sat sandesh

the message of the Masters

February 1974

FRONT COVER: *The historic procession on the morning of Feb. 3, which opened the Conference, here makes its way with difficulty through the streets of Delhi. The Master's car is in the lead. For more pictures of the procession, see page 22.*

BACK COVER: *Mrs. Indira Gandhi, Prime Minister of India, listens intently as Master gives his talk (Feb. 5).*

THE CONFERENCE IS OVER

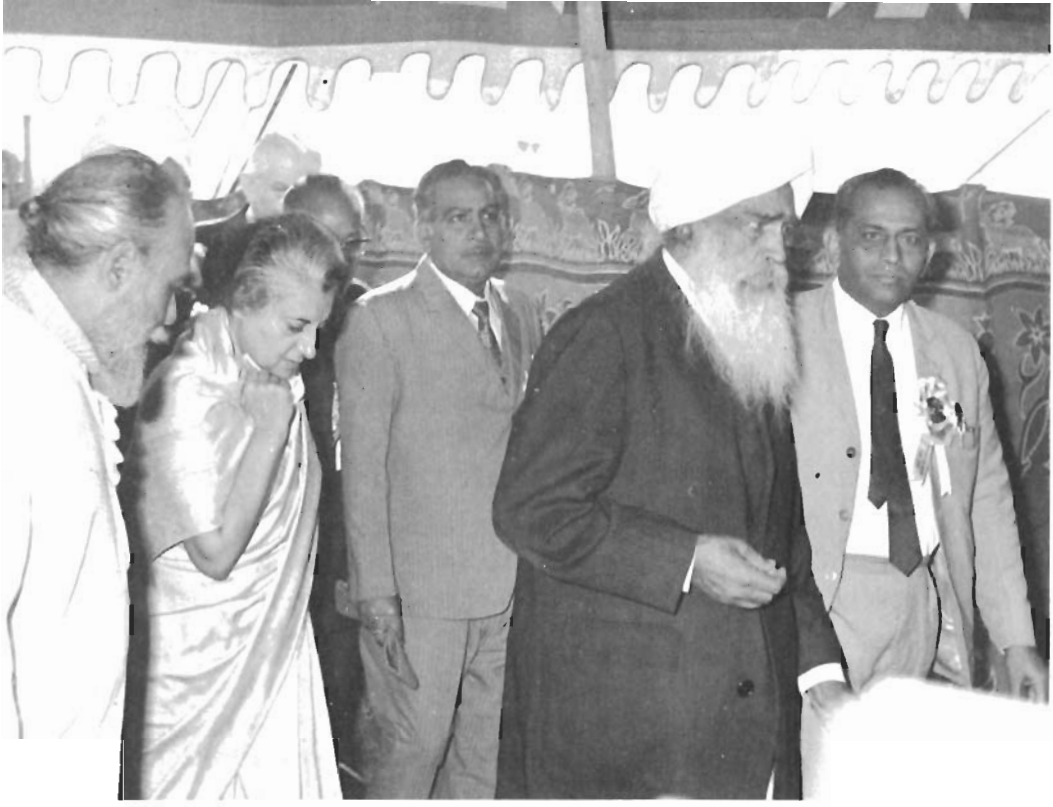
The Challenge Continues

A report on the World Conference on Unity of Man, held February 3 - 6, 1974, in Delhi, under the sponsorship of Sant Kirpal Singh Ji

FROM EVERY POINT OF VIEW, the recent World Conference on Unity of Man was a tremendous success. First of all, it was unique—the first of its kind, as Master said, since the time of Ashoka. While conferences at the level of religions have been held many times and many places, this was the only time in modern history that men had been brought together at the level of *man*—no labels interfering.

Second, the participation was truly encouraging. Really top-level religious, social and political leaders from India and abroad put their shoulders to the wheel and worked together humbly and lovingly to make the Conference a success. Religious leaders who came and blessed us all include the Venerable Nichidatsu Fuji, Buddhist leader from Japan; Pir Vilayat Inayat Khan, the distinguished Sufi mystic and head of the International Order of Sufis; Yogi Bhajan, head of the Sikh Dharma Brotherhood and the Healthy Happy Holy Organization (3HO); Acharya Sri Tulsi Ji, well-known Jain leader and sponsor of the *Anuvart* movement, dedicated to promoting the non-violent, vegetarian way of life; Swami Ved Vyasanand, of the Gita Ashram, Hardwar, head of 50,000 sadhus; His Grace Dr. Angelo Fernandes, Roman Catholic Archbishop of Delhi; Muni Sushil Kumar Ji, Jain leader; Lama Kushak Bakula, Head Lama, Ladakh; Rev. James McWhirter, Editor of the Anglican monthly, *Everyman;* Mufti Atiqul Rehman, well-known Muslim leader; Swami Chetanand Chidakash, head of the Swami Hem Raj Mission, and many many others.

Social leaders participating included Kaka Sahib Kalelkar, Raja Mahendra Pratap, Pundit Sunder Lal, and others; all veterans of



The Master escorts Mrs. Indira Gandhi, Prime Minister of India, to the stage at the Ramlila Grounds on the morning of February 5, just prior to her address.

the Gandhi revolutionary movement who paid for their convictions with many years of their lives.

But perhaps the most surprising aspect of the Conference to a foreign observer was, as Reno Sirrine mentioned in his opening talk, the astonishing degree to which the upper levels of the Indian Government participated. The Conference was opened by the Vice-President of India, Dr. G. S. Pathak; the Peace Conference (the second session of the Conference as a whole) was inaugurated by the Defense Minister, Sri Jagjivan Ram; the Open (principal) Session featured an address by the Prime Minister, Mrs. Indira Gandhi; and the Closing Session was addressed by the Minister of Foreign Affairs, Sri Swaran Singh. Srimati Sarojini Mahishi, the

(*Continued on page 19*)

Sat sandesh

February 1974 volume seven number two

FROM THE MASTER

Blessed are the Pure in Heart 4
The Master's Talk

OTHER FEATURES

The Conference is Over—The Challenge Continues 1 *Russell Perkins*
A Report on the World Conference on Unity of Man

The Master's Birthday 1974 16

The Oneness of God 18 *Yogi Bhajan*
Translation & summary, with comments, of Master's birthday discourse

The Conference in Pictures 22

The Bombay Tour 29 *Kate Tillis*
Master's December travels

Comments & Notices 32

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THE MASTER'S TALK

Blessed are the Pure in Heart

THE BIBLE SAYS, *Blessed are the pure in heart for they shall see God.* What is meant by "purity of heart"? Purity of heart means that no other thought strikes your mind except God and God alone —no foreign thought. *For they shall see God.* . . . these are the words: *for they shall see God.* When there is no other thought except of Him Whom you want to see, that, I think, leaves ample room for Him to come. When the room is full of all unnecessary things—dirt and other things—how can we expect anyone to come into it? So all Masters say, If you want to see God, have nothing else except God in our mind, in our heart of hearts. This is true purity of heart. If any thought does occur to us, it should be of thanks: we should thank God that He has brought us near God. He should not be eliminated. But what do we do? In our worldly thoughts, we just forget God altogether. Truly speaking, in the thought of God we should forget the world.

Even the thought of our body is a foreign thought. Either you remain or He remains—nobody else. God is all alone; do you know? All scriptures say that He has got no parents, no brothers, no sisters . . . so He wants everyone to come to Him all alone; not even with the body, you see; not even with the

This talk was given at Sant Bani Ashram, Franklin, New Hampshire, on October 17, 1972.

intellect. So truly speaking, this is what is meant by "purity of heart." Do you follow me?

You abide in me and I abide in you. What does that mean? You abide in me and I abide in?—*you,* and no one else. If you have got anyone in your mind, in your heart of hearts, you keep Him in your heart of hearts, then naturally you will be in the heart of hearts of Him Whom you remember. Like radio; like television . . . if there is no dirt in the instrument, then everything will be face to face. The first thing advised by all Masters is purity of heart.

Hitherto, you know, people used to sit at the feet of the Masters for years before they were given something to start with. But now they cut the story short. So there should be nothing else except Him. When we go to Him, we should have Him in us and naturally we will be in His mind. What do we mean by the word "meditation"? Just the withdrawal of all our attention from outside and from the body below, is it not? With our whole attention we knock on the door. By riveting our whole attention, then . . . He hears. *He will sup with you and you with Him.* So the whole thing depends on purity of heart.

For purity, many things are helping factors. First of all: you want to wash a cloth stained with blood; you want to wash the blood away. Can you wash it in blood? No. By water. So for that, the first thing required, you see, is honest earning. Somebody asked me about the phrase "sweat of the brow." I never meant that they had to work hard, you see. Working hard is not necessary, but the earnings should be honest; whatever sort of earnings you have, you will develop that very effect in you. If you have gotten anything by ill means, naturally that will give that effect to anyone who uses those things. So that is the first thing.

Then comes chastity of thought. If we are not chaste, our attention is always drawn outside; that is the inspiration of our hearts—where we are attached.

So heart is the throne of God, you might say; let nobody sit on your heart except God. As we are now, everyone can sit there; and that stands between you and Him. This is what is meant by "cleanliness."

Body is the temple of God, you know; God resides in it; and we also reside in it. Body works so long as we are in the body. We enliven the whole body. Even with so many doors open, we cannot run away out of it; some Power is controlling us in the body. That Power is the God-into-Expression Power, which is controlling all creation.

So you and that Power both reside in the human body, which is the true temple of God. But if you want to have that God Power manifested in you, you must have your thoughts clean. We clean our bodies from outside; that's all right; this house is to be kept clean outside. But we don't pay any attention whatever to the other, the inner, side. If a fish goes into very limpid waters, in which even the sand can be seen from outside, do you think the fish will leave its bad odor? No. So that Power within us sees our heart, you see—what we are doing. That Power sees the very tendencies by which we are being dragged out—unknowingly. Desire is the basis of all, as I told you this morning.

So outer cleanliness is all right, for health's sake; but inner cleanliness is what is wanted. Inner cleanliness is when we have love for all—no evil thoughts for anybody, what to speak of words

"What is that purity? Again I say, all foreign thoughts should be eliminated, except God. As I submitted already, God is all alone. He wants everybody to come all alone. When we go to Him, we take our bodies, our brothers, our sisters, our families, our worldly affairs—pleasures of this world. They are dirty clothes. . . ."

or actions. As God resides in every heart, and we also reside in the same heart, if we love God, can we deceive anyone when God is with them? No. So you never have recourse to untruthfulness; he who does so must have a good memory. Suppose you tell a lie to somebody, or usurped another's rights, or anything like that; if you have said anything about anybody to somebody else, you are always afraid of them, lest the secret be out. And if someone is telling lies, simply go on hearing what he says: today he will say it one way, tomorrow another way, after ten days a third way; the whole statement changes. But the man who is true to his own self, you ask him tomorrow or ten days after or ten months after, he will say the same thing. He has got chaste thoughts; he will not like to deceive the God in you all, in me, in his own self too.

If God resides everywhere and we are children of God, brothers and sisters in God, and we love God, we necessarily love His children. Then why should we do something usurping? for one's own sake? If we have got dirty clothes on, which give a bad odor, can we expect anyone to allow us to sit by him? I don't think so. If you have dirty clothes on, you will give out a bad odor; you won't allow anybody like that to sit by you, and neither will he allow you. This is by way of explaining what is what. Guru Nanak says at one place, *If a man is wearing dirty clothes with bad odor, can he ever expect those whom he loves to embrace him?* No. So the first thing is, you see, purity of heart.

What is that purity? Again I say, all foreign thoughts should be eliminated, except God. As I submitted already, God is all alone. He wants everybody to come all alone. When we go to Him, we take our bodies, our brothers, our sisters, our families, our worldly affairs, this and that thing—pleasures of this world or the next world. They are dirty clothes. Good or bad actions, you see, have the same effect. Of course, we have to start with good actions. But, you see, love unifies; it eliminates all ego. An outer sword, if it is struck against anything, it will cut it into two. If the sword of love is struck, then two will become one. Then you will feel that *I and my Father are one.*

It is spoken of Laila, the beloved of Majnu (in Persia), that once an injection was made and blood was taken out from her arm; and it is said that Majnu was so much in love with her, in unison with her, that when blood was taken from Laila's arm, Majnu's arm began to bleed. Thoughts are very potent, mind that. I have read books in which I have seen that he who thinks of the Christ being nailed to the cross, within a few days, his palms begin to bleed. You follow? When between you and Him remains nothing else, then, that thing will happen to you.

So it is said, *People, where does this*

filth come from? Mind. Is it? Mind is under the control of outgoing faculties, and enjoys outward enjoyments so much that it is attached to them. You see, if a rabbit passes through a dung heap, he will have bad odor; there is radiation there. Each man has his radiation; whatever thoughts are there are radiated. Guru Amardas, when he succeeded Guru Angad, said *I was some day like you*—Saints don't have to come down from Heaven; some were made here—*I was some day like you but now I have risen through the grace of God, through my Guru. He dragged me up from the depths of the poison of the outgoing faculties and brought me up.* Then he compared his previous life and his present life; what did he say? He said, *Sometimes bad odor came out of my body; there was radiation like that. Now perfume radiates from me.* Do you know why? Just go into the thing. Thoughts have their own color, and their own perfume or bad odor also. I give you an example: every day you wash your face and hands with soap, and you may also use some perfume. Leave it for a week; you will see that there is a bad odor coming from your head. Where does that come from? That is the result of the thoughts within our minds. So Guru Amardas said once, *People are after cleaning the body; the poor fellows do not know the whole thing is due to the mind within you.*

Again, you see, every thought has its own color too. By radiation you can find it, if your yogic eye is developed. If there are thoughts of lust or anger, then the radiation will be as though a red black color is coming up. Those who have got greedy thoughts, it is just like fire burning. If you have pure thoughts, then perfume will come. Our Master used to relate that once when he was passing by he smelled a sweet fragrance. He said, "I looked all around—where is it coming from?" When he passed further, he found one man sitting there. He was a Saint—a God-intoxicated man—and the sweet fragrance was his radiation. Those who have got noses, I would say now, they can smell that thing. Our Master was pure; he smelled it. We don't, because there is so much dirt. If there is a ton of dirt, and we add a little more, what difference does it make? That's why we don't feel it. But those who have got pure hearts, if they even have the slightest addition of dirt, they will feel it.

When I was in active service (I was on the firing line for five months) I was given one orderly to cook my food—this was in 1921. I admonished him, "Look here: so long as you are in the kitchen, mind that, let no foreign thought enter you. Your thoughts may be in reciting the scriptures or in love of God." He said, "All right." A day or two passed all right; at night on the third day when I sat for my meditations I felt something wrong. I called him at one in the morning: "Tell me, who was in your kitchen today? What were you thinking of?" He said, "Nothing." I said, "Don't you tell lies!" Then he said, "Yes, there was a man; we were talking."

So my point is, if there is already too much dirt, and a little more is added, what difference does it make? But if there is no dirt—purity of heart means that thing.

So if you want, I will give you an instance: see to your aura. Each man has his personal aura; some are six inches long, some one foot; a spiritual man's is much longer—as our Master said, you can feel that from a distance. Stand in the sun with your back toward the sun, and look to your shoulders, very intently, you will find smoke coming up. A little more attention and you will

"When you introspect your lives, you see, don't spare yourself. Criticize yourself as you would criticize others. And whatever is there, weed out. Simply saying, 'I am a sinner, I am a sinner,' that won't do."

find that color there which is proceeding from your thoughts. That is why the Masters say, whatever sins we have within us, they give effect. Thoughts are very potent. Once Birbal, the minister of Akbar the Great, Emperor of India, told Akbar, "Whatever you think of other people, the same thought strikes the other man too." Akbar asked, "What is the proof of that?" Birbal said, "All right, let us go outside." Akbar the Great and Birbal both went out. At a distance a man was coming, from a furlong or so. Birbal said, "Have some idea about this man in your mind." So Akbar kept in his mind, "I will shoot him." When the man reached him, the Emperor said, "Well, you are excused for anything you say; tell me truly, what struck you when you saw my face?" The man said, "When I saw your head like that, I wanted to beat it down with my fists." These things are to be calmly considered, you see; ignorance of the law is no excuse. Don't be foolish, I would say.

So purity of heart means no foreign thoughts: of anyone or of the world or of your own self. This is what is needed. First is self-introspection—whatever you can witness by self-introspection, then weed it out. But last—all of the filth can be taken out by coming in contact with that Power within you, the Water of Life within you. The sins of hundreds and thousands of births are washed away by coming in contact with that Light. Guru Ramdas says that if there are heaps of firewood there, and you put a little fire to it, then the whole thing will burn to ashes. Similarly, there are heaps of our sins of the past ages—heinous sins. If you come to a Master and take a little ray of that Light within you, that will burn it all away. So the outer things come first [through self-introspection]. If we have to cut a tree down, it must be shorn of its branches first—to enable you to cut the trunk easily, that's all.

So all Masters say, we want spirituality. Spirituality means knowing one's Self and knowing God—nothing more, nothing less. But that wants purity of thought. That is why two things are given to you. Times have changed; you are given something to start with the very first day; the soul which is overburdened with sins of the past, hundreds of births, is given a boost. The burden is a little shaken off. You are dragged upward. You see the Light to start with. And further you are asked to weed out all imperfections, to maintain diaries. And this is what is called spirituality.

When you introspect your lives, you see, don't spare yourself. Criticize yourself as you would criticize others. And whatever is there, weed out. Simply saying, "I am a sinner, I am a sinner," that won't do. So the first step is like that. You want spirituality, you want to meet God, is it not?

Desire is the basic thing, as I told you this morning. Desire. You desire something—to meet somebody, to have something, to take possession of something or somebody—what do you do? You do your best by hook or crook to have it, to take possession of it. You won't care what means you have adopt-

ed. And the attraction—in the beginning, it appears to be very attractive, that thing. But later on, what is the result? You will find out. . . . Sometimes you cannot have it; then you have to go through very evil means. That very thing is dragging your mind day and night to the outward things. You feel misery, you see. If you leave off that desire—then?

You see, suppose a man wants money, possessions. If he is after a hundred dollars, he will be after two hundred dollars; if he is after two hundred, he will be after a thousand. It will go on like that. Day and night he will be headlong into it; no time to even think of himself. What will be the result? You are drawn too far away from Him Who is within you. You will go where? Where you are attached.

So we people should understand what is what. Spirituality is not difficult; it is a very simple way. All these things which now seem very attractive to us, they result in misery. Guru Nanak says it is a halvah which is poisonous and besmeared with sugar. Even if it is coated with sugar, even then it is poisonous, is it not? All outside things appear to be very attractive, very nice—but the poison is there. They will drag you down, and the world is full of people like that.

So I am just putting before you that desire other than for God gives us misery from day to day. If we try for a thing, and don't get it, then day and night we are thinking of it, we are ready to use fair means or foul to have it. The result is that we are too much attached to it. Naturally we will go where we are attached. This is what we have been doing in the past, in the man body. But the man body is the golden opportunity in which we could have retrieved our Godhood.

We have got, you know, discrimination. Make the best use of that. Discriminate—if it is right or wrong. The Vedas say, *O God, lead me from the unreal to the real.* We have got that discriminative power, each one of us. In the beginning, when you are just going to do something wrong, you have got a shock from within you—*Oh!*—from that. Suppose you have gone to steal somebody's things. The first time you steal, you will be afraid; when you have done it once, twice, four times, ten times, you will become brave, you see. That imperial wall which you once broke, that voice from within, constant voice, does not come. In the beginning that always tells you that you are doing wrong, at your heart of hearts. You do feel, but you are dragged outside so much so you cannot . . . you are dragged.

You follow me, what I mean by purity

"So strange enough, there is one mind, one heart; and there are so many irons in the fire. Our heart was meant for what? God. That is the throne of God within us. We should not let anybody take possession of that throne—except God. But every minute we allow everybody to take possession of our heart. And later on we are dragged like anything. What is the result? Every day that desire grows more and more. Mind is in such a position that whatever it wants, you give it. Still it wants more; it is not satisfied."

of heart? I am not telling you a new thing. These are all the things which you already know, but we have to live up to them. These very things which appear to be very attractive, very lovely, this and that thing—these very things later on result in misery, disappointment, and attachment to the world too. In another birth, you will have to be attached like that.

So strange enough, there is one mind, one heart; and there are so many things, so many irons in the fire. Our heart was meant for what? God. That is the throne of God within us. We should not let anybody take possession of that throne—except God. But every minute we allow everybody to take possession of our heart. And later on we are dragged like anything. What is the result? Every day that desire grows more and more. Mind is in such a position that whatever it wants, you give it. Still it wants more; it is not satisfied. The Upanishads say, *What is that by knowing which you need no further knowledge?* By having which you need no further possessions? If you attach yourself to God—then? *All things shall be added unto you.* These are words the Scriptures say. We simply ruminate over them, you see, we read parrot-like. But we ourselves must go deep down into what is what. In the early beginning of my life, I was a student, you see; I used to read the Sikh scriptures (I was born as a Sikh). That is a big voluminous treasure of spirituality, the sayings of as many Saints as Guru Arjan could take possession of. I used to open that scripture and read one hymn each morning—not two, three or four. I would put it in writing. All through the day, I would consider, "Well, what is in there?" The more you go deep down, the more things come up. Masters' words are few and simple but they are pregnant with meaning, mind that. The more you think over them, the more you go deep down into it, the same radiation comes to you. Your heart is pure, that's the point. That is why I say, *as you think, so you become.* I am not telling you anything new.

So, with one heart, one mind—still you have got so many irons in the fire, increasing day to day. What about that heart? How can that heart expect that God will manifest there? That is why it is said, *Blessed are the pure in heart for* THEY *shall see God.*

The true temple of God is the human body. The whole creation is the temple, of course—earth below and sky overhead, that is the biggest temple we have got. On the miniature scale, man body is the temple of God in which He resides. The model of it has been made outside by the hand of man; they are models—not original. God does not reside in temples made with stone by the hand of man—find it in your scriptures. You see that it is true; but where does He reside? God resides in the temple which *He* has made in the womb of the mother. He locked it up and gave the key to the agent in whom He is manifest so that he can open the door and let you in. The Koran says, *O man, I am the hidden treasure within you. Why don't you dig me up?* All scriptures say that. Guru Nanak says, *Well, there are treasures of Divinity within you; why don't you seek the advice of some Master and have that?* It is within you all—whether you are Hindu, Mohammedan, Christian or anybody. And everybody has got the right to dig it up, you see? It is there.

We can do this only in the human body. Now what do we see? For want of practical people, we have forgotten that the body is the temple of God. We made models of the man body outside —dome shaped, nose shaped, forehead

"I was asked on television how peace can come up. I told them, it will happen when man rises above "isms." Remain in the "isms,"—the true teaching is the same everywhere . . . I don't say leave them. Masters don't touch the outward forms; they don't come to destroy but to fulfill. But for want of practical people, . . . if a little pinnacle of a temple or mosque or church is broken, well, we are ready to sacrifice hundreds of true temples."

shaped—and in them we have put symbols of the God-into-Expression Power, Light and Sound. But there was nobody to give us a demonstration of that true temple of God, how to see the Light within it. *Take heed that the Light within you is not darkness*—you see? All Masters speak of that; for want of that, we are attracted to the outside things which were made outside, models to show to the new seekers that suchlike Light is within you and suchlike Sound is reverberating within you. The result is, they stick to those things so much that they take that to be real and this unreal.

I don't say to go to temples or churches is bad; it is good. They are meant to show us that suchlike Light is within us. But somebody should be there to tell us what is what. I remember Dr. Johnson, who came to India and sat at the feet of our Master. He was a clergyman first. I went to his church and gave a talk over there. I told them, he first went as a missionary and then sat at the feet of our Master; then he came to know the true import of the scriptures. I went to Wilmette, Illinois, where there is a Bahai Temple made with nine doors—big doors—as high as anything. There was one open door above. I asked him, "What does it stand for?" He said, to let the nine religions come in, that's all. You see, for want of practical people, what happens? When I was in service, I had a Christian superintendent under me; and the Bishop of Lahore, where we were, was considered to be the most advanced Christian in India. I asked the superintendent, "Go and ask your bishop, 'What does this bell ringing stand for?' " And the Bishop said—do you know?—"It is only to call men together." But when Hindus go to the temples, they ring the bell themselves. You see? Worldly wise are not sure to have everything. *God has kept this secret from the worldly wise and given it to the babes.* Learning is good; I am not deprecating it altogether. With learning you understand what is what. Learning is a garland of flowers around the neck of a practical man. A practical man with learning will give you the same thing as an unlearned practical man, only very beautifully, in his own words—because in addition to being learned, he has seen, he has lived that life.

What is happening? I was asked on television how peace can come up. I told them, it will happen when man rises above "isms." Remain in the "isms,"—the true teaching is the same everywhere: All mankind is one. Soul is of the same essence as that of God. We are all children of God, we are all brothers and sisters in God; and the same God called by so many names is worshiped by all, and He is the Controlling Power of all creation and the body as well. Rise above those "isms"—remain in them; I don't say leave them. Masters don't touch the outward forms; they don't

come to destroy but to fulfill. But for want of practical people, this happened. The result is that if a little pinnacle of a temple or mosque or church is broken, well, we are ready to sacrifice hundreds of true temples.

Guru Nanak advises: *The true nectar, for which you have come to the world, which will give you everlasting life, can be had through the Guru.* But for that, you will have to abide by what he says. He tells you natural truths—self-evident truths. Those very self-evident truths are given in all scriptures; but if we are stuck fast to one and ask who said that—if Christ said so, "Does the prophet also say so?"—Well, truth is one, whether Prophet Mohammed is there or Christ is there or Guru Nanak is there. The same light is in the temples, mosques and churches. Which is better and which is not better? Just go into it—what is what. What is happening in the world? Guru Nanak went to Persia. One Kazi Ruknuddin put a question to him: "You are a great Saint; you must have seen the house of our Father, God; what is that like?" And Guru Nanak referred to the man body. So man body is the true temple of God. Those eyes which are open, they *see* that the man body is the temple of God. We have respect for other temples because they were started just to let beginners know the Truth. But there should be some practical man there who will tell you what is Truth. In the temple of God, all should sit together; but in the temples of the Hindus, only Hindus sit together; in the churches of the Christians, only Christians sit together; in the mosques of the Mohammedans, only Mohammedans sit together. But this is the temple of God, you see; have a temple where all can sit together. And that is earth below and sky overhead. I have made no temples there in Manav Kendra, nor in the Ruhani Satsang—only for that reason. You follow me? If you stick to the water-tight bindings, don't hear the words of others—why? If the same thing that is said in the Bible is said everywhere, you must have respect for all. So we have to believe in, we have to have respect for all who are sent by God; they say the same thing. Leave off the outer exoteric side; that changes according to climatic conditions or customs that are prevailing. But the inner way is only what? We must be neat and clean—pure in heart. Have true life and higher contact. This is the end of all—the ultimate goal of all scriptures.

So you will find in the mosques, what do they do? The mullah in charge goes up into the dome overhead and imitates that Sound coming from above. Similarly, this body is the true temple or Kaaba. When you rise above body consciousness at the back of the eyes, into the dome, you enter what is called *Brahmrendra*—"the fox hole of the brain," you see. Rise into it; here you see Light and receive Sound—calling us back to God. And when you catch the Sound, that is called the Sound Principle, *Kalma* or *Nada,* and that leads you to the place from where it has emanated. But if you are stuck fast in your religion, you don't see that the purpose is the same everywhere. And what do we do? We simply say that our way is right.

There are two things within us: one is sight or *Nirat,* and the other is hearing or *Surat.* In the Light we have our starting point, and the Sound Principle guides us where we are to go. You go to a wilderness; it is all pitch dark; nobody to guide you. You cannot stay there overnight because there is danger of your life. You look all around; you don't find light, any lamp burning. So you use your ears: is there any dog barking, any machine running? You hear some sound;

you direct your footsteps that way and you reach that place. On the way there are pits; you may fall down. If somebody gives you some lamp, then? You won't fall in the pit. With light we travel and by sound we are guided. So when you sit in meditation, you find Light—is it not? When do you find Light? When you come up here. By the grace of God, this demonstration you have got. Anybody—A, B, or C—whether he is initiated or not, when he rises up, he will see Light. The Light is there: he is not to light the Light, he is not to visualize the Light, he is not to premeditate the Light; it is always there. We are the children of Light. God is All Light. *Take heed that this Light is not darkness,* that's all.

Amongst the Hindus, there is a custom, you see. When a man is dying, they just burn some candle or something and put it on the palm of the hand and ask the dying man to look into the flames. And a mantra is read in Sanskrit which means that this light will go along with you here and hereafter. The poor man dies, but the candle and the palm remain here! What light is meant? Guru Nanak says, *When you withdraw your attention from all outside, and concentrate at the place at the back of the eyes, there you will find that candle burning.* If you light such a candle, that will help you here and hereafter. All Saints have referred to it. Kabir says that there is a light without wick and without oil. . . . Everybody—all those who have gone in—have referred to it. We read this in scriptures; but there is nobody to tell us what is what. So we stick only to the outward rituals and customs, and performance of those rituals we have considered the be-all and end-all. This is wrong. Remain in something, but what you perform, just go deep down into it —what do they stand for?

So that Light you don't have to light —it is already lit. You are simply to withdraw your attention from all outside. And that Light is not all alone; Guru Nanak says, *There is Light within and Sound proceeds therefrom.* The Upanishads also say so. Paltu also said, *There is Light burning within you, in the inverted well of the head; and one Sound proceeds therefrom.*

So the outward expression of God has two aspects: one is Light, the other is Sound; the contact with which is given you by a Master by raising you out of the body so that you will have something to start with. For that, true living is required. Some people are initiated; they get this very wonderful thing which cannot be had at any cost. They get it free. And they don't live up to it. When they say, "We have got nothing,"—"Are you keeping diaries?" They say, "No."—"Are you putting in any time?" "No." Well, what is the use of it? You will find out how very necessary it is, you see. If we once decide in the human body that we must reach God, then this is the only way. Swami Ji tells us, *Well, just collect all your attention to the back of the eyes.* The words are expressed in different ways, but they say the same thing. What will happen? You will forget all outside. Your attention will be riveted there and the Light will sprout forth. And you will be convinced you have seen it. Some people say, "We have seen Light, but we are not sure." Oh—when you see Light, who will be sure in your place? Don't be skeptic, please: when you see something, go on with it. If you keep the commandments of the Master hundred per cent, you will work wonders, I would say.

I am not telling you anything new; it is given in the scriptures. *The light of the body is the eye*—have you read in the Bible? What does it say?—*If therefore*

"And what to say of those who have been put on the Way—excuse me now—who have been put on the Way, given something to start with, maybe less or more . . . and they don't live up to it . . . how unfortunate. Those who have not, by God's grace, met any Master, who have not been given something to start with . . . they are not to blame. But I think you might pause to see the fate of that man who has been put on the Way and does not live up to it . . . What a heinous crime he commits against his own self."

thine eye be single, thy whole body shall be full of Light. I am only quoting from different things to show that the inner way is the same, even though these rituals and outer ways of living and customs differ according to climatic influences, etc. You go to the church, where it is considered that to be bareheaded is a sign of respect. But if you go to a Sikh temple bareheaded, they will take it ill, you see? So this is what Masters say.

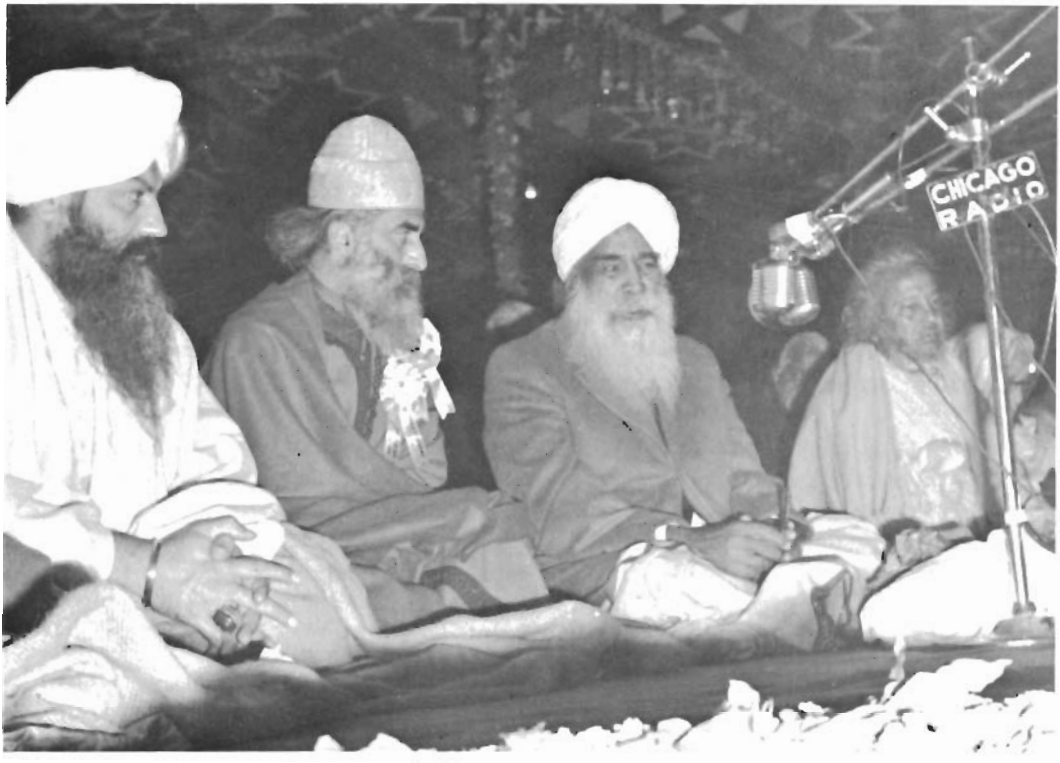
When a Master meets us, when we go to him, we are blind, we are deaf. But when you meet him, you will begin to see and begin to hear. Master's job is just to withdraw all your attention from outside and give you a demonstration of that: how to rise above body consciousness to the seat of the soul in the body and how to open your single eye or third eye so that you see the Light of God. You bear testimony to it—there is Light. This Way, I think, is a very rare gift you have got and you don't make the best use of it. We are greatly fortunate that we have got the human body, which is the highest in all creation. All who have got it are greatly fortunate. But those are more fortunate who get the Way in and tap inside. When we meet some living Master who gives us the Way up, we will have some capital to start with. And what to say of those who have been put on the Way—excuse me now—who have have been put on the Way, given something to start with, maybe less or more—but after all, you have got something—and they don't live up to it . . . how unfortunate. Those who have not, by God's grace, met any Master, who have not been given anything to start with, who have met only suchlike teachers who have simply given them outward performance of rituals and customs—singing, this or that thing —those who have not had this fortune, they are not to blame. But I think you might pause to see the fate of that man who has been put on the Way and does not live up to it—how unfortunate. What a heinous crime he commits against his own self.

We are all reading in the same class —humans—to reach God. The Masters' Way is not a watertight label to put on. They say, all are human beings; East or West make no difference, it is you who have made these separations. We have read, of course, *East is East and West is West and never the twain shall meet.* But Masters say, No; it is all the House of our Father; all countries are so many rooms in the House of our Father.

So this is what I say: All Masters come, not for any "ism," you see. They are not the monopoly of any sect. They are the monopoly of the whole world. All the world over, we are all served by two servants—night and day—is it not?

We have got the same privileges from God outside and inside. According to the Karmic reactions, some go high and some low; unless we lose that ego within us, we cannot be saved from coming and going on the Wheel of Life. When Master meets you, he takes you out of the Wheel of Life—you see that your ego is eliminated and you see that "He is the doer, I am not the doer."

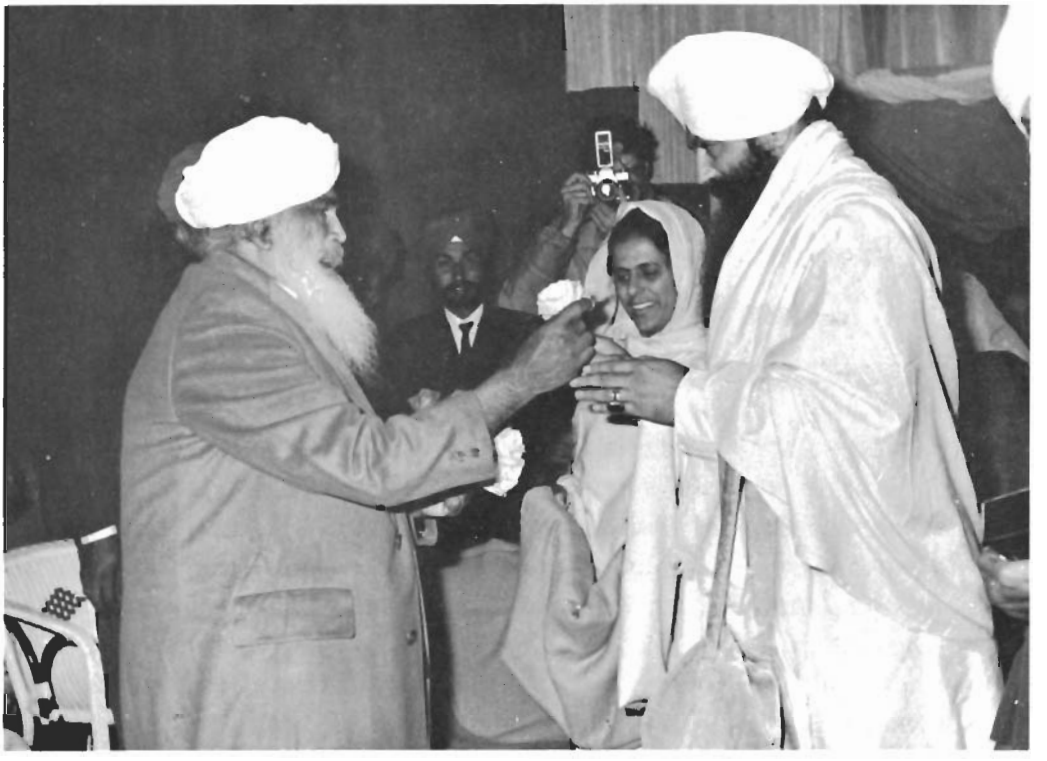
So this is what the Masters all over put before us: just what you have heard. I have not told you any new thing. But the only thing remaining is to live up to it. If you are stuck fast to anything, that will result in what—you know? In cleverness, narrow-mindedness, close-fistedness; I would say, bigotry. When you rise above, you will see that all are the same. That school of thought is appreciable which turns out true men like that. All these "isms" started with noble purpose; but for want of practical people—I would say because of paid preaching—the whole havoc has been done. What you have heard, you see, take into your heart. I am not telling you any new thing, but to appeal to you that the only thing remaining is LIVE UP TO IT — and that will come only if you keep the commandments of the Master. A strong man revels in his strength and a weak man wonders how he got it. But he has not got it in one day. You have been given something to start with, you see. And also somebody to help you, Who takes you under His care—that God Power. What more do you want? If even now you have delayed, it is most unfortunate.

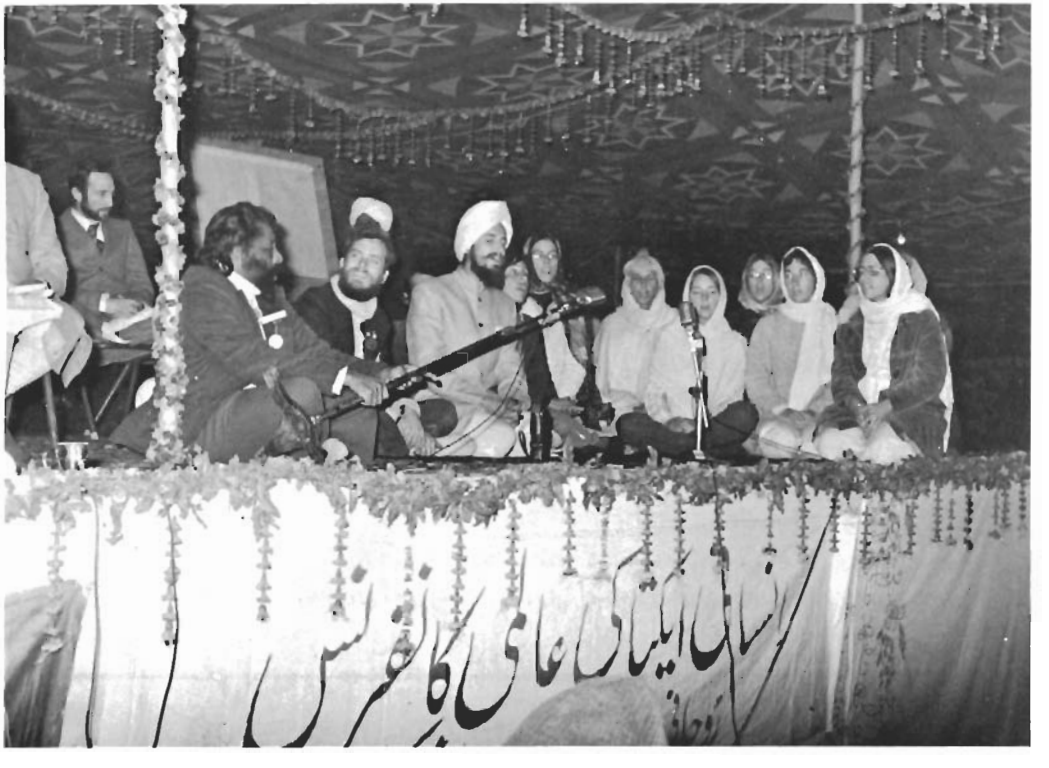


THE MASTER'S BIRTHDAY

1974

For initiates, the 5 a.m. Satsang on the morning of Master's Birthday (February 6) was perhaps the high spot of the four Conference days. Not really a part of the Conference (it was unscheduled and only announced the day before, in answer to requests), it afforded an opportunity for the Master's children to forget about everything else and express their love for Him. ABOVE—*The Master giving His early morning discourse in Hindi. He is with Yogi Bhajan and Pir Vilayat Inayat Khan, on both of whom He showered immense amounts of love during the Conference and this satsang. At the conclusion of His talk, He requested Yogi Bhajan to translate it into English.* ABOVE LEFT—*Master gives birthday roses to Yogi Bhajan and his wife in His tent just before the early morning Satsang.* BELOW LEFT—*A group of Western initiates, led by Arran Stephens, serenade the Master with "Amazing Grace."*

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The Oneness of God

Translation and summary, with comments, of Master's early morning Birthday discourse

by Yogi Bhajan

IT WILL BE MY PRIVILEGE *to translate within the scope and orbit in which I can help. The first fellow feeling of Being is living in the fellow feeling of Universal Love, and that Universal Love is the manliness within one's own Self. When Sant Ji says, "I have gone and I have talked to you all over and you have heard me saying one thing over again and again—that we are one in the oneness of God," and when you get to the man of God consciousness, it comes to you as a feeling and then there is no need for diversion from the Higher Consciousness or the applied consciousness of the mind. It is a privilege of every fellow being.*

And he said, "I am the humblest of the humble of the humble because it is the Grace, it is the Grace, it is the Grace of the Great One Who has chosen me for the job." It is a privilege that so many people have loved him—so many people have come early in the morning to be with him. But still, his oneness with God has not separated him even at this moment. This was an experience which we went through and we saw it. It might be for you a unique experience, he said, when you walk on the Path of Righeousness; you may have to go on the cross, you may have to be skinned alive, you may have to be boiled or fried on the hot plate just to test your faith, your integrity, your divinity, and your love of the Universal Consciousness, but at that time you develop an attitude to bless those who have done whatever they have done to you. When the forgiveness and the greatness of you prevails beyond scope of boundaries and the Oneness of God shines through you, that is when man has achieved the love of God within himself. Thank you.

CONFERENCE REPORT

(*Continued from page 2*)

Minister of Civil Aviation, addressed the inaugural session, and Dr. Karan Singh, the Minister of Health and Family Planning, opened the panel conference on religious unity. In additon to these, many other Ministers of the Union of India, Members of Parliament, and state officials addressed the Conference or took part in the panel discussions. Truly it seems a hopeful sign that so many really high officials of the government of the second-largest nation in the world were willing to appear at the Conference under the sponsorship of our Master and speak in such idealistic terms. As Reno Sirrine commented, hopefully some of that dedication to unity would wash over to America.

The third really encouraging thing was the amount of popular support the Conference generated. Attendance at most of the sessions was about 50,000, and the gigantic procession which opened the Conference inched slowly through streets jam-packed with interested and cheering people. What a feeling of participating in a movement that *meant* something was generated by marching in that procession! Almost a mile long, it moved for more than two miles —from the Gandhi Grounds to the Ramlila Grounds—led by an elephant, with the Master riding most of the distance in an open car with Yogi Bhajan, Mr. Khanna, and Mr. Sirrine, throwing flowers to the people as he passed by. Behind his car marched the delegations from various countries—Australia, Austria, Canada, Colombia, Ecuador, England, France, Germany, Ghana, Greece, Indonesia, Italy, Japan, Malta, Nigeria, Thailand, and the United States were all represented at the Conference by delegations of varying sizes; altogether about 2,000 delegates (including those from India) attended.

* * *

In retrospect, the predominant emotion associated with the Conference is joy: joy that at this particular time in which mankind is suffering so terribly, in so many ways, so many people had the ability to see that the cause of that suffering is the separation of

Dr. Angelo Fernandes, Roman Catholic Archbishop of Delhi, welcomes the Master to the panel conference on religious unity.

man from man, and the willingness to try to do something to end that separation; joy that so many leaders of really great stature in all spheres of life were ready and willing to join forces with our Master; and joy above all that there is such a great and beautiful spiritual leader in the world today who loves us and cares about us, and who is able to command the respect and love of great men as well as you and I.

At the first Satsang held after the Conference, Master made the following comments:

> *"The Conference is over, and the loving efforts of all of you, of one label or another, are appreciated; God takes work from everybody. I think this Conference was the first of its kind held since the time of Ashoka. Other conferences have been held at the level of religions; this was at the level of man.*

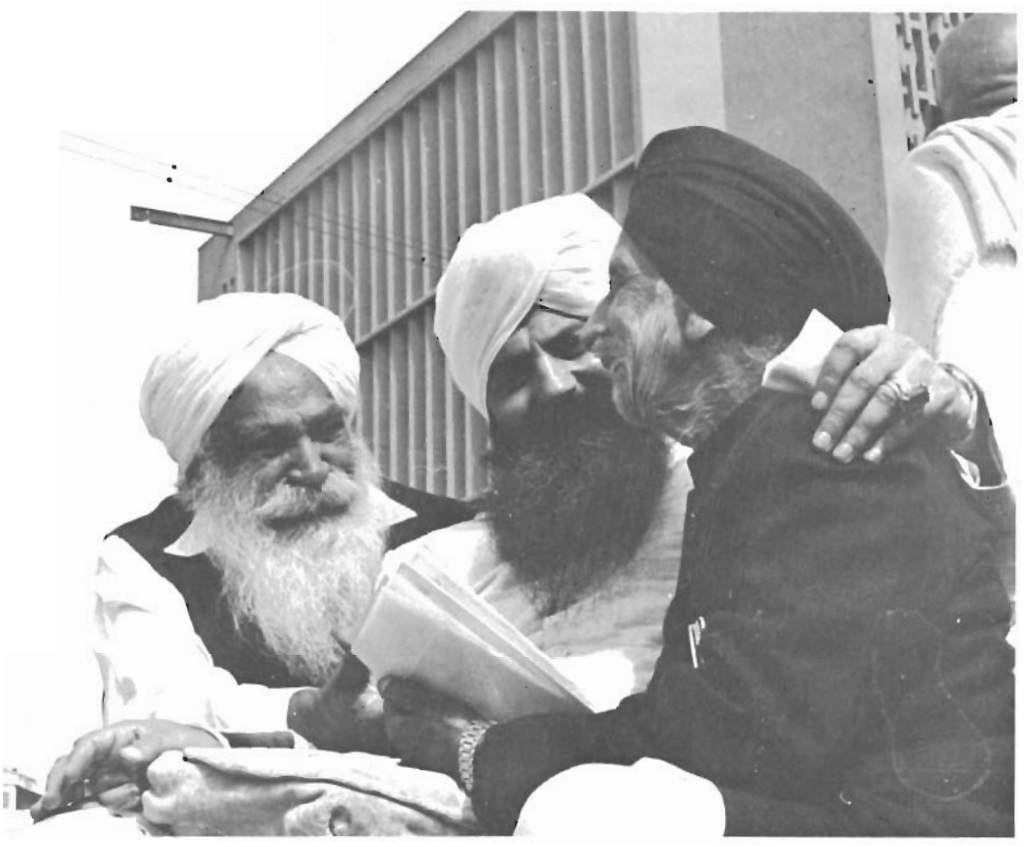
"We have thanks for all who helped; many who came could not find time to speak, because there were so many and such a short time it was not possible. They won't mind.

"The question now before us, in connection with the 'Unity of Man' is this: We should live up to it. And explain to others so that they also may realize this unity. If we do that, the Conference will not be over without any fruit. And that fruit will come up if we all lay our heads together and find out ways and means to make the purpose for which this Conference was held to be effective."

And that is the continuing challenge before us all; in that sense, the Conference will never end. Each time we see God working through our neighbor, our enemy, our brother; each time we resist the temptation to consider our welfare ahead of our brother or sister human; each time we see that whatever human being is in front of us is not meant for our pleasure or gain or exploitation, but is a child of God—the work of the Conference will be carried on that much further. And if, through laying our heads together, really imaginative solutions are discovered that will help alleviate man's suffering and reduce his separation, so much the better.

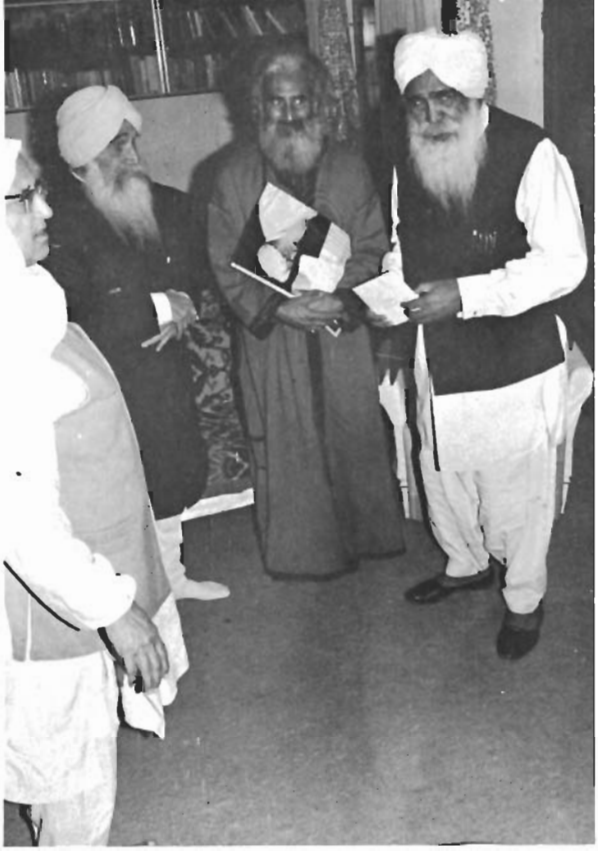
Russell Perkins

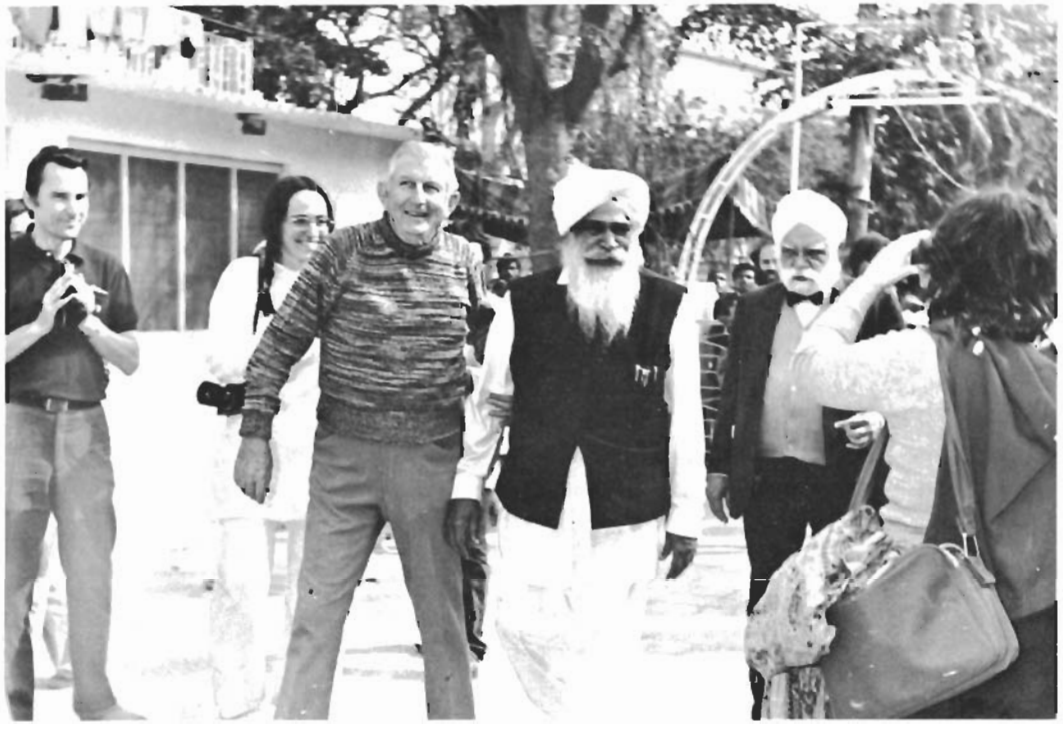
DELEGATES
AUSTRALIA



THE PROCESSION . . .

Next month we hope to present a really detailed account, in words and pictures, of the historic Conference just past. Here and on the following pages are a few glimpses. ABOVE OPPOSITE: *The Master and other leaders marched for a short while at the beginning of the parade.* BELOW OPPOSITE: *Later they climbed into the backs of pickup trucks and rode—stopping at each holy place along the way.* ABOVE: *A lot of love for Dr. Hukam Singh, former Governor of Rajasthan.*





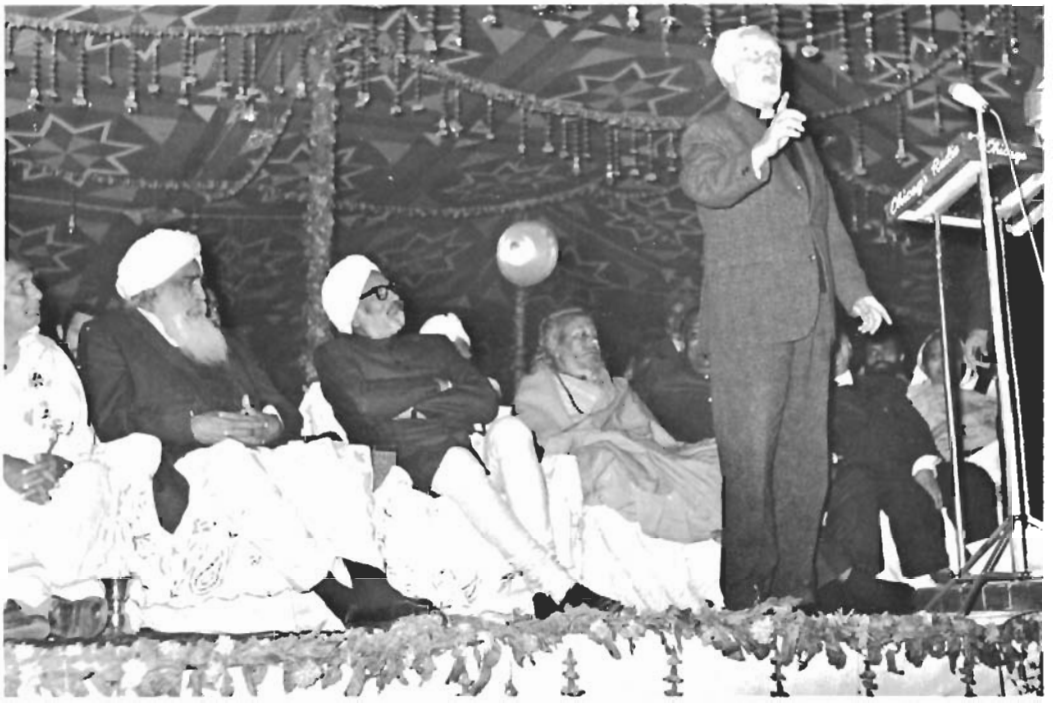
BEFORE THE CONFERENCE . . .

ABOVE OPPOSITE: *With Dr. Kartar Singh, head of the Theosophical Society of India, and Pir Vilayat Inayat Khan at Sawan Ashram.* BELOW OPPOSITE: *A happy moment at Sawan Ashram a few days before the Conference, with Mr. Sirrine and Mr. Khanna.* ABOVE: *One of many pre-Conference organizational sessions, this one at the Ramlila Grounds. With the Master are Muni Sushil Kumar Ji, Yogi Bhajan, Mr. T. S. Khanna, and Mr. Reno Sirrine.*

BEHIND THE SCENES . . .

ABOVE OPPOSITE: *Tea with Yogi Bhajan at the Master's tent at the Ramlila Grounds.* BELOW OPPOSITE: *So many photographers! Sometimes it seemed there were more photographers than people. Here a handful listen to Master give a brief talk at the Gandhi Grounds, just prior to the procession.* ABOVE: *Taiji gives Mrs. Gandhi a garland of flowers.*

ABOVE: *The Venerable Nichidatsu Fuji of Japan greets the audience. Beside him is the Defense Minister of India, Shri Jagjivan Ram.* BELOW: *Sardar Swaran Singh, India's Minister of External Affairs, watches with interest as the Rev. James McWhirter of England discourses vigorously.*



THE BOMBAY TOUR

Kate Tillis reports on Master's December travels

OUR MASTER took us traveling; we were to be privileged to be at the opening of the new Manav Kendra near Baroda and to continue on to Bombay, visiting various centers on the way. We traveled by special bus, following the Master's car. The bus was filled with both Indian and Western Satsangis.

To be taken on tour by the Master is to have a crash course in man-making —and to be given great spiritual sustenance. Before we started, Master warned us the going would be rough; He also said, "If you are going to be receptive you will benefit, but if you are going to be pulled out and want to see the scenery and go shopping it would be better to stay here and meditate."

The bus arrived at the Ashram at 11 one morning and we were supposed to leave at midday, but owing to various technicalities we did not in fact start until three in the afternoon—and then we only went as far as the nearest garage and had all the tires changed. This took one hour. When we eventually started out it was obvious that we should not reach the place where Master was staying until the small hours of the morning; it was also obvious that our driver was very slow and lacked confidence.

We arrived at Ajmeer, where Master was staying in the house of three Satsangi brothers, at 4 in the morning; we were shown straight into a room where many Indians were sitting on the floor singing bhajans while awaiting the Master's darshan. The Master came from His room and gave us loving darshan; at the end He told us breakfast was ready for us. Then we were served a delicious meal with great love and attention by the three brothers; afterwards they showed us the many beds they had prepared for our rest. We were able to lie down for half an hour before we took the road again—Master had already left.

We had only been on the road for an hour or so when we went lurching over a bad hole—and broke a spring. We crawled for miles at a snail's pace to the nearest town, and there the repair of the spring took three hours. It was during this enforced wait that one traveler asked one of our Indian brothers, "When do you think we shall reach our destination tonight?" He replied, "Kal is time and time is Kal (the same word in Hindi) and we are all in the lap of the Guru." He smiled serenely. So we sat down in a friendly field and meditated. To worry or speculate or anticipate was shown to be utterly useless. So many of Master's words came back to us: "Don't think of the past or the future, just live in the present"; and "Be desireless." Because we were helpless we did become desireless and He uplifted us and held us with His Peace. All through the tour we were suspended within His Mercy; everything which was given to us was a wonderful present from Him: sleep, water, food, a pause by the roadside to ease cramped limbs, relieve nature and drink cups of sustaining Indian tea. Usually one takes for granted that there will always be food, a bed to sleep in, water to wash

in. On tour it was not so—nothing could be taken for granted. That second night found us still traveling; near midnight we were ascending what seemed an endless pass in the hills over roads under repair whose uncertain surface made the driver (doubtless thinking of his springs) slower than ever. At last we reached the top of the pass where there was a Jain monastery where, we were told, facilities for travelers were very good; hot water was even hinted at. However, two buses had gotten there before us and their passengers were perhaps enjoying the good facilities; for us a row of empty cells was opened, and we very thankfully lay down on the stone floor. The lavatory was a hole in the floor and washing was under a couple of taps in the courtyard. We were told we should start off again at eight in the morning; but we were called at three-thirty and were on the road by four.

We reached Baroda, where Master was staying, about 12 hours later. We were taken straight to His house for His darshan. It was here that this traveler suddenly gave way to desire: why could we not first go to our quarters so that we need not appear before our Master dirty, sweaty and disheveled? The desire was simply for some water to wash in. The desire utterly shattered the purity and peace in which the Master had hitherto held us — the traveler became cross and tired and started snapping at people. What a fall from grace! What a lesson learned. If you are without desire, nothing can touch you, you are held in perfect equipoise; it is all His Grace.

At darshan Master said to us, "I am always tossing about, it is my fate. But you did not have to come, it was your choice." One vividly remembered the saying of Christ, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." On another occasion Master told us we didn't complain because "love knows no burden," and added that for Him there was no rest. When He was touring in Europe and both the Americas, people marveled at His ability to cope with the exigencies of His grueling program—but the fact is that Master *always* lives like this. For Him there is no rest. There is no moment in which He is not giving Himself for us.

In Baroda we were given excellent accommodation in a modern hotel. Food was served at the *langar,* or free kitchen, where we sat on the floor and ate delicious meals off leaf plates with our fingers. Here we again experienced that wonderful love and service lavished upon us by Satsangis wherever we went; as one traveler said, "We are treated like princes." It made us very humble —but we knew it was all a tribute to our Master.

The new Manav Kendra is 11 miles from Baroda at the village of Kandari. The village agreed to give 70 acres of land after the Satsangis who came to ask for it had only spoken with them for a quarter of an hour! On December 14 in brilliant sunshine, amid happy crowds of people, speeches were made, the new Mansarovar was filled with water, and the new Manav Kendra declared open. The hospital is already built; there will be a school and intensive cultivation of the land: man service and land service. So the great work of the Master for humanity takes another step forward.

We saw very little of our Master while on tour, and usually only at public Satsang; but the whole bus was filled by His Presence and often the Indian ladies would break out into bhajans in praise of our Satguru, while those from the Ashram, such as Dr. Mool Raj, would delight in telling stories of the Master.

Our driver was not a Satsangi and had shown no confidence in handling the bus. One morning he was caught off-guard by an oncoming truck and swerved suddenly to avoid it. In that second it felt as if the top-heavy bus must crash over on its side—in that second the Master appeared to the driver and, as he said, gave him the strength to hold the bus on the road. From then on he drove with great dash and confidence! He knew he was under divine protection. In spite of this we were always late for Satsang, coming in when Master was already on the platform.

In Bombay Master gave two Satsangs and initiation on the last morning. On one day while we were there, there was a strike of buses and we were told not to go out in case of riots—so we meditated all day in the clinic where we were housed; in the evening we walked to Master's house for darshan through trafficless streets. Later on the strike was declared over and we were able to get to Satsang.

On the return journey Master stopped in the charming town of Kalyan. We went straight into Satsang (late as usual) to see our Master on a white platform with white curtains behind him looking absolutely radiantly beautiful. Next day He gave Initiation and while it was going on we had four hours for meditation in a very highly charged atmosphere. That evening His talk was of love, and love just poured out of Him, drenching us all. It was later that night that He gave a conference to the press. When He arrived a golden throne had been placed for Him, but He refused to sit in it and waited until an ordinary chair was brought. He spoke of Manav Kendra and said, "It is better to grow a blade of grass than to do a patriot's work." He told of His youthful search for the truth, and how He had joined a medical college but could not continue, then an agricultural college and again could not continue—in both cases due to lack of funds—finally He found the Truth at the feet of His Master: "And now the work is growing like wildfire" and He listed centers all over the world. Then He said, "There is one Energy and one Consciousness," and, "All types of knowledge without the knowledge of the soul takes you nowhere.

In Kalyan we stayed in rooms over a Sindhi Temple; they were very gay in colors of pink and blue.

Driving all that day and on through the night (with a brief pause at the house of a Satsangi for rest and refreshment) we arrived back at the Ashram at five the next evening. Most of us had been ill with minor upsets such as stomach disorders, heavy colds, headaches, dysentery and so on. No one would have missed that tour for anything! During that tour all those nagging worries which normally beset the Western mind: Where are we going? When shall we arrive? What shall we find there? Will we be given food, water, beds?—were suddenly cut off short because there were no answers. We simply had to accept what was given at the moment in which it was given. For a time the Master lifted off our back those twin tyrants: time and space. We had no worries. We were free. If from now on we could only live all our days suspended entirely within His Will then the journey of our lives through time and space would in reality not be movement but Rest in Him.

COMMENTS & NOTICES

THE EXTREME LATENESS of this issue, about which we are very sorry, is due to the fact that the Editor and most of the staff were in India during the first two weeks of February to cover the Conference.

Next month's issue, which will probably also be late, will be wholly devoted to the Conference: a day-by-day account of the events, transcripts of major talks, a spotlight on one of the panel conferences, the results of the essay contest, the complete text of all the resolutions passed by the Conference, and many more pictures will be among the features of this special issue, which will be designed to present the Master's message of the Unity of Man to a world that sorely needs it.

* * *

Darshan Singh, the Master's son and a distinguished Urdu poet, who along with many others worked very hard behind the scenes to ensure the success of the Conference, pointed out a rather amazing fact which was not deliberate on the part of anybody (and as far as he knows, not noticed by anybody until it occurred to him): The very first organizational meeting in connection with the Conference was held on October 2, which happens to be Mahatma Gandhi's birthday; the second, follow-up meeting was held in November on Guru Nanak's birthday; the third preparatory meeting was held on December 25, which is of course Christmas Day; and the Conference itself finished up on February 6—the Master's birthday.

Many people who were there commented on the unusual brightness and fullness of the moon. It was in fact the fullest moon in many centuries, producing the highest tides; it was also a very interesting period astrologically (according to those who know). But one thing is certain: that for all of us who were fortunate enough to be there, it was a collective peak experience of the highest order. And most of us had some sort of inkling that something very important was going on on many levels—not just the physical.

We thank God we were allowed to participate in such a tremendous event.

R.P.

During the procession

Notices

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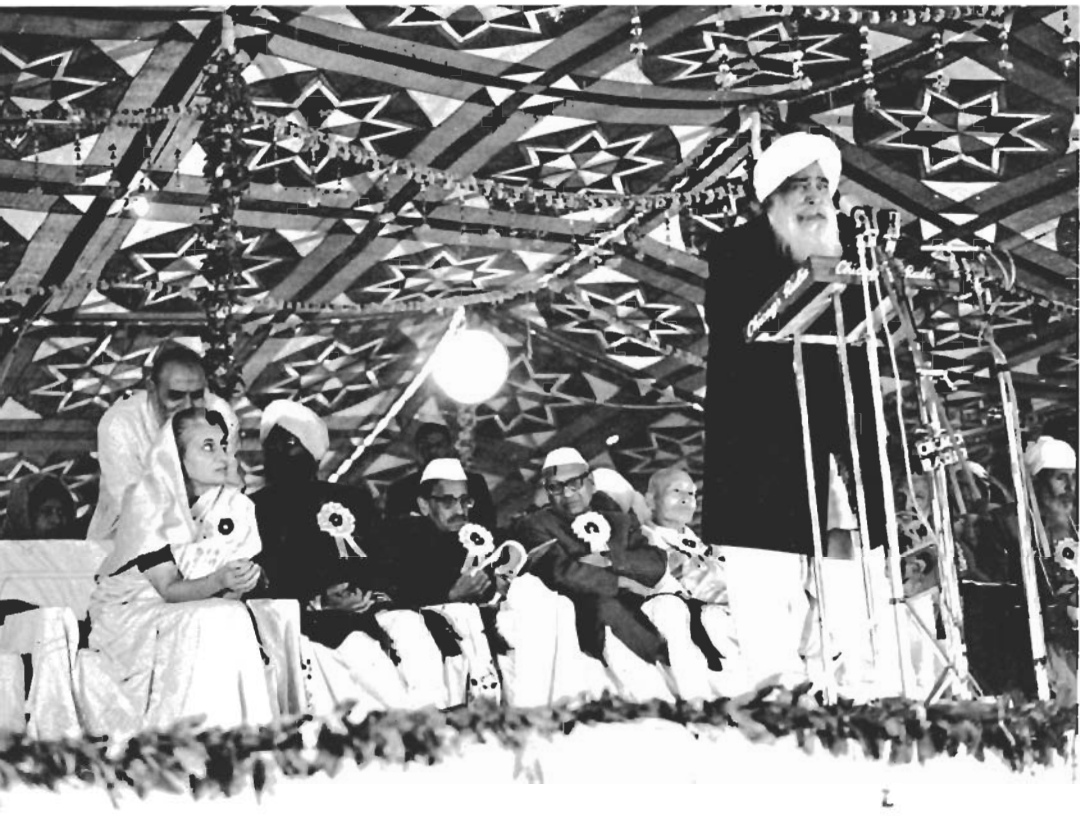

"The question now before us in connection with Unity of Man is this: We should live up to it."

KIRPAL SINGH