 522-1054 home; 741-7811, ext. 347, work. ALSO James & Susan Fry, 3442 Shenandoah, Dallas 75205.

HOUSTON 3rd Sundays, 3 pm, 2214 Fairview. JOE & BETTY WARDWELL, same address, Houston 77019.

UTAH

SALT LAKE CITY Fridays, 4169 So. Bennion Rd. MRS. SANDRA GILL, same address, Salt Lake City 84119.

VERMONT

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

VIRGINIA

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

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

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

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

WASHINGTON

SEATTLE Sundays, med 3 pm, Satsang 4 pm, Neumann Center, 47th & 17th N.E. TIM HARTMAN, Rt. 1, Box 1116, Issaquah 98027, tel (206) MA4-1084.

WISCONSIN

GREENFIELD Mondays, med 7:30 pm, Satsang 8:30 pm, 3140 W. Layton Pl. LEONARD SUSSMAN, same address, Greenfield 53221.

CANADA

ALBERTA

EDMONTON Sundays, med 10:30 am, Satsang 11 am, Student Union Bldg., University of Alberta; ALSO Wednesdays & Fridays, 7:30 pm; Saturdays (bi-monthly) med 6 am followed by breakfast, all at Bargen home. RICHARD & HEATHER BARGEN, 9938 151st St., Edmonton, tel 489-7434. ,

BRITISH COLUMBIA

POWELL RIVER Sundays, med 9 am, Satsang 9:30 am, Unitarian Hall, 4736 Joyce Ave. STEVE & JEAN ALBIN, Box 222, Powell River, tel 483-3869 or 485-2666.

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

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

ONTARIO

TORONTO 2nd Sundays, 2:30 pm, Central YMCA, Rm. 15, 40 College St. MRS. EDNA SHINEROCK, 141 Erskine Ave., Apt. 1112, Toronto 315. Tel (416) 487-5071.

NOTE: *Contact Mrs. Shinerock for information regarding other Satsangs in the Toronto-Hamilton area.*

QUEBEC

MONTREAL Sundays, med 8 pm, Satsang 9 pm (except 1st Sunday, med 7 pm, showing

of slides 8 pm), 9531 De Chateaubriand Ave. DR. ROGER FOISY, same address, Montreal 354.

THE WEST INDIES

GRENADA

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

VIRGIN ISLANDS

ST. CROIX Wednesdays, med 7 pm, Satsang 8 pm, 2 Queen St., Christianstead. SVEN & JOYCE ANDERSON, same address, St. Croix, U.S. Virgin Islands 00820.

LATIN AMERICA

BOLIVIA

COCHABAMBA Contact SRA. EVA DE ARTEAGA, Casilla 476, Cochabamba, tel 3050; ALSO Sra. Clorinda Coca P., tel 1209.

BRAZIL

BELO HORIZONTE 2nd Sundays, 8 pm, Rua Silva Viana No. 20. ARNALDO XAVIER, Caixa Postal 1147, Belo Horizonte, Minas Gerais, tel 24-1168.

SAO PAOLO For time and place, contact OSEAS SATURNINO DE ALMEIDA, Caixa Postal 15.179, Cambuci, Sao Paolo, tel 278-2631.

COLOMBIA

BOGOTA Wednesdays & Saturdays 6:30 pm, Karrera 56 A No. 8-72. CARLOS MALDONADO, same address, Bogota, tel 422-456; ALSO Tuesdays & Wednesdays, 7 pm, "La Aidma," Diagonal 68 No. 12-37. IGNACIO RODRIGUEZ, Carrera 10A No. 21-30, Bogota, tel 427-340.

BUCARAMANGA Contact JULIAN SANDOVAL, Calle 19 No. 1-31-21, Bucaramanga.

CALI Saturdays 7 pm, Thursdays 6:30 pm, Tuesdays 6:30 pm, Calle 2A No. 4-C-35, San Fernando 4th floor; J. RICARDO NUNEZ, Apdo Aereo 4485, Cali, tel 67 1089; JORGE A. LEON, Apdo Aereo 2092, Cali, tel 50-1314; DR. LORENZO MENENDEZ, Apdo Aereo 6103, Cali, tel 58 6414.

MEDELLIN Contact LUIS ALBERTO TORRES, Moore No. 45-48, Medellin, tel. 33 46 16.

POPAYAN Mondays 7:30, "Hacienda Los Robles," near Popayan; DR. GERMAN DUQUE, Apdo Aereo 627, Popayan, tel 1654 or 2395; ALSO Wednesdays & Saturdays 7 pm, Calle 5a No. 1-62, Popayan. BOLIVAR ONATE, same address. Popayan, Cauca.

ECUADOR

CUENCA Tuesdays & Fridays, 8 pm, Calle Benigno Malo No. 10-27. GABRIEL MONTESINOS, Box 347, Cuenca, tel 49-94, or 34-89, or 30-38.

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

QUITO Mondays & Wednesdays 6:30 pm, Edif. del Banco Prestamor. PABLO CHACON, P.O Box 2842, Quito, tel 242 296; ALSO Ernesto Valladares, P.O. Box 394, Quito, tel 236 576.

GUYANA

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

MEXICO

CUERNAVACA Wednesdays & Sundays, 5 pm, home of Leora Herold (in front of Motel "Villa Vegetariana"). SRA. LEORA C. HEROLD, Calle de los Pinos 13, Sta. Maria Ahuacatitlan (mailing address: Apdo. 448), Cuernavaca, Mor., tel 2-89-37.

MEXICO CITY Mondays & Thursdays, 6 pm, Restaurant Vegetariano, Ave. Madero 56-altos. ALSO Sundays, 5 pm, home of Sra. Maria-Luisa Martinez, Calle Biografos 63, Col. Sifon, tel 5-82-33-37. SRA. LEORA C. HEROLD, Calle de los Pinos 13, Sta. Maria Ahuacatitlan (mailing address: Apdo. 448), Cuernavaca, Mor., tel 2-89-37.

PANAMA

BALBOA (CANAL ZONE) Saturdays, 7 pm, Jewish Welfare Board. MRS. GEORGIA CROUCH, Box 481, Balboa.

FORT DAVIS Saturdays, 8 pm, Dooley home, Margarita. RAMESH MOHAN CHARG and ROBERT & VENITA DOOLEY, P.O. Box 434, Margarita, Canal Zone.

PANAMA CITY Fridays, 8 pm, Casa Gandhi, Plaza 5 de Mayo (in English). IN SPANISH (*en Espanol*) Tuesdays, 8 pm, Colchoneria Ofelia. WALLACE I. CRAWFORD, Apdo. 1890, Panama 1, Rep. de Panama, tel 62-19-55.

PERU

LIMA Contact SRA. MARY DE BECKETT, Garcia & Garcia 202, La Punta, Callas.

EUROPE

BELGIUM

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

ENGLAND

LONDON *Inner London*: 2nd Sundays, 3 pm, Flat I, 44, Mortimer St., London WI; 4th Saturdays, 3 pm, Polytechnic of Central London (Board Rm), New Cavendish St., London WI. *Outer London*: (IN HINDI) 1st Sundays, 3 pm, 15, Shrubbery Rd. Southall Middx. SANT SINGH, "Kirpal Bhavan," 3, Clayton Ave., Wembley HAO 4JU, tel. 01-903-0782. ALSO 3rd Saturdays, med 12 noon, Kirpal Bhavan, above address.

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

FRANCE

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

GERMANY

BONN The work in Germany is very extensive, with Satsangs in many places. Please contact MRS. BIANCA FITTING, Luisenstrasse, 133, Bonn 53, for specific information.

GREECE

ATHENS Contact MRS. MARIA VLACHOU, Aristotelaus St. 106, Athens 104, tel 813.305.

ITALY

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

MALTA

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

SWITZERLAND

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

AFRICA

GHANA

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

NIGERIA

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

IKOT EKPENE 1st & 3rd Sundays, 12 noon, Satsang Room, Nto Ndang. E. U. INWANG, P.O. Box 59, Ikot Ekpene, South Eastern State.

LAGOS 1st Sundays, 10 am - 12 noon, 36 Bamgbose St., P.O. Box 6000. JOSEPH AKINOLA BABALOLA, P.O. Box 1022, Lagos.

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

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

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

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

REPUBLIC OF SOUTH AFRICA

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

AUSTRALIA

NEW SOUTH WALES

SYDNEY Sundays fortnightly, 4 pm, home of BRUCE COWAN, 17/20 Gerard St., Cremorne, 2090, tel 909-3396.

SOUTH AUSTRALIA

SEATON Contact MANFRED SCHEFFLER, 314 Tapleys Hill Rd, Seaton 5023.

OTHER COUNTRIES

INDONESIA

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

ISRAEL

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

MALAYSIA

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

NEW ZEALAND

AUCKLAND Contact ROBIN MURRAY, 90 Otitori Bay Road, Titirangi, Auckand 7.

The first big Satsang began at about 9 a.m. An old friend of the Master's who is now in charge of education at Manav Kendra, Pundit Parmanand, spoke for a long time of the need of missionaries to save this world from self-destruction. He said that partial commitment would not do. It seems he spent 32 years in prison as a result of his freedom fighting activites before India had won her freedom from the British. He said the need is even greater now, as we must launch a spiritual revolution. At the end of his speech, Master asked how many of us were ready to be missionaries. Most of the audience raised their hands in silent acceptance of the serious task that lies ahead. . . .

FROM The Master's Birthday 1973
BY KAREN PROCTOR