Sat Sandesh

the message of the Masters

May 1976

FRONT COVER The Master is shown with the Speaker of the Indian Parliament, G.S. Dhillon, on the occasion of his visit there and address to the members on August 1, 1974. Other pictures this month are also from that occasion or approximately at that time. We are grateful to the photographer for these beautiful pictures, whose name unfortunately is not known to us.

Sat sandesh

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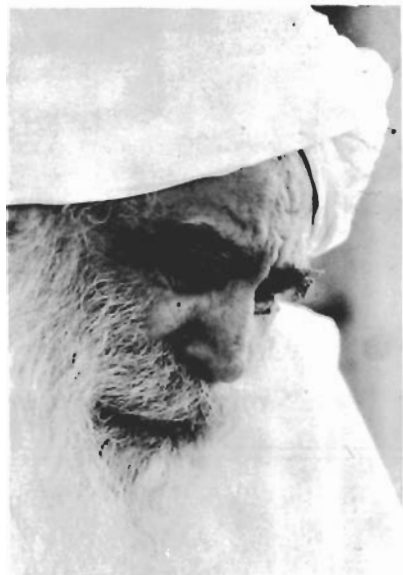


THE MASTER'S TALK

The Things Love Knows

QUESTION: *Master, I have a question for the future in dealing with others ready to come on the Path. In all kindness I say this, because I am confused about it for future actions. You tell the groups that when the people come and they are initiated, they do not have to leave their faith, their religion. When we become initiated, we become* satsangis, *but not all want to remain always. They may come perhaps for the* satsang; *but are they permitted to go and remain in their religions, that they may draw others unto them? Because even I have been told many times, "Well, you are now a satsangi; you must forget all this and put it aside." How can we help someone else, unless they want to ask us a few of these questions, and we want to witness for you, so as to draw them when the fruit is ripe? They're going to say this to me: "Well, we have the Sound Current, too, and it's the same thing." I have to be able to tell them, "Well, Om is not the same as our Master Power. And perhaps your soul is not ready. If you're ready, your soul will be hungry to come." I must go, maybe; I can't drop all those acquaintances, can I, Master; must I? I must help them with love and draw them, if they're willing to come and willing to listen and want to know. I can't take and close the door com-*

This question and answer session, which includes a short discourse, was given by the Param Sant Baba Kirpal Singh Ji in Miami, Fla., on the morning of Jan. 7, 1964, just prior to leaving for Panama.

pletely. Also, I think, in my initiation papers, it was stated, you must not be in other faiths any longer. If you want to become an initiate, you must remain in satsang. I'm a little confused about this, because other people are going to want to know the same from me. How can I bring them?

THE MASTER: Bring me that application form, please.

COMMENT (from another initiate): *It doesn't say that. That's what we were told.*

QUESTION: *It doesn't say that, no. This is verbally said to us.*

THE MASTER: All right. I will reply to you. Anything more? That's all right.

I hope you have heard my talks. If you have followed them, you will know that I clearly say that there are two aspects of religion: one is the outer, the other is the inner. We have taken steps as an outer aspect of religion: the reading of scriptures, saying of prayers and performance of certain rites and rituals. Their scope and what they are meant for have been explained to you. The reading of scriptures, if rightly understood, with someone who knows the Way, creates an interest to know God. And it ends there. The saying of prayers and the performance of rites and rituals are meant for developing love and devotion in us for God. These are good actions; and they have their own reactions as good results. They are meant for the preparation of the ground for the other way, which is higher: the way which is to be taken up when you rise above body-consciousness. All these actions pertain to the body. They are meant for the preparation of the ground. Remain in some religion. But if you remain in any religion and only take the preliminary steps and not the higher ones, you will not derive the full benefit from following that religion.

A true Christian is one who sees the Light of God. And all others have been defined in the same way. So, what you have been given is not religion, but spirituality. Do you follow me? Spirituality is not religion. Religion is a social body, or school, which we have joined to attain spirituality. What is spirituality? It is the self-analysis of the soul from the mind and the outgoing faculties; knowing oneself; and being in tune with God. This is what is, strictly speaking, spirituality. It is no spiritualism, no spiritism, no mesmerism, no hypnotism. So why do you follow the first step, when you have been given the higher step?

Some man came up to me yesterday and told me that he is putting in three hours a day for Hatha Yoga. He asked me what he should do. I said, "Well, go on doing Hatha Yoga; that will lead you to having a good body. Why not give some time to make your body fit? But not three hours: say, half an hour — something to make your body fit. And give the remaining two and one-half hours for this higher purpose."

Do you follow my point? You have been given something within to be a true Christian. You have been given a contact with "the word which is a lamp unto my feet, and a light on my path." When God manifests in any human pole, He is the Light of the world. They are children of Light: when They come to the world, They give the Light to all and everyone. Do you follow my point?

So you are not to leave any religion, as a social body. But you have got something higher. Now, if you get something higher and still spend all your time—24 hours—on that and not on this, what have you got? What's the use of having this? I'm not changing your religion. If I change it, I will have to form a new one and create new rules, new regula-

tions and new rites. Why waste time on that? Remain in some religion. But to think that only because you are a Christian or a Hindu or a Mohammedan, you will be accepted at the Court of God, is one hundred percent wrong. Unless you become true to God—unless you come in contact with the Light of God and follow the universal religion of the Masters who came in the past—you cannot be accepted at the Court of God. Do you follow me now?

Remain where you are. Remain there, and let your relations continue. Go to the church; you will get the first step there, with due deference to it. But when they are taking the first step, you can utilize that time for a higher purpose. You have got the Way. You are not to hate them, you see. Love them. And since you have got something higher, tell them in a friendly way, "This is something further on the way up, as given in our own scriptures." You must make the point clear that this is the comparative value, with due deference to the religion. If not, you will have to create another religion. What for? Why not remain in those religions which have stood the test of time? Changing outer forms does not bring you closer to God, mind that—unless you follow the teachings of the Masters. Christ said, "If thine eye be single, thy whole body shall be full of light." Did he not say that? He said, "I am the light of the world." That Christ lived before Jesus and after him, too. Christ Power was the God Power that manifested at the human pole of the son of man. We have great respect for the son of man at whose pole that God Power worked. But it continues forever.

I gave a talk in a Unity Temple. I asked them, "What are your principles?" Then the minister gave me a book about who Christ was. And there it said, "Christ lived before Jesus." Do you follow the difference between the two? God Power, God-into-expression Power, is "Word was made flesh and dwelt amongst us." That God Power or Guru Power or Master Power or Christ Power is the same. It lives forever, before and after its manifestation. The Masters' teachings have been universal.

So you have something diamond-like. If you go on as if you have business in silver, you may do so if you like. But diamonds are more valuable. Go on with it, wherever you are. You may have a contact there; there is no hard-and-fast, rigid rule. If anyone has told you not to go—to leave off all that—I think they have not been able to explain fully what is meant.

QUESTION: *Master, you just answered my question before I asked it.*

THE MASTER: No, the facts remain. They will appeal to everybody. If you have something very valuable and you still go on with iron work, it is because of your values. That work has its value. They are good actions, and I'm not underrating them. But they are meant for the preparation of the ground. Use your good fortune in your search after God. God has given you a step further. It is God Who has given it. As I always say, it is God manifested in man who can give you a contact with Him.

So you have to love all. Tell your friends that you have found something else that was hidden before in our scriptures. They will come round. If you have to learn to hate them, then where is the love? You say, "Love God and love everybody."

But don't be led away, mind that. You have something higher; don't leave it for the sake of something of comparatively less value. What do we do? We stick to the outer casing of the walnut and ignore the kernel. Well, don't do that. Do you follow my point?

I've made no religion—definitely not; nor am I going to make any religion, so long as I am alive. If, after me, anyone does, he will be going astray of the point, I tell you. This is a truth which is one; it has been experienced by one and all, ever since the world was created. Those who knew the truth gave out in that way.

I am saying something very important that has already been explained to you so many times, and perhaps you know it already; but this is the question here: that we should not ignore the kernel by sticking to the outer covering of the walnut. Make the best use of the outer form. You are not to hate anyone, especially those in the school of thought where you have been. You have got something higher in that very school, which even the ministers generally do not know. Surely, I'm not exaggerating. I've come in contact with the ministers of all religions: the majority of them are ignorant of these higher things, and that is why they never mention them. For that reason, you can tell them, "Here is something more that is in our own scriptures." In that case, they will also come round. They should not change their religion or outer forms—not in the least. But they may take a further step in their own religion, as given in their own scriptures.

So have love for all: for all those who are going on the higher way and for others: for God is also in them. When you've found a candle of light, "do not put it under a bushel, but place it where it can attract the attention of other seekers." You are in some church; I am in some church. If my brothers in the church are ignorant, I must say, "Here it is in our own scriptures." So you have to love: there should be no hatred for anyone. But don't ignore the diamond work and replace it by the copper or the iron or the silver. This is what I mean to say. I think that point is clear to you?

QUESTION: *Yes. We can visit there, and then they'll say, "Where have you been?" Then we say, "I have found something better." If they're hungry, they will come.*

THE MASTER: Tell them, "Here it is, in our own scriptures." I tell you honestly, even the bishops do not know what is what. It is so in the majority of all religions; I'm not speaking only of the Christian, but of other religions, too. Now men of other religions direct people to me: "For the inner, go to him." They are supposed to be knowing God. If they know God, they must give it out. They simply tell you, "Go on with the first step; that will do." That is wrong, I tell you honestly. You have only a preliminary form and you go on believing that it will lead you to God after death. Well, "a bird in hand is better than two in the bush."

Have love for them. If you don't love them, how will they listen to you? By love you can make anyone understand. With hatred, no one will come near you. You will be defaming the work of your own movement—not movement, but revival, I would say, of the old truth that we have forgotten. I think this point is very clear?

As regards the reading of scriptures: In what I have written, to the best I know how, I have given a digest of the cream of the inner way up, as given in all scriptures—theoretically, by a parallel study of religions, and practically. So the cream is with you. You may read it first. I've given references to other scriptures, too, and you can quote them: "Here such and such also says that." What I have written is the basic principle that guides you directly. And then you can quote from other sources: "Lord Krishna says so; Christ says so; Buddha says so." But don't make those the basis,

because they also form part of other things, too, such as their own religious rituals. On account of ignorance, they sometimes lay too much importance on the preparatory step and do not mention the inner one. So, what you have been given is the digest of the cream, and that is why it is given preference.

As regards *The Path of the Masters*: let there be no misunderstanding about it. Dr. Johnson was a missionary. He first went to India to find somebody and could not and went to preach. He came back. The second time he went, he had the good fortune to meet our Master [*Baba Sawan Singh Ji.*] He sat at his feet and learned something for six or seven years. I was there, too. He wrote this *Path* in the manuscript form. His spirit was the same—as a missionary: "Muslims don't know anything; Sikhs don't know anything; Hindus are wrong; such and such men are wrong." This is a very drastic way of putting it. He had made three copies of the manuscript. One was given to me; one was given to Sardar Bahadur Jagat Singh; the third was given to Professor Jag Mohan Lal. Professor Jag Mohan Lal never returned the manuscript. Sardar Bahadur returned it with too many strictures, and Dr. Johnson would not listen to him. (If you say to any man, "You are blind," he won't listen. But if you simply ask him, "Well, dear friend, when did you lose your eyesight?" perhaps he will listen to you.) Now the whole thing devolved on my shoulders. I told my Master, "He has written it in a missionary way." Missionaries, you know, say, "That is wrong; ours is the only way, and all others are wrong."

He said, "You may point it out to him."

"All right." I went to him. I told him, "Well, look here, dear Dr. Johnson; you've done a splendid work in bringing out this manuscript; but it appears that here and there, you were not in the full know of things. That is why you have not been able to do full justice to the work."

"I would like to know."

Then I gave him quotations from the Hindu, Mohammedan and all other literature. He revised it on those lines. There are some flaws there, but many things were set right. The manuscript never came to me after revision. But he revised the portion on Eastern religions, so that they are, I think, quite palatable. About the portion on Christianity, I told him, "Dr. Johnson, you must polish it down. It is put in a very drastic way." What did he say? He said, "My brothers in the West won't wake up unless I say it that way." That missionary spirit was there. So, he did not revise it. I have found that the Christians do not relish that part. It is given in a very drastic way. Now they have revised it; a further revised copy has been issued.

So this is the true state of affairs. Now it is up to you to do what you like. Have something that you've got very directly; then you may refer to others and utilize them.

So, other parts of Dr. Johnson's manuscript were rewritten; but people still don't like the Christianity part. I saw one man who was going to be initiated and who read that, throw away the book and say, "I don't want to be initiated." Was it the fault of the initiation or the Science? So you may read other books, if they are on the point. In what I have written you have something cut-and-dried as a basis. You may refer to others; there's no harm.

Yes? What do you want to say?

QUESTION: *I was going to say in regard to our diet, Master. Would you kindly explain, where do we stand on*

serums and shots and all that sort of thing?

THE MASTER: Serums?

QUESTION: *From injections; hormones.*

THE MASTER: Look here, there are ways of treatment. If there is something directly in it that is not permissible, avoid it, that's all. What can be done? Life cannot be prolonged by any man, by any doctor: it is already fixed. But you can help it in the other way.

Moreover, you'll find that's a very minimal quantity. Because its remedies are prepared in alcohol, you might say, in that case, that all of homeopathy should be avoided. The question is about the intoxication that it gives. That's very minimal: one drop; it cannot give you intoxication. But as a treatment, it does much good. So don't take it for the purpose of relishing it or anything like that. An injection is also based on the principle of homeopathy: a little thing flares up all the blood.

Avoid as much as you possibly can by having recourse to other things. If there is no other alternative, that's another thing. Yes?

QUESTION: *Master, I know this really shouldn't happen to people who are seriously dedicated to you; but I would like for you to explain how best to deal with, and avert, personality clashes which periodically occur. I think most of us realize that if we follow the directives, we're not going to fight one another; but I would like a little elaboration on that, because it does occur.*

THE MASTER: All right. You know that I always enjoin one and all—including group leaders—to keep diaries for self-introspection. If we live up to that, there can be no conflict. The first thing is, don't think evil of others: nonviolence. By your harsh words, you harm others. That is the main cause of the creation of hatred. I was just describing how you can say to a blind person, "Oh, blind man," or you can ask him, "Well, dear friend, when did you lose your sight?" There is a difference between the two. Is it not so? One is harming, the other is not. Similarly, if you find anything wrong in someone, tell him about it privately: "Dear friend, this does not appear to be right." Don't broadcast it; don't make parties. Don't go by the ears and the eyes of others. What do we do? First we do something, and those who are attached to us form a party; and they carry tales to others. Just as diseases arise by infection, that infection goes around, and there are parties.

Don't think evil; don't hear evil of others; don't see evil of others; don't speak evil of others. Then naturally, if there's anything wrong in others, point it out in a friendly way.

I think this is the main cause of conflict. We simply say, "We are in authority;" we say, "I will turn you out." Well, who are you to turn anybody out? This is the satsang of the Master. All are attending for the sake of the Master. If anybody says this, he is not following the instructions of the Master. Those who have been placed in charge as group leaders are given the children for their custody and help. Do you see?

Also, love one another. If you love one another, errors may creep up, but love knows forgiveness and forgetfulness. I think if you follow this very principle, there can be nothing conflicting. Our words should be kind. Kind words don't cost anything; but kind words must be imbued with humility. Sometimes, in our own zealousness, we say, "I can do, or undo, these things." These are the things that create all the trouble. Show appreciation for another's efforts—for whatever effort he has made, great or little. If you show appreciation, the other man

will be encouraged to help you. He may have flaws. Those flaws may be pointed out separately, privately; not broadcasted; because that will make parties.

That is the cause of all the friction that has arisen for the sake of the Master. The group leaders in charge should treat you like mothers, I would say. They are not Masters, but they have been selected to help you. They may also have some flaws. But the way is not to go away. You can request to see them privately and tell them, "This appears not to be right." I hope they will listen to it.

What is done cannot be undone. That is your own mistake. That has nothing to do with the teachings of the Masters. It is only because you don't follow them that there is all this friction. If you follow them, you will love Master and all those who go to him and love him. Love knows service and sacrifice. If anything happens, love will beautify it, for love beautifies everything. Love knows forgiveness and forgetfulness. Is it not so? So, if you follow even this principle, there can be no conflict such as that.

Yes, you were saying something?

QUESTION: *Yes, Master. I would like to pay tribute to* —— [a group leader].

THE MASTER: Yes, yes.

QUESTION: *And the reason why is because I was, even myself, very guilty at the beginning, and even sometimes afterward, of misunderstanding her.*

THE MASTER: Yes; that is, if you sit together, any misunderstanding—

QUESTION: *Then eventually, I got light. Many things were said, you know, but —— did not mean it the way it was taken.*

THE MASTER: Yes, that's true.

QUESTION: *Because I have seen no other representative that has more love for the Master Power than —— . Because, as I said, I was guilty of that myself. This is the way I feel. And she has been doing a wonderful job.*

THE MASTER: I know, I know.

QUESTION: *And it's through misunderstanding that we see things. But it's through her great love for the Master Power that at times she does get overzealous, and it's misunderstood. And at no time did she say that you couldn't go to any other religion.*

THE MASTER: But that is what I told you. Didn't I explain it further?

QUESTION: *Yes, but I would like to get this clear. But she did say that if any of you have any problems, go to the Master.*

THE MASTER: That's right.

QUESTION: *She did say this. And I myself think that she is wonderful.*

THE MASTER: Surely.

QUESTION: *As you said, we are all coworkers in the Divine Plan.*

THE MASTER: Yes?

QUESTION: *And where there is no understanding there is no love, and where there is love there is understanding. Thank you.*

THE MASTER: As I told you, if you find anything wrong, go to the person privately and clarify it. Don't broadcast it. That makes parties; that is wrong. Don't hear through the ears of others; don't see through the eyes of others. Group leaders are there to help. They have great responsibility. All the same, they are helping you. They make arrangements; they sacrifice their time, sometimes their money and also their labor. They don't want anything in return. But, with it all, I tell you, they clearly give you to understand that Master is Master; they are not Masters. Don't mistake that. This they must clarify, if there is any question of it. If God

has given someone eyes to see that the God-in-the-Master is everything, her eyes or his eyes have been opened. He sees that way; then he says, "Why don't you see like that?" As I explained to you, everything has its value. Some things are of higher value; some of lower. The fact remains that it is like that.

So I would appreciate it if all of you who are group leaders—and others—would think that way. For what do you sacrifice your time and labor? For the higher purpose of knowing God. Suppose there is resentment between the two. He leaves the place and goes away. Then? This is not the fault of the Science; it is because we are all not perfect as yet; we are on the Way. Some have progressed more, and others, less; but we make an allowance for that.

Don't forget to attend your group meetings, mind that. If you leave that off, then you'll be led away. There this lesson is revived, mind that. Go to your churches; I don't mind.

I will tell you one thing more: if you find truth anywhere else, tell me; I will also follow you. That's all. Yes, please?

QUESTION: *Master, something very unusual happened to me last night at one o'clock, while I was sleeping. I woke up and heard your voice calling my name, very, very strong.*

THE MASTER: Yes. That's right.

QUESTION: *Is that bad or good? I never heard anything like it in my life before, except knocking on doors or things like that; but your voice was so clear, calling, that the whole room was like thunder.*

THE MASTER: I tell you now. As I explained many times, the son of man is not the Master. The son of man is the human pole at which God as the Master works. And it is that God Power that goes around and awakens all those who are initiated. He even appears to those who have some background, although they do not know who is who. Do you see? This is God Power. When a man is initiated, that Master Power or God Power resides with him—call it Christ Power or Guru Power — and is ever guiding him to bring him up. If you turn your face to Him, He will be guiding you and speaking to you, by manifesting Himself and in other ways. If He does so once, twice or four times, and you don't care, you lose your chance. But still He's there: whenever you turn your face to Him, He's there.

QUESTION: *But Master, your voice was very clear; and after that, since I couldn't sleep all night, I had very funny and different things in the room.*

THP MASTER: Then the best thing to do was to sit in meditation, that's all. Sometimes it happens that those who have not seen the outer form of the Master and have never heard about him have had the manifestation of that form years before meeting him. And they are wondering what it is. They say when they meet me, "Oh, I saw you three years ago." It is God Power that appears. We are all in the make. That's all. Yes, please?

QUESTION: *Master, when I go back now, I'll have certain questions to answer. Would you say that man was spiritually dead originally, and this whole thing is a return to becoming spiritually alive? And that after, according to the Christian scriptures, it shows that the covenant God people went up—they were led—but this deadness was there—the spiritual deadness — and now the great secret is, the* mist *is taken out of the* mystery. *It's no more in a form; it's being given the grace; it is a universal thing and therefore it is now acceptable, as the sun shines on every flower. So*

any form, anything, would that be the approach that you mean?

THE MASTER: I tell you. In the scriptures we sometimes find the words "the soul is dead." We find it in the Christian literature and in others, too. What do they mean? Guru Nanak said, "Only he is alive, O Nanak, who is conscious; who has become conscious of the Divine Plan; who knows, who sees, God. All others are dead." Do you follow me? Those whose attention is identified with all of the outside things, their attention is considered to be as dead; but it is really not dead. Do you see? This is what is meant by this in all scriptures. The soul is never dead; but when its whole attention is absorbed in outer things, in material things, it is defined as dead. It is already there; but it awakens if you withdraw it from the outside, that's all.

Anything else? Yes, please?

QUESTION: *Are we to attempt to record the number of thought failures that we have in our diaries—the actual numbers for each one?*

THE MASTER: Yes. Just as I explained it to you. What can you put in the columns? You can only give the number of failures. Just the number of failures will guide you. If you are falling down in that respect, try to weed it out the following day, that's all.

QUESTION: *We know that we can still build karma if we're not very careful in this life. And there are many things that we still don't have clear in our minds. Among them is the question regarding animals.*

We all love animals dearly, but there are those among us, throughout the country or the world, for that matter, who sometimes feel such compassion and sympathy for animals that have been neglected, that they take it upon themselves to try to feed and house these little creatures. Consequently, there are those who, in some cases, have many creatures that they house and feed. Then there is a complaint, perhaps in the neighborhood, regarding the party that takes on these little creatures. Now the question is, when a person takes these animals for love and care, or perhaps finds another home for them—when they have these many creatures—are they, by chance, taking on a karma that is the animals' karma? Are they taking that karma on themselves?

THE MASTER: Look here. Scriptures are very clear about it. We simply ruminate over them. Soul is in everybody; it is in animals, too. Love them for the God in them, for the soul in them, not as body. If you love man, why not love creatures—I mean, animals? If you love even serpents, they won't harm you. They have the soul in them. The pity it is that we love animals, but do not love our fellow brothers. Do you see?

There is no harm, you may join a movement to help animals; you may have pity on the animal kingdom. After all, they have no court to go to to complain about the atrocities that are extended to them by man. That's all right. But should you, for that reason, hate all other men? Love all, but for the life, for the soul and God in them. If you do it for that sake, then naturally, "As you think, so you become." If you forget God, then wherever you are attached, you will go, is it not so? So love all, please: love God, love man, love animals, love birds. Experience shows that if you love snakes, even they won't harm you; they will come and sit by you. This happened so many times in the life histories of many Masters. It happened in my case, too. During a satsang in Delhi, a cobra came up and stood on his tail in the presence of about two thousand people. They cried, "A cobra is here!"

"Oh, never mind," I said. He was looking at me throughout the one hour or so the talk lasted. When the talk was over, he sneaked away. And the people said, "Let us kill him."

"But why?" I said.

Do you see? They also have sense; they have got souls. So, love everybody. No one will harm you; even snakes won't harm you.

Loving animals is good; love even snakes, love your enemies: love the God in them, for the soul in them—for that reason. Then there's no binding effect. If you love them for their own sake, you are bound.

Yes, you were saying something?

QUESTION: *I have a policy of my own: I see many people today take animals into their homes and take them to bed with them.*

THE MASTER: This is what I'm telling you. For the God and the soul in them, do what you can. But to love them more than men?

QUESTION: *No. That's it. So, in other words, then, I'm doing the right thing when I don't want them in my bedroom or in my house, even.*

THE MASTER: No, no, you see; give them facilities, that's all; bring them up.

QUESTION: *Take care of them.*

THE MASTER: This is what I say: we go too far. I tell you, there's a story in the Koran, the Mohammedan scriptures. There was a lover of God who always devoted all his time to his prayers. There was a bird in a tree close by, and the bird's voice was very sweet. What did the man do? He left his place and sat under the tree where he heard that voice. He would say his prayers, but his whole love was for the bird. And God told him, "Look here, you have loved the bird more than Me. I am leaving you."

Love all for the sake of God. Love one another for the sake of God in man. Then there's no harm. If anything goes wrong, go straight to the person privately. Meet him and clarify it before going to bed, because the next day something else about it might creep up. Forgive and forget, and go with a clean heart into the lap of God; that's the best thing. When we forget these things, trouble arises.

QUESTION: *In other words, you love them in their place?*

THE MASTER: Yes, surely.

COMMENT: *Certain people attach too much importance to animals and forget their meditation. They don't know how to take care of people in the world.*

THE MASTER: Oh, love them; as I told you, love the God and soul in them. But it is the highest duty to love God. Now, I told you that that *bhakta* spent all his life in prayer, but he became attached to the sweet voice of the bird and left his place and lived there. And God said, "Well, you have more love for that bird —not for Me." If you love him for His sake, then you are saved; otherwise, you are bound, that's all.

QUESTION: *Master, a little further on that question. Now, if we love these animals for the love of God that is within them, too, since they are living souls also, is it possible for us in any way, in this great love that we have for those animals, to help them to go through their lives a little faster and perhaps go through their evolution?*

THE MASTER: Look here, I tell you, your intellect is going too far into the thing now. I have told you, love all. Do your best for their love; bring them up; but don't forget your connection with God. In their service, if for the sake of the bird's voice, you leave God, that is not a wise thing to do. Mind your own

business first. Charity begins at home. Develop love in yourself. Don't be wanting there. Then extend your love to everybody.

QUESTION: *Yes, but Master, today they are taking animals and experimenting upon them, giving them cancer and all kinds of diseases. Has man got a right to do that?*

THE MASTER: What do you mean by that? Well, help them. That's all you can do, to the best you know how.

QUESTION: *Yes, but you know what the experimental laboratories are doing.*

THE MASTER: That is done, you see, for the sake of saving man's life. That is higher life. A sin is done. A sin is done even by eating, by breathing. If doctors are not trained by giving animals those things, how can you be saved? For a higher thing you have to do it. But you cannot be absolved from the sin unless you become a conscious co-worker of the Divine Plan.

[*There is a comment that the time is short, food is ready and the people are hungry.*]

THE MASTER: No, before hunger, I have to tell them something very definite. Never mind. Perhaps I may meet you again physically or not; but now I will give you a few parting words. First of all, I wish that you would develop, from day to day, what you have got by the grace of God. That would please me most and please the God in me and the God overhead. Don't miss that. Leave all things and attend to God, every day, first. Be devoted; surrender to God in all your actions.

For that, two things are very important—I would say, three. First, love. God is love and we are love personified, and the way back to God is love. Whatever goes to develop your love for God, do it. Whatever goes to develop love for your own self, at the cost of the love for God, then leave it. Do you see?

Love knows service and sacrifice. Love beautifies everything. Love knows no burdens. Love knows giving, not taking. I'm saying these words to all, whether they are initiates, group leaders in charge or representatives. They are there to give, not to take anything. What do you give? What you know. Physically, also, do what you can to serve others; also give financially to the best you can; and all should share. First stand on your own legs, by honest means. Then maintain your families and try to help others who are needy, hungry and naked; and do it for the cause of God. Share something: there is no taxation, no imposition—it may be one cent.

This is one thing: love for all. If you have love for all, why is there not love between the brothers? You have been connected in a relationship which can never break, even after death: because you are all on the Way, the same Way —in direct contact with God. This is the first thing. When you know love, you cannot hate anybody. You will never think evil of others, never speak evil of others. You will never suffer to hear evil of others; you will never see evil in others. Love knows all these things. For want of this, there is all this trouble. You come to the satsang for the sake of Master, not for the sake of A, B, C or D. All are there for the sake of God's work. Do you see? Stand on your own legs. Don't try to make further karmas by grabbing, by receiving, by exacting, from others. Those who are needy have their rights: give them. Those who are naked, help them. Where there is a good cause, give to it. This is the first thing for love.

Then comes sinlessness: purity of thought; chastity. This is what is mostly needed. A married life has been defined in the scriptures; try to come up to that

standard. When you are married to one, remain married to one; not everybody. I am sorry to say these words, because I find this almost everywhere. *Women and gold:* these two things are the greatest impediments on our way. Stick to what the scriptures say. Live on your earnings; don't depend on others. Help in the Cause; share with others who are needy; and have chaste lives.

And have kind words. If there is love, there are kind words—there is no harshness. If anything crops up, reconcile it before you go to sleep. Rest assured, this is what Masters have always enjoined. If any two brothers have not agreed, and there is still something wrong before they go to bed, they should not go to bed unless they have been reconciled. That is why the Bible says, "If you do not love your brothers whom you see, how can you love God whom you do not see?" Christ said, "I give you a new commandment, That you love one another."

Try to promote this cause of God: this is no man's work, this is God's work. You know you are convinced of the truth of it: perhaps you have had just a little experience of it, but it goes on further. That is the basic principle of all religions. Help, if you can, for the cause of God. Help others, the needy, the hungry, the naked. That you can do only if you simplify your lives, mind that. If you have too much to do and you cannot stand on your own legs, how can you help others? That is why I said in one of my circulars, "Simplify, simplify and simplify." Share with others. So long as you have this body, always give. Don't be like that—taking. Give. Such a man will command respect from everyone: a man who is chaste; who is not greedy; who has love for all; who has kind words imbued with humility. I think this is all I want of you. Adhere to this very thing, because man's life is meant for knowing God.

Help will come to you unasked for. If the child is asleep, the mother has to take care of him. If any snake comes, the mother will kill herself rather than allow the snake to go near the child. So, that God Power, or the Christ Power, is with you on initiation. That is the Guru Power or the Master Power. That will look after you. A child has full faith in his mother. Even if a lion comes, the child will run to the mother. That lion may eat up the mother, too, but the child has full faith in her. So if you have full faith, you can move mountains. Faith is the root cause of all religion.

And practically, you have seen: you have got something that is referred to in the scriptures. Develop it from day to day. I wish each one of you to be ambassadors of Truth. The harvest is much; laborers are wanted. But the laborers should be ideal ones. Try to be ideal. Everyone should be ideal. "An example is better than precept." Saying things and not living up to them sets a bad example for others. Others won't be guided; they won't accept you. They will think, "Oh, he is doing everything. Women and gold affect him as much as they do me. Then why should I respect him?"

Not everyone can command respect. These are only two ways in which you can command respect from everybody, even from those whom you do not know: because your words will be charged with that life. In some cases, simple words you say affect others; and in other cases, you may give long yarns, and they do not affect anybody. What is the reason why? The life is not behind it. So be practical. If we try to reform ourselves, all the world over will be reformed. We reform others and don't reform ourselves: that's the reason why there is all this trouble. And this is all, I think, I

can tell you. And my best wishes will be with you—the God in me, and my Master's grace. You have, each one of you, been put on the Way. Develop it. That's all I wish.

MR. KHANNA: *And here I would like to express my gratitude to the Great Master.*

THE MASTER: There is no need of an expression of love. It is my duty—the God in me. Thank you for that. But I will be thankful to you, grateful to you, if each one of you will live up to what I've told you. I'll be thankful. That's all I can say.

MR. KHANNA: *I'm also grateful to all the devotees here. They have been very kind and showed that the group will flourish here. But I don't agree with the Master on one point.*

THE MASTER: Because you're greater than Master. [*laughter*] Well, don't give a misunderstanding, please.

MR. KHANNA: *Because Master said that it might be his last coming.*

THE MASTER: I have told you the correct thing. It is all up to God; don't overrule it.

MR. KHANNA: *Yes, sir.*

THE MASTER: Yes, that's all. Sometimes in our zealousness, we say so many things. Well, it is in the hands of God: no promise, please.

MR. KHANNA: *Master will have much pity on us and will pay us more visits, because we need the Master very much more in America than in India.*

THE MASTER: I have come only under the guidance of God. If He wills it, I will come a hundred times. This is His work that He will carry on. Of course, your wishes are appreciable; I quite appreciate them. But it is all in the hands of God. Who knows what will happen tomorrow, or during the day or night?

MR. KHANNA: *Master is still young, and he can pay us visits enough.*

THE MASTER: Well, the soul is always young. There is no question of that. The question is about God—about His grace. If He wants it, I will come. If your wishes are there, God may agree.

MR. KHANNA: *He will be paying us a visit soon. So we will all unite together and help his cause, financially, physically, morally and in every way; and that will bring great peace all over the world.*

THE MASTER: My greatest pleasure will go to you who live up to what you are told to do, that's all: poor and rich, alike; higher and lower; group leaders, initiates and everybody. We are all equal; we are all brothers and sisters in God. It is the grace of God that helps you. That will also continue helping you, unasked for, without any compensation.

MR. KHANNA: —— *wants to say something.*

THE MASTER: Yes, please. What have you to say now, like a madman?

GROUP LEADER: *Thank you, Master, for calling me mad, because I'm madly in love with you. And the only way I can express myself is crazy, as I always do. And I want to thank you for glorifying our souls and diffusing your tremendous light into all of these vessels. And that we should constantly see, by your grace and by your power, that your work should be glorified through us: because you said that all creation comes to glorify the works of God. And that we should all come with a sweet and tender heart to each.*

THE MASTER: And God will appreciate all that. He wishes that His Name should be glorified.

It is God's grace. He gives as one is deserving. He can contain that much: and that is for all, not for one. But He is waiting for anyone who will turn his

face up to Him, that's all. The Father wishes every one of his children to stand on his own legs—to be more than himself.

MR. KHANNA: *We are celebrating Master's birth anniversary on January 25, 1964 in Washington.**

THE MASTER: The question of South America is decided? That's the point.

MR. KHANNA: *But still, we have to the 25th; so that leaves us—*

THE MASTER: No, no, I tell you, if that is on, then it's all right on the 25th. If that is eliminated, then the date will be earlier. That should be decided on. You can inform me later on.

Look here, I tell you—about the birthday question: I think initiates should celebrate the pleasure of meeting somebody in whom the God is manifested, every morning, with every breath. This is only historically that you will gather together to revive that lesson. The true celebration of the birthday is when you live up to what he says, that's all. These generally become ceremonies. I think the greatest celebration of the birth lies in the fact that it is by my Master's grace I was able to communicate these things to you. So, in the celebration of the day of birth, everything comes in. But celebrate it every day: remember Him, that's all. Live up to it: that is, I think, the highest form of celebration of any Master's birthday. And that is all I want.

MR. KHANNA: *So we have fixed it on January 25th. In case of change we shall let you know.*

THE MASTER: Yes.

MR. KHANNA: *That will be the first time in history that a living Master's birthday will be celebrated in America. So all those who would like to come are welcome.*

THE MASTER: And bring all your friends, if you have any.* [*laughter*] He has good wishes, you see. He even has good wishes for your friends.

COMMENT: *If you have any.*

THE MASTER: That's all right. For the true friend, a man has good wishes, is it not so? Yes? Mr. Perrin, do you have anything to say? We are grateful to you.

ANOTHER GROUP LEADER: *No, I was going to say what —— said. I'm so grateful to ——, because it does take a big man to get up and say what he did.*

THE MASTER: Love knows no outer things. Heart speaks better to heart. I have regard—love—for both Mr. Perrin and his wife and for all others who are doing their best, selflessly, without letting anyone know. What did Christ say? "If your right hand does something, let the left hand not know of it." And Mr. Perrin is one of that kind. He does his service, I know, late at night; at one or two, he is washing the vessels of all of you. He does not say so to anybody. I have appreciation for all that. I have love for all.

All right. Now give them food.

* Master's true physical birthday is Feb. 6th. This particular time was arranged so it could be celebrated in the West, before he returned to India.

* This is a joking imitation of the phrase used repeatedly throughout Master's tour by Mr. Khanna when he extended invitations. The reference was easily understood by the people gathered there and was the reason why they were laughing. This explains what Master says next.

"Live and Let Live..."

from a letter by C. James Nicholson

EDITOR'S NOTE: *Master used to tell the story of Arjuna's vow to kill anyone who insulted his bow, Gandiva; and when it happened, and he was fitting his arrow to the bow to fulfill his vow, Lord Krishna asked him what he was doing. Arjuna replied that it was his moral duty* (dharma) *to fulfill his vow. Then Lord Krishna asked him, "What is the fruit of dharma? Is it pain to others, or their happiness?" Arjuna, getting the point, replied that the fruit of dharma was love and harmony. He did not kill anybody.*

In the discourse published this month, "The Things Love Knows," in the section which gives the talk its title, Master carries the point further:

"This is one thing: love for all. If you have love for all, why is there not love between the brothers? You have been connected in a relationship which can never break, even after death: because you are all on the Way, the same Way —in direct contact with God. This is the first thing. When you know love, you cannot hate anybody. You will never think evil of others, never speak evil of others. You will never suffer to hear evil of others; you will never see evil in others. Love knows all these things. For want of this, there is all this trouble...."

We are grateful to Mr. Nicholson for sharing his beautiful letter. Aside from deleting references to specific persons, we have published his letter as he wrote it. On only one point do we differ: He gives the impression in the first part of his letter that Satsang is only for meditation. But a very important part of Satsang is the reinforcement through the outer senses of those impressions that inspire us with a longing and yearning to go inside. If a living Master is conducting Satsang personally, this happens on many different levels at once. But even in the physical absence of a Master, if the teachings are presented in a loving and Master-like way, there is enormous benefit. But if Satsang is used as a forum for tearing our brothers and sisters apart in the name of Righteousness, then the question applies: "What is the fruit of Satsang?" So the contents of Mr. Nicholson's letter apply to the conduct of Satsang as well as to our individual lives.

MY DEAR SISTERS: Received your letter and read it very carefully. Thank you for your loving concern about the —— Satsang.

My dear sisters, I don't know the source of your information nor does it matter very much; because each person sees things, on the mental plane, from his or her point of view, and therefore there are as many points of view as there are persons. With this in mind, I will try, as best I can, to give my own convictions.

The word *Satsang* means, to be in the Presence of Truth. When we sat at Master's feet, He was Truth and therefore it was aptly called Satsang. When we speak of [*any*] Satsang, we are really referring to a number of initiates who have gathered together to meditate.

How far each one will really have Satsang or be in the Presence of Truth will depend how deep his or her meditation is. Those who go deeper will be closer to Sat and those who see the Beloved within will truly have Satsang, while those who cannot go in would

have only had a meditation but no Satsang, as they did not experience any degree of going in.

Each one's experience will depend on his motives and devotion. The purer the motive and more complete the devotion the greater is the receptivity and will result in deeper and better inner experience.

Thus, at least to me, each one's receptivity and the resultant experience is between him and his Master. It is a Master-disciple relationship, and none of my affair. It is a holy ground where Master meets His disciple and I don't dare to tread on other's sacred ground as it is inviolate.

Many times I close my eyes and meditate in the subway, and have beautiful experiences. With Master's grace I insulate myself from my surroundings. It does not bother me in the least if the people in the subway are sinners or saints.

Naturally we seek the company of people who love God because their vibrations will help us to go in easier. If each one of us has a little spark, when a number of us get together and unite our sparks a goodly fire will ensue, and it will facilitate going in easier and deeper. This is why I seek the company of my brothers and sisters to meditate with them. Their love of God unites with my love of God and we all profit spiritually.

This is my understanding of the purpose of Satsang. Anything else is extraneous to it and does not interest me.

When it comes to spiritual matters, I will not give an opinion other than express my understanding of Master's teachings, but will add that as I have no inner experience of my own in the matter, I may be drawing the wrong conclusions, because my Master said: "You do not understand these things in the right perspective unless you See them. Feelings, emotions and drawing inferences, they're all subject to error, Seeing is above all." (*Heart to Heart Talks*, Vol. 2, page 10.) And again on page 1, "The Masters Saw and then said something. We cannot really appreciate what They say, really appreciate it. That is why I say, *unless you see for yourself, don't believe even the sayings of the Masters.* Even the sayings of the Masters are not understood in their right perspective unless you see. . . . The foremost thing is to See first and then say." And on page 19: "Seeing is believing. All other beliefs are groundless, no base. Seeing is believing. When you See, only then can you believe, and not otherwise. Hollow faiths, hollow beliefs, lead you nowhere."

Therefore I will not express an opinion on any spiritual matter of moment until I see. And even then I will say, this is my opinion as a result of my inner experience, but don't accept it, go in and see for yourself.

On the contrary, if I try to press my point of view on others, I will be doing a disservice to them, because if Master says they should not accept even His word unless they see, who am I to insist that they take my word?

If anyone asks me who my Master is, my answer will be: Naam is my Master and It initiated me when It was expressing Itself thru the human form known as Kirpal Singh. This is based on my inner experience. If they ask me if so and so is a Master, I will say, not having had any inner experience on the matter, I don't know. And if we discuss it on the mental plane we will create dissentions and discord, and I do not wish to participate in them.

As to my conduct toward my brothers and sisters, this is my credo, as expressed by my Beloved:

"Don't think evil of others in word, deed and mind. If you think of any-

body else, always think good of them. Why? because they are your brothers and sisters in God. God is active in every heart. Our bodies are the Temples of God. If we think evil first we defile our Temples, then we defile others. Instead we should think, 'Peace be unto all the world over, under Thy Will, O God!' This is what Guru Nanak gave out in His prayer. Let all the world be happy. How can it be happy if you defile everybody? So the foremost thing is not to think evil, speak evil or hear evil of others. If you come to know something then it is for you to just keep it to your own self and try to privately tell others concerned for their own well being. We should not become reformers of each other. We should reform ourselves first. If we have sympathy for others we should tell them privately what we think they are doing wrong. Then the other person will care to listen. If a blind man is there, and you say, 'O blind man,' he will take it to heart. If we simply say, 'Well dear friend, when did you lose your sight?' the purpose is served. There are ways and means to express. So speaking, you might say, is an art. The same words that carry a loving and peaceful effect can also create fire. This is what we have to guard against. So we should not think evil of others at heart, in mind, word or deed." (*Morning Talks,* pages 21-22.)

Sweet sisters, the feeling that I have toward my brothers and sisters is love. If they ask my opinion it will be given as lovingly as possible (not that I always succeed); whether they agree or disagree with me does not, and should not, enter the picture. The only thing that I want to think about my fellow men is that which is good so that my Temple and their Temples will not be defiled. Any other course will be an impediment to my spiritual progress.

If, in my opinion, someone is doing something wrong, I may bring it to his attention privately, as delicately as possible so as not to hurt his feelings. If he listens, well and good. If he refuses to listen, it is not for me to rebuke him. I am not his Master. That is his Master's prerogative. He has the authority, not I. Any other course on my part will lead to arguments, hurt feelings and acrimony without benefit to anyone. The only weapon in my arsenal is love. It is a most powerful weapon. If it cannot bring any results, nothing else can.

As long as my brothers and sisters allow me to meditate with them I shall gratefully do so. As Baba Sawan said, "If drunkards can sit together and enjoy drinking, why can't the lovers of God worship together?"

When I look at my fellow man, I try to see the God that is active in his heart. The same God is active in my heart. It does not matter if he is saint or sinner, as the saint has a past and the sinner has a future, because God is in all of us and sooner or later each of us will realize that we are Gods and the sons of the Most High, all of us. (Psalm 82.)

We will further realize that as there are not many Gods but only one God, we shall come to know that we are all one. I have not realized this yet, but am struggling (as we all are) to do so. In the interim, intellectually I have come to understand it and thus look at my brother as part of me and myself as part of him. So how can I not love part of myself? Is it possible to love my eyes and not to love my hands? "We're all One. We're all microgods, sons of the same Father, brothers and sisters in God. That's the open Truth." (*Heart to Heart Talks,* Vol. 2, page 5.) . . .

Did not Guru Nanak pray that he may meet at least one Saint so that his day may not be wasted? Tai Ji served our Master for many years because she ac-

cepted Him as a Living Master, when others rejected Him.

I don't know if any brother is or is not a Master, because I have no inner experience of my own. But if any of my brothers or sisters believe that any one is a Master, it is their conscience that must guide them, and the final arbiter is their Master, not I or anyone else. . . .

My dear sisters, my task is to reform myself by going in; and to the extent that I succeed, with His grace, to that degree I may be of help to others: not so much by words but rather by example, always being watchful lest my ego asserts itself, remembering Master's words: "Sometimes we are selected for a certain purpose and we think that we are the master of the service that is given to us. The little ego within us naturally asserts. This is not service. The service of the Master is to carry out the work as the Master wishes it. That alone can be called a service with which the Master is pleased, all others not. Those who are brought nearer to the Master in one way or the other, their ego asserts itself. They say, 'I am carrying on this or that thing.' That assertion causes the person affected to have a lack of sweetness in all his affairs. He will assert, he will command. He does not consider himself to be a puppet in the hands of the Master. There should be selfless service always." (*Morning Talks,* pp. 144-45.)

In His love and by His grace your brother in Him,
JAMES

The Master of the Punjab

Continuing Arran Stephens' account of travels with Param Sant Kirpal Singh Ji, in the year 1967

HUSHED excitement rose in the early morning air at Sawan Ashram, as last minute preparations were being made for the forthcoming journey which was to take the Master and His party through the Punjab, hundreds of miles north and west of the Sawan Ashram in Old Delhi.

The only sounds were of Mohan and Ram Saroop, as they skillfully roped luggage to the cars, mingled with the cries of crows and sparrows from the eucalyptus trees overhead.

A murmur arose amongst the crowd of Satsangis who had gathered to bid a tearful farewell to their Beloved. A movement was made toward the Master's bungalow . . . It was He! Emerging from the veranda, He strode through the garden motioning to His thronging children to make way, giving rapid and sure commands to those in charge and, as always, completely in control of the situation. He was swiftly upon us and asked us to take our seats in the car while He walked through the crowd of several hundred, imparting His blessing and words of counsel, making sure that not one man, woman or child was overlooked.

As the engines coughed to life, we rolled forth into a new spiritual adventure. Ancient men and women, mothers clutching their infants as well as the young and able, ran en-mass with upraised folded hands just to have one more Darshan of the Gracious One and intercepted His car as it passed through the corridor of trees and out the gate. They knew He would be gone for two weeks, separated physically but not inwardly, for those who could see and talk to Him in His Radiant Light Form. Soon we passed through Delhi with its teeming millions and were on the open road to the Punjab. *The Punjab!* How that word represented an essence that seemed to flow through my aspirations. The fertile land through which the five rivers flow: Beas, Ravi, Satluj, Chunab and Jhelum, the Punjab (literally translated means Five Waters), historically has known unimaginable sufferings through repeated conquests of foreign kings seeking to plunder its wealth and enslave her peoples. It is also famed and hallowed by the memories of many God-men: Guru Nanak and His nine successors (Nanak and Kabir of Banares, who were contemporaries and probably linked, revived the Sant Mat or Surat Shabd Yoga in this present time cycle), Nam Dev, Bulleh Shah, Baba Jaimal Singh, Sawan Singh and Baba Kirpal were born and raised on Punjabi soil. All of these were Fifth and Eighth Plane Masters; rather Messiahs, each with a specific task, primarily that of liberating mankind in their respective era and locality. Amongst all the places of the world where the Masters traveled, carrying with Them Their liberating grace, it was perhaps the Punjab where the Word flourished the most, not that spirituality is ever bound to any particular geographical locality. (In fact, Baba Sawan implied great spiritual awakening would be forthcoming from North America, that the preparatory work of the initiates there was indeed more important than anyone realized.)

As we proceeded along the highway

toward Chandigarh, wending through many little villages, towns and farming communities, eager and loving souls in many places lined the roadside in rapt anticipation of the brief advent of their Great Master. How they knew He would be passing by a certain place at a specific time was always a minor mystery. In passing He would look at every person and bless them with merciful glances and folded hands. In turn, bowing, they would with upturned and cupped hands grasp the tangible currents of Grace flowing from the Beloved. Ahh, the language of Love is silent and the *Master is the Master of Love*. These sturdy folk simply clad in white homespun khadi, truly reflected the Master in their variously beaming, smiling or love-anguished faces. The majority of the people of the Punjab belong to the Sikh religion and are strong, robust workers of the land.

Three hundred years ago, Nanak's Tenth spiritual Successor, Guru Gobind Singh, instituted the Khalsa or brotherhood of the Pure Ones in whom the Light of God shone, an indestructible, undefeatable force of righteousness. One of five symbols he enjoined on the brotherhood was the maintenance of unshorn, though well-groomed hair and beard; such was the need of His time. He enjoined monotheistic worship of the Supreme Being, and a code of ethics or truths which not only have endured to the present, but have infused even the contemporary Punjabi with successful self determination, in all occupations, be it agriculture, professions, military or business, way out of proportion to their relatively few numbers. But alas, modern-day Sikhs have also fallen prey to the same deteriorating influences, superstitions and ritualism from which the great Gurus originally came to liberate them. They came not only to correctly interpret scriptural enigmas, but to remove the seal from the mystic Eye and Ear, by giving a direct, permanent contact with the Divine Link lying dormant within. Such an initiate who bathes in the refulgent Light of the Inner Guru is then a Sikh or disciple, such a Sikh is then of the Khalsa, but not otherwise. This is the work of a Living Master, a fact which is supported in practically every page of the Guru Granth Sahib. Whenever not directly singing the praises of the Gurus, (who were divinised Men, not paper and ink), the Granth sings beautiful praises of the Naam, the Celestial Melody and Light Uncreated shimmering and resonating within the temple of the body. Fifty-two different Masters and devotees' sayings and hymns were compiled together by the Fifth Guru, Arjun Dev, in the Granth, both Hindu and Mussalman, high caste, low caste and outcaste, demonstrating the universality of God-realized truth. Most modern Sikhs will say that the Book is now the Guru, but how can that ever be? For, *Life comes from Life.*

Gur Parshadi, Aapna Bhujhe
(It is the gift of grace of a Guru)
NANAK

Koi Sant milae vadha bhagi
(To meet a True Sant, it is the greatest good fortune)
NANAK

Guru Sama na nehi Datta Jag Mai
(In this world, none is equal to the munificence of the Guru)
KABIR

But, then, alas, not all gurus are Gurus; the people have been deceived by unfortunate dealings with charlatans, wolves in lambs clothing, and the time-honored Guruship has fallen into disrepute. History shows that there has never been more than two revealed perfect Masters in the world at any one time. Such beings are rare. They are like the Koh-i-

Noor diamond hidden in a mountain of earth. Since so many imitations are everywhere in the world, the true Diamond is often mistaken as imitation. "Only the jeweler can know at a glance the value of a Jewel" (Nand Lal).

By mid-afternoon we arrived in the beautiful city of Chandigarh, new capital of the Punjab. Chandigarh was designed by the French architect Le Corbusier, and rests like an orderly garden on the plains beneath the blue Himalayan foothills.

It was not long before throngs of "desperate" devotees squirmed into the rooms where Master was staying. Open and unabashed as children, they poured out their hearts unto their Lord, silently or with words, seeking guidance with many problems, temporal, and spiritual, and He did not refuse them.

In the evening, Satsang was held on spacious grounds in the center of Chandigarh. A huge tent was erected, the colorful patterned canvas canopy rippling and billowing like a ship's sails in the strong breeze. Ten thousand people from the city and outlying villages came to witness the Living Satguru.

The Master invited India's famed Christian leader, Bishop Abdullah Haq, known as the "Saint Paul of India," to sit by His side and speak of the Christ. Offering deferential respect and love to the Bishop, Master then proceeded to speak softly to the Sangat, who by this time had developed a real thirst for His healing universal message.

Following are just a few extracts from His discourse, translated from Punjabi:

"If you wish to understand the teachings of the Saints, you must go to a Perfect Master. Not only do They see God, but They make *you* see as well.

"Those by whom you lose your evil wishes and negative tendencies are your true friends.

"Lovers of God live aloof from the pleasures and temptations of the world.

"This body is a wonderful house in which we live, but we have lost the Indweller. There was a man who had his horse stolen from him. He exclaimed, 'Thank God I have been saved!' People around asked in amazement why he was so thankful. He replied, 'Had I been riding that horse, I would have been stolen also!" The people laughed at him. But, truly speaking, he was wise. Do we not lose the Rider, while saving the horse of the body? We are the Rider, the Soul . . . Conscious entity. When the horse of our body is taken or perishes, we are fortunate that we do not perish along with it. 'Know Thyself.'

"Our body is the highest form of religious book, but only when we go within can we read it.

"God is attained only through Love. Soul can know such Love. Love knows service and sacrifice. Man knows only how to take, but not how to *give*. If the world could learn the practice of service to the poor, then there would be no starvation or poverty.

"What is the duration of a bubble on the surface of the water? Same is the life span of man . . . it is quickly passing. The oyster shell is valued highly only when the pearl is found within it.

"If a man sits beneath the shade of a tree laden with fragrant flowers, he will feel some peace and contentment. Similarly, in the Presence of the Master, one experiences peace of mind, fragrance!

"Where there is Reality and genuineness there you will also find many imitations, like the flowers of the Seemul tree which bloom, but carry no fragrance. Such imitators only inspire lack of faith and make of religion and spirituality a profitable business. Christ in His time chased the money-lenders from the Temple, saying, 'Go ye out, Phari-

sees! Ye have made my Father's House a business home.'

"Oh man, awake! You will leave this world empty-handed, even your undershirt you must leave behind. You cannot take anything with you. What provisions have you made in the Beyond?

"Why is God invisible to man? Because he is attached to the outside world through the sense organs. When he was in quest of the truth, Bullah Shah went to the muslim Saint, Shah Inayat, and asked, 'O Pir, how can I realize God?' Shah Inayat, a gardener by profession, was engaged in uprooting onions and transplanting them to another field. He replied, 'It is very simple, my child. Transplant your desires from the world to God.'

"What is *Moh* [attachment]? Attachment is also love, but love in the wrong direction.

"There are many intellectual giants who can give you wonderful lectures on the theory of spirituality, but how many are there who can give you the experience? Unless one knows how to swim, how can one cross the ocean of existence? Even if one knows swimming, he cannot swim across; the ocean is too vast, but the Master serves him as a Boat and a guide to cross the *Sansaar Saagar* (ocean of worldly phenomena).

"For a person who has secured the company of a real Guru, though he will undergo trials and tribulations, the Master will always be there to protect, reassure and advise him. All feasible help and protection will be extended.

"Maya (illusion, worldly things and pleasures) is compared to a poisonous snake. Whosoever is after Maya, in the long run she will turn upon and destroy him. It is only the Guru who will save him from Maya. He is the Charmer Who can control this deadly snake with the Power of His Naam.

"Religions are only to help prepare one for the onward journey, but if one does not take a further step and accept a Guru as guide, religious practices will not be able to take you beyond the stronghold of mind and matter; it is only a competent Master Who can do this. Reading of sacred scriptures is just the preparatory process of tilling and leveling the soil of the farm, but if you don't sow the seeds, what is the use of preparing the soil? It is the Guru Who sows the seeds of Divinity in us. The inner darkness cannot be dispelled by outer suns and moons, even if they be millions in number.

"Only a competent Guru can remove this inner darkness by lighting the lamp of the Soul, but its wick must be properly trimmed and adjusted. How can we meet such a Guru? It is not in the power of man; it is only by the grace of God. A person is called *Guru* only if He can reveal the Light of God, not merely by intellectual convincing, but by demonstrating it in a very definite way. Those who keep the people on promises are practicing deception. Do not rely on mere promises.

"Those who do not know Love cannot know God, for God is Love." At this point the interpreter's eyes became filled with tears and he could translate no further, even though the Master continued His heart-to-heart talk for over two hours. This was fortunate because there was then nothing to distract the attention from becoming absorbed into the luminous presence. As He spoke, the audience of thousands would move and sway as one body, held in the spell of His aura woven tightly around them, forgetful of all except the One, the True One.

As Pratap Singh chanted the sacred hymns from the Guru Granth Sahib, the Living Master unfolded their true mystic

meanings in His inimitable and loving way, until the charged atmosphere reached its zenith and climax of Grace.

Through the dense pressing crowds the Beloved waded back to His quarters and took a chair on the courtyard veranda facing the street. Many devotees and neighbors came and sat at His Feet, for a special goodnight darshan. Some personally conversed with Him until very late in the evening. Uncomplaining, the Master never spared Himself for the sake of His children and this time was no exception.

Sitting respectfully before the Master a local disciple addressed Him, "Maharaji, there was a time when I doubted whether it was true or not if the Radiant Form of the Master appeared at the time of death to a disciple, as You have said it does. Two years ago my mother took seriously ill, and on her death bed I approached her asking if the Master had come within to greet her. It was with great happiness and affirmation that she set my qualms to rest, for she confirmed that she was constantly seeing the Inner Master Who was even then talking to her, unseen by all around her. I wish to offer my unbounded gratitude and devotion to Thee, O Satguru!"

Early the following morning several hundred sat cross-legged in meditation on the floor of a huge circular domed hall, before Guru Dev. After an hour sublimely slipped by, the Beloved quietly re-entered the hall and, as He walked among us, His *salvar* brushed my sleeve, sending spiritual currents throughout my body and inner vision. *"Sub chordo bhai* (leave off meditation, please!)" was His command. In response to His explicit enquiries, several dozen men and women affirmed the manifestation of the Radiant Form of the Master and His Master Who inwardly conversed with them in meditation, showering mercy unrestrained. Practically all others saw the strong heavenly Light of Suns, Moons, and Stars within. One fortunate village woman transcended physical consciousness so much so that not even slaps to her face could bring her down. The Master instructed one of the ladies to massage her neck in a certain way, whereby her surat partially returned to mundane consciousness. So absorbed in the superconscious state, she did not wish to return so soon into plurality from the bliss of mystic union. The shock of returning from the Kingdom of Heaven to this world of pain and illusion was so great that she began weeping inconsolably.

One who has learned to transcend the flesh practically in life could live in this world, but having learned the priceless secret from the Master, was not bound to it. "Learn to die, so that you may begin to live," is a meaningless statement until one actually has an experience of death in life, through the grace of a Living Adept.

Disciples gathered on the steps and stone floor of the host's courtyard. This was a time of intimate sharing of the secrets of the heart, and of great unburdening at the Feet of the Satguru. Several Satsangis brought their spiritual diaries of self-introspection to Him for inspection and improvement. A few men and women quietly wept out of love, fulfilled longing and joy that the Beloved was once again with them in His gracious physical form, for who knew when such an opportunity would ever again arise?

It was not unusual to see massive Sikh tillers of the soil and disciplined soldiers, afraid of none, suddenly melt and burst into tears in His Presence, beseeching His Great Mercy with upturned and cupped hands, trembling with innermost need.

* * *

KALKA JI, *April 6*

When we left Chandigarh, it was early morning and mist obscured the streets. By 10:00 a.m. we arrived in sunny Kalka Ji, a beautiful village nestled in the Himalayan foothills. As Master's car rumbled through the twisting, narrow cobblestoned streets, many townsfolk recognized the great Saint, and chased His car on foot, hoping to catch a favored blessing.

To reach the Sawan Ashram of Kalka Ji, we had to climb to the top of a large hill, traverse by foot a narrow path leading down into a luxuriant ravine, where in a large grassy square stood the solitary Ashram building with billowing awnings spread out over the field. Over a thousand mountain folk waited below, the thrilling mystic chants echoing against the mountains. As Master approached, unrestrainable lovers broke away from the disciplined ranks and flung themselves before their Beloved, weeping all the while. The Wine of God was flowing, the intense joy unbearable. Nimbly sidestepping the Feet-touchers, Guru Dev mounted the dais, bestowing love glances and mighty words. All around in living embrace stood the green hills and lofty mountains; a beautiful transient setting for the Eternal Jewel.

The world may be busy about its tasks, entirely oblivious of this spectacle, but here He sits, a King on the throne of Nature, with Bhaktas clustered at His Lotus Feet, *just as it has always been.*

Leaving Kalka Ji, Master took us to the fabled Mughal Gardens of Pinjore where a delicious simple repast was taken, cooked and served by Tai Ji's blessed hands. We sat out of the sun's heat beneath a graceful pink stone cupola on the cool marble floor, our eyes riveted on Master as He silently partook of a little food. His attention never seemed to be lost from God, whether in a crowd, speaking, eating or resting.

The ideal atmosphere inspired a deep and radiant meditation. Dear old Tai Ji, mischievous as a schoolgirl, sought to test my absorption by placing a piece of ice against my forehead. After a few minutes the attention gradually returned and I opened my eyes. I noticed at the periphery the giggles of laughter, but at the center was my Beloved, and He piercingly returned my gaze. How serious His countenance!

Our vantage point overlooked the majestic valley below, through portals of carved marble edifices roofed with graceful shining domes, reflecting the splendour of an India of long ago.

Looking down over the marble screen railing, gesturing at the spectacle spread out before the eye—the many stairs, levels, fountains and buildings laid out in symmetry descending for miles into the valley below surrounded by lush mango and lichee orchards—the Master detachedly uttered, "There are five levels." I asked myself, "How many levels are there to Master's words?"

BABA LEHNA

Leaving Pinjore, we digress from the main highway, turning along a bumpy road for several miles, making another turn into a wide path hedged by six-foot high, four foot thick mud walls seen all over India, used by village farmers as a hedge against stray cattle and thieves. We reach a tiny isolated village called Majori; I am overwhelmed by the natural beauty and simplicity of the village and its sturdy inhabitants. They clustered around Master like bees in the presence of Nectar. Baba Lehna Singh, the Headman of the village, is an old spiritually advanced disciple of Baba Sawan Singh Ji. With great love and respect Baba Lehna touched the Feet of His Master's Successor, but the Living Master caught him by the shoulders,

embracing him with brotherly affection. Baba Lehna's childlike simplicity and devotion were renowned; he had achieved at-will contact with the inner Master.

Embarking from the cars we enthusiastically follow our Master past a small lake, uphill through an open narrow corridor between the ocher mud dwellings, navigating around ponderous milk buffaloes, winding round several turns finally arriving at Lehna Singh's lovely earthen home, constructed out of hardened clay, dung and poles. For an hour or more, we sat crammed together in the open courtyard before his home, as our Lordly Master sweetly conversed and distributed Parshad amongst these loving villagers who received with the undisguised glee of children. How Master loved old Lehna Singh!

Master, seeing me sitting unmindful in the searing heat of the sun, took compassion and called me to sit near His side in the cool shade of the veranda. Master told funny stories in Punjabi, which caused everyone to laugh with their whole being. Master would chuckle in His God intoxicating way; and all were caught up in that aura of timelessness and bliss. One could not help but respect and love Him; as natural as a bud opening its petals before life giving rays of the sun. As Master rose to leave, these simple and honest-faced folk boldly requested, nay, begged Master to visit their humble dwellings and give them a blessing to remember for the rest of their lives. Do you think He could refuse such love? Never! He humbly submitted to their devotion, and walked with them up the lane as they surrounded Him, weeping with happiness as He entered their rustic dwellings. Candles would be lit as they had no windows, due to the terrific heat, nor had electricity with all of its related marvels reached their doors. In each house, the devotees would come before Master, bending low, offering a plate of sweets or fruit for Him to bless. They were well nigh to exploding with gratitude! It is no wonder that these simple folk go very high in Bhajan, but only those who are blessed with His grace and not otherwise.

For He said, "It is only by seeing a wrestler that we are also inspired to become wrestlers." By seeing the Master we become inspired to become as perfect, as masterly, as humble, as loving, as universal as He is. Our love is reciprocal as the plants responding, reaching towards the sun. "Saints move as the Sea of Love. When tides rise in it, even people sitting on the seashore get drenched. If you want to cultivate love, you must associate with One Who has had opportunity to come in close contact with Master-Soul. Then you will both see and experience great overbearing tides of Love in Their eyes." (Kirpal Singh)

My heart sang paeans of praise: what I saw and experienced at His Feet often made me want to shout from the rooftops that God in His human form was here walking amongst us—but my lips were sealed in the company of the deaf. Later would come the opportunity to give vent to the song of love in the company of unworldly lovers.

Such a blessing to sit on the shore of such an Ocean, and yet more to dive into it. When seeing, there is then hope of witness and the witnessed becoming One—through Love: "When a sword is struck, it causes one to become two, but love is such a sword that when it strikes it causes two to become one."

Other travelling companions on the tour were Sardar Chanda Singh, the Master's Representative and retired Commissioner of Police of Malaya and his wife; Mr. and Mrs. Mongia, retired Government official; "Master Ji" (Pra-

tap Singh), plus this lowly one. Professor Vashist, the renowned religious scholar and retired principal of a major Punjab university, also accompanied us on part of the Punjab tour delivering "spectacular" lectures upon invitation.

During the three days in Chandigarh, we stayed at the home of Dr. Vishwanath Hastir, an employed civil servant, homeopathic doctor and long-time initiate of Baba Sawan Singh Ji. He and his wife, and their obedient children, anticipated in advance our every need, comfort, food and lodging with such devoted zeal that I felt ashamed.

One evening while sitting around the supper table Vishwanath found an eager audience, as he had known Sant Kirpal Singh Ji since he was a boy living in Ram Gali Lane, Lahore. As a young university student in 1936, he would often visit the house of Sant Kirpal Singh in Lahore during the time when Master, as a disciple, was writing His magnum opus, *Gurmat Siddhant*. When *Gurmat Siddhant* was completed it was read in public before Baba Sawan Singh and after its over 1400 pages were carefully gone through by Him before a large public Satsang, (I interrupted, "Were you there?") "Yes, Baba Sawan Singh then reverently placed the book on his head and proclaimed, 'This is the greatest book on Spirituality ever written. Although it is published in My name, Kirpal Singh is its Author.' " (From many old disciples who were there I had heard the same).

INITIATION SCENE, *Chandigarh, April 6*

Over 200 received *Naam-Daan,* gift of Naam Initiation, into the mysteries of the Beyond at the hands of the Great Master. Fifty-nine women and twenty men witnessed the Guru *Saroop,* the luminous Form of the Master. Five women and four men experienced total withdrawal into the Beyond and fell to the floor, their sensory currents totally but temporarily suspended. (Master said that it is *not necessary* to fall over when withdrawal takes place if one sits erect at the right angle).

The daughter of the Hastirs was amongst the many children who sat in Bhajan during the morning's Initiation. Later when asked what she saw inside, she looked down at her feet and became tongue-tied. Only after Vishwanath pressed further, did she shyly and tremulously report seeing both Masters, Who walked and talked with her on the inner planes of Light. Then she ran from the room!

At high noon, the Master took leave of Chandigarh. We bid adieu to our new spiritual brothers and sisters, so kind and loving during our brief stay there.

Through the beautiful and timeless Punjab with Maharaji, driving along the winding highway, all in our car singing our hearts out or meditating. Twice the caravan stopped briefly while hundreds of villagers surrounded the Master's car for His holy darshan. At one place where the Master had stopped by the roadside, an army major speeding by in a jeep slammed on his brakes, leaped out, and ran back on foot to where the Master was, to have His darshan. The Major had never before seen or heard of the Master, but something beyond his knowledge *dragged* him into His company. Needless to say, Master's tall and noble figure with His beautiful white beard, and deep-set, glistening, powerful eyes set behind a philosopher's brow, commanded immediate attention and respect. In large crowds of similarly dressed Punjabis, He always stood out amongst others. Invariably, even strangers questioned: "Who is this noble Saint?"

KIRATPUR

The next stop on the tour was a large farming village called Kiratpur. Situated

in the protecting cradle of rugged hills, Kiratpur was founded by the sixth Sikh Master, Guru Har Gobind. (For an excellent history of the Sikh Gurus, the reader is invited to *Glimpses of the Divine Masters,* by Ranbir Singh). Thousands and thousands swarmed into the Satsang compound from Kiratpur and surrounding villages. Many had been sitting and waiting patiently for their Lord to come for over four hours. Kiratpur had been bereft of His physical presence for three long years. The love and devotion of these simple people surpassed anything I had yet seen. Three years ago there were but a handful of Satsangis, but since that first visit the Master's name spread like wildfire through the villages surrounding, and many an eager one flocked to the Satsang to have the Darshan of the Param Sant. Many who came only out of curiosity and to find fault were converted by the alchemy of His Holy Presence.

We were given quarters for the night in a very lovely and simple adobe home of a Satsangi. Surprisingly, such an earthen abode is very clean, cool in summer and warm in winter. That night I passed under the porch just a few feet from the Beloved Who could be seen through the open window. Late into the night eager young Sikhs came singularly or in groups, paying obeisance and seeking solutions. With wise counsel and appropriate quotations He cleared many misunderstandings about the holy Guru Granth Sahib (the Bible of the Sikhs), the need for a Living Master-guide and the supreme role of Naam leading to the Nameless and Formless Lord, the Wahe Guru Akal Purush. The Master's thorough knowledge of the world scriptures, not to mention His vast learning in the field of Western philosophy and the natural poets like Emerson, Thoreau, Wordsworth, etc. is to say the least, astounding. Before his 20th year He had read an entire college library; yet He was the simplest and humblest of men.

April 8

Before the sun was up, very early in the morning, when sitting for meditation I could hear the Beloved quietly reciting in Punjabi language the sublime *Jap Ji* of Guru Nanak.

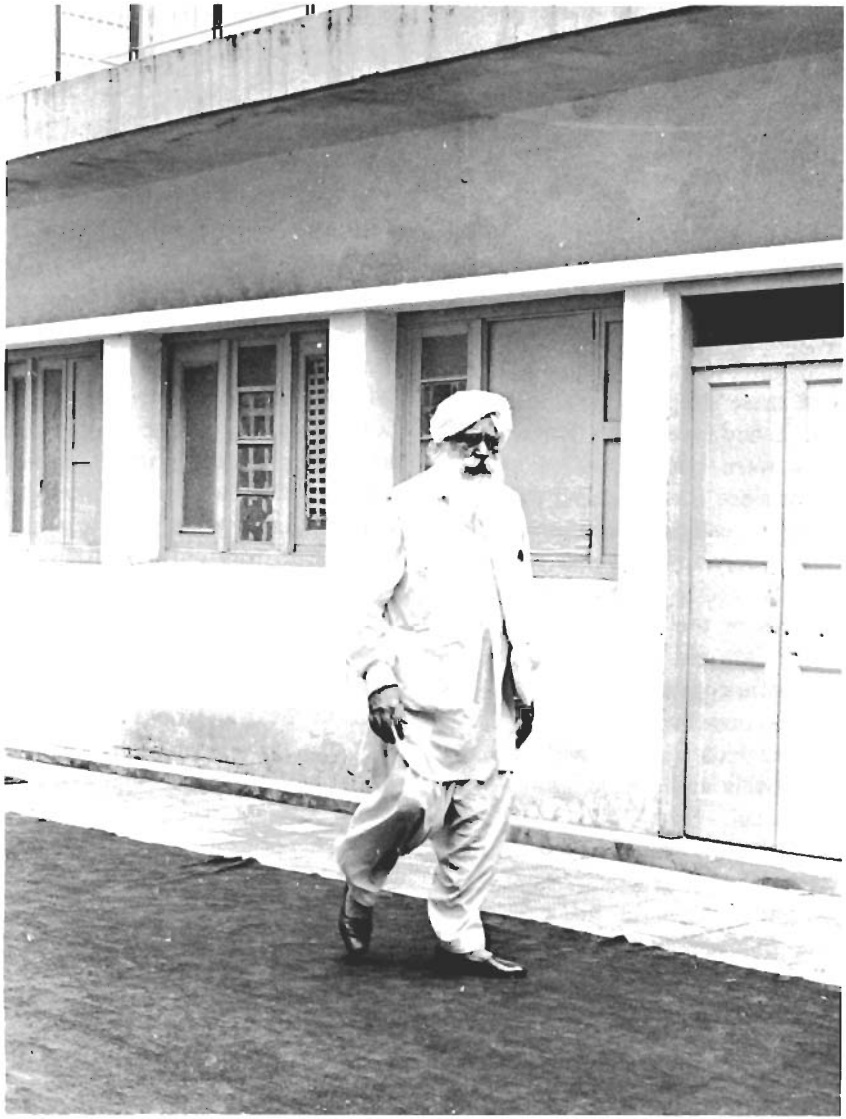
After taking tea and fruit, Master inquired after my solicitude and comfort. I replied that I was very comfortable and very happy!

Master spoke of the simple villagers having such loving souls, uncluttered with the complexities of city life . . . "Bookish knowledge is all a wilderness. There is no way out!" The simple (*not* stupid), honest and strong are usually best in Bhajan. One of Master's pet phrases is, "Simple living and high thinking."

Hazur Maharaj held Satsang before large throngs from 8 a.m. to 9 a.m. and what a wonderful Satsang! With the Sat Guru Maharaj coaxing forth loving sighs. I have never seen a more receptive audience. They loved Him, and He loved them.

On this day Master proclaimed in the Satsang, "It was for the sake of you people that Guru Gobind Singh and His sons gave their lives." Being traditionally devotees of Guru Gobind Singh, this praise of the Master made them incredibly happy.

As the Master moved amongst them, an ageless Messiah in an ageless setting, the familiar camel and ox could be seen in the background; the palm trees, the adobe village, uncomplicated strength and deep faith written in the peoples' faces beneath their turbans and simple robes. Yes, then as now, miracles do happen, but the Masters themselves do not attach any importance to miracles.



The real esoteric teachings of Christ are generally lost sight of in the light of the records of His numerous miracles and healings. For the greatness of Christ lay in the fact that He in His own good time connected individual souls to the Lord through the agency of God's Word, the Primal Sound Current . . . "the string from the Nameless Lord." Christ spoke of the two phases of the inner Path of Light and Sound, but to suit the time and place in which He lived and taught, He cloaked the truth in parable and allegory which only the initiated could comprehend, according to their own level of awakening. In His own time, He showed how God would live if He were a man. [See *Naam or Word* by Kirpal Singh for further reference to Christ's esoteric teachings.]

The Master on Spiritual Healing

from a letter to an initiate, originally published by the New York Satsang

SPIRITUAL healing is prohibited by the Masters. It has reasons and deeper significance behind it, which ordinarily people ignore, considering the face value of the profits accrued and attributing it as service to the suffering humanity. The inexorable Law of Karma is supreme and demands adjustment of each farthing. The human body is the highest rung in creation granted by Providence for the spiritual perfection of soul during this incarnation. The soul in man being the essence of God Himself has the same attributes as those of God, but having been environed by mind and matter has lost its true heritage. Soul in its present state is gravely enmeshed by body and bodily attachments, which are more or less the reaction of past Karma, which it has been contracting all through up to the present incarnation. The present earth life is a passing phase in the long journey of the soul from the lower categories of creation on to the True Home of the Father. Physical body is material but the soul is spiritual, but when reaction of Karma occurs the man is bound to suffer pain and pleasure.

Now the sufferings demanding spiritual healing fall mainly in the domain of physical troubles, which may include even mental agonies such as nervous breakdown etc. These, being the reactions of the past Karma, must demand adjustment and as such are to be borne by the victim. The healer, whoever he may be, conducting this service takes the karma on his head, to be borne by him at a later stage. Besides, the bit of spiritual attainment he has attained in silencing his mind, is dissipated in such gestures of a miracle healing. Moreover, this process of healing is administered on weaker minds, which usually fall a prey to their sentiments. What can ordinarily be cured by undergoing a bit of suffering and medicine, is exchanged for spiritual dissipation, and the debt remains standing, awaiting adjustment at a later stage. Again, this sort of healing becomes professional and at times encourages corruption and misery. It not only invites malpractices, but brings in more mental agony and wretchedness in multiplied form added with interest. This is a causal postponement of payment for a future date, and adds strong fetters over the soul.

Contrarily, the Masters advocate right living and right thinking. A disciplined devotee of the Master is advised to lead a pure, clean, chaste life thereby pursuing a spiritual goal under the protective guidance. The implicit obedience of the dietary regulations and leading a simple truthful life leads to happiness and joy. If, however, some suffering due to the evolutions of past Karma comes, its severity and duration is much toned down by the intervention of the gracious Master Power, like a penny for a pound, or a needle prick for the gallows, and

the disciplined child disciple comes out unscathed with the grace of the Master.

The healing which is said to have been administered by Jesus or others was of a higher quality, as when you merge in the cosmic awareness, and lose your identity, you become so spiritual that even thinking of a person or those touching the hem of your garment will get healed, as termed colloquially in the Bible. You have not to exert on your part to heal others. Yet above all, it is the faith which cures, and the sincere initiates do not indulge in these things and rather aspire incessantly for the attainment of their spiritual perfection, which is the highest goal of earth life. The Soul which has to go far higher to merge into the Oversoul, is retarded by engaging herself in lower pursuits. The initiates are, therefore, warned not to administer this spiritual healing in their own larger interests, which would result in spiritual dissipation and bankruptcy. It will add strong fetters over the soul and karmic debt will be very heavy to be repaid.

COMMENTS & NOTICES

NEW MOVIE AVAILABLE

Copies of the two parts of a motion picture (Super 8mm film) taken of Master Kirpal Singh on Tour in 1972 in Virginia, Washington, D. C., North Carolina, and Florida, are now available for purchase. Each reel has a running time of approximately 25 minutes.

Part I (one reel): Scenes of the arrival of Master Kirpal Singh at Dulles International Airport near Washington, D. C., on Sept. 19, 1972; reception at the Vienna (Virginia) Community Center; an outdoor talk at Sharma's Farm; an outdoor talk at The Sylvan Theater on the Washington Monument grounds; informal talks outdoors in Charlotte, North Carolina.

Part II (one reel): Scenes at the airport departure of Master Kirpal Singh from Charlotte, N.C., Oct. 5, 1972; arrival at Tampa International Airport, Tampa, Fla., on Dec. 2, 1972; after the first talk at the Sandpiper Resort Inn, St. Petersburg Beach, Fla,; outdoor talks in Petersburg, Fla.; outdoor talk at Birch State Park, Ft. Lauderdale, Fla.; arrival and departure at Stranahan High School, Ft. Lauderdale, Fla.; departure from Miami International Airport, Miami, Fla., on Dec. 10, 1972.

These films have magnetic sound stripes, and are recorded with excerpts from talks given by Master Kirpal Singh during the 1972 tour in the U. S. These films can be shown with any Super 8mm projector, whether it has audio reproduction capability or not.

The purchase price is $80.00 for both reels (parts I & II) *plus* postage (insurance is included in the postage). Both parts are in color.

MAILING RATES: (all rates are for air mail): U.S.A. $3.12; Canada $3.00; Mexico $4.22; Panama & Carribean $3.55; So. America & Europe $5.50; Africa, Asia & Australia $7.50.

All checks and drafts should be made payable to: RUHANI SATSANG OF NORTH CAROLINA No. 1. Payments from outside the U. S. should be on an International Money Order or by a check payable by a New York bank. Please send check with order (with *printed* address and Zip Code) to: Charles S. Fulcher, 4000 Sussex Ave., Charlotte, No. Carolina, 28210, U.S.A.

A multiple order will be placed with the film producer on June 30, 1976; and then, once again, on July 30, 1976.