

The Fourth World Religions Conference

Sat

sandesh

the
message of the Masters

April 1970

Prayer from Gurbani

Thou art my Father, Thou art my Mother,
Thou art my soul and life, O Bestower of Happiness:
Thou art my Master, and I am Thy slave,
And apart from Thee, nothing is mine.

Grant that I may be singing Thy praises day and night:
We are Thine instruments and Thou playest on them.
We are beggars at Thy door, give us the Gift,
O our Benefactor!

Through Thy Grace I may enjoy inner Bliss,
For Thou art permeating every heart.
Through Thy Grace alone one can repeat Thy sweet Naam,
And sing Thy praises in the company of Thy beloved saints.

Through Thy Mercy, our pains are eliminated,
And through Thy Grace, the lotus of the heart opens out.
I lovingly pour myself out at the feet of the Gurudev,
Whose Darshan is fruitful and whose service so purifying.

Be kind, my Lord! that Nanak may sing Thy praises constantly.

GURU ARJAN

Sat sandesh



April 1970

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THE MASTER'S TALK

In Remembrance of Hazur

THE company of a true Master is uplifting to the soul. When you see a wrestler reveling in his strength, you naturally desire to be strong; similarly when you are fortunate to sit by a Master enrapt in loving thought, you get uplifted by the radiation in the charged atmosphere surrounding him; more than you will get from years of doing ascetic practices. Maulana Rumi says, "If you are fortunate enough to sit at the feet of a God-realized man for even one quarter of a day with attention fully absorbed, you will derive from that a Life Impulse which you will not get from doing even one hundred years of desireless worship of the Lord." If there is a fire burning somewhere, take a little from that and derive the benefit of the warmth. The charging you get in such a place, you cannot get from reading books. It should then be increased day by day.

Those people who sat at Hazur's feet (Baba Sawan Singh Ji) were most fortunate. Just by being in his presence and seeing the Life Essence, they experienced great bliss. How can they forget that? One can say that it is something like the chakor bird* who gazes at the moon, and does not avert her eyes until, bending backward, her beak rests on the ground. Being thus so enamoured, what would

*Indian red-legged partridge, which is said to be enamoured with the moon.

her condition be if the moon disappeared? This is an example to remind those who, like moths, enjoyed the sweet company of the Master. To one who enjoyed such a blessing, this reference is enough to bring home the condition of the hearts of those who were so fortunate to have a glimpse of Hazur. Even today, through his graciousness, people are being helped. What was his teaching? It was the same as that which has been going on for ages past. Whenever people forget that teaching, Masters come to revive it. Today the world is again full of tormented hearts, but where there is a demand, the supply will come; this is the rule of nature. There is food for the hungry and water for the thirsty.

For the literate and illiterate both, the subject of Spirituality is the same. All have to still the senses, the mind, and the intellect, and then realize the Truth. Whatever a person's vocabulary commands, he will in that many words tell what God is, and give different examples. How can one know when the world was made, and how—and who made it? The answer as given, is that God made it. When and how can only be known if one goes to Him and asks Him, for He is the Creator.

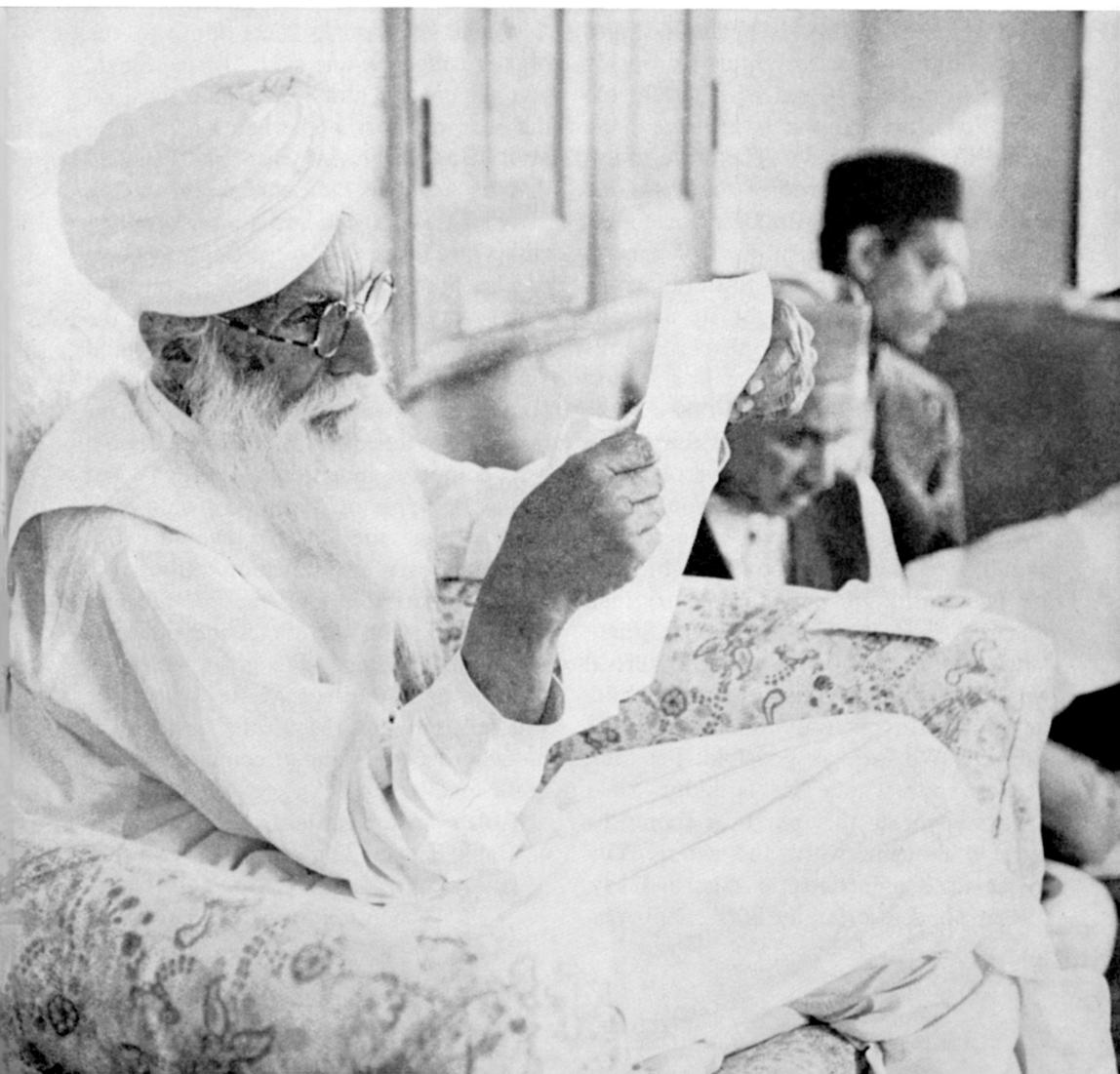
When we reach Him, our senses will not be with us, nor will the mind, the intellect or the body. Great knowledge will open up in front of us, and there will

be no need for any questions. So our Hazur always gave the answer, "Come on, brothers, why not ask this question of Him who created this world?" It is a very simple solution. All Masters have given similar answers. Kabir Sahib says, "When the juggler performed his feat, everyone came to see the play." God is the controller of all time and space. If we want to see all this we have to rise as high as He is. A Muslim prophet, Hafiz Sahib, says, "O heart, rise above your body-consciousness and transcend into the Beyond; then you will be able to see

that which is your very Life." Kabir Sahib once said to some learned people who came to discuss this very subject, "Your mind and mine cannot become one. I say what I have seen, and you say what you have read on paper." What a person sees is very clear-cut. So if a man wants to contact the Truth, what should he do? He should keep the company of any Master who is already in contact with the Truth.

Even in the Gita, Lord Krishna said that if you are in search of Knowledge then go to such a Master who is one with

Hazur Maharaj Baba Sawan Singh Ji



God inside. Then again he says that when you go to a God-realized man, with full sincerity and humility question him as much as you like, and when you are satisfied, take his path and work for it. You should also remember that no true Master will impose his will on anyone, but he will develop one's better understanding until the subject has some appeal.

For this path, a chaste life is very important. If a house has no foundation, how long will it stand? For Spirituality, this is most important to guard. The Vedas say that with forty drops of ghee (clarified butter) one drop of blood is made, and with forty drops of blood one drop of bone marrow is made and with forty drops of marrow, one drop of semen is made. Just see what a valuable thing it is; the more it is protected, the more life one will have. The more indulgence one has, the nearer to death one will advance, for one indulgence of passion will result in several days of damaging effects. What happens to those people who spend day and night in passion? Their hearts, minds and physical forms are sick. If the illness in the world is on the increase, it is because of this. People of my age can bear witness that when we were small and a baby was born in a family, if a small child would ask, "Where has it come from?" the parents would say that somebody had brought it. The purity of parents was so high that we lived in innocence. You might laugh at this, but what purity of life it was! Today when you ask a small child, he will tell you everything about the subject. We are responsible for this, because our whole life is filthy. So I always advocate that our lives should be pure in thought, word and action. You might raise objections to this, and say, "What about the family life?" Only yes-

terday I received a letter from an American who writes, "Now we are husband and wife in soul"—they are companions in life. Marriage means taking a companion in life who will be with us in weal or woe, and both should realize God. Married life is no bar to Spirituality, if conducted according to the scriptures. To have children is one duty, but only when you want a child should you have any contact. But we are under the impression that a family life is one of indulgence; that is wrong. Nearly all Masters who came, led a family life—but their lives were balanced and controlled.

When I was in Lahore, I remember once that Hazur received a letter from a man who wished to meet him, so the Master called me and said, "Kirpal Singh, you go and see him." This man lived on the edge of town, and when I arrived he said, "Has Hazur sent you?" and I replied that he had. He then said, very quietly, "I would like to tell you that I was first with Guru Ram Das Ji (the fourth Guru of the Sikhs)." I am telling you that man's very words. "Then I came in the time of the tenth Guru—Guru Gobind Singh Ji. Up to now, I have not returned Home. So I want to request to Hazur that whomsoever he initiates, he should give complete initiation into Light and Sound Principle of *Naam*, not only Simran, so that the disciple should work hard and earn his salvation through it, and cut short this long race of life and death." So, with great blessing one gets a human form, and with greater blessing one comes to the true Master who gives you full initiation. Make the best use of it—why do you want to come again and again to this world?

Today we are sitting in remembrance of Baba Sawan Singh Ji. One year has

(Continued on page 32)

The Fourth World Religions Conference

The Master's Birthday Celebration

Manav Kendra Foundation Day

February 6, 7, 8, 1970

February 6 was the 76th birthday of the living Master Kirpal Singh. As always, it marked the high point of the year for his disciples, thousands of whom came from all over India (sometimes despite great difficulties) to see their beloved Master once again. This year, the 9 a.m. satsang on the 6th was devoted to the inauguration of Manav Kendra, the Master's latest project for the benefit of suffering humanity; and the afternoon saw the beginning of the Fourth World Religions Conference, sponsored by the World Fellowship of Religions (of which the Master is President), which continued until the 8th. In the pages that follow, appear the Master's Presidential Address, an account of the Master's birthday celebration and a description of the Manav Kendra, a report of the Conference (including all resolutions passed by the delegates and the Universal Charter of Religions which they adopted), and the opening remarks with which the Master greeted the delegates, along with pictures of the various events. We are grateful to Mrs. D. K. Narendra and Miss Eileen Wigg of the Sat Sandesh staff for the following reports and pictures.

The Presidential Address

Delivered at the General Convention of the World Fellowship of Religions, February 8, 1970, by Kirpal Singh Ji Maharaj, President

Dear Brothers and Sisters,

IT IS my privilege and pleasure to address the international assembly present at this Fourth World Fellowship of Religions Conference, in particular Her Excellency Shrimati Indira Gandhi, the Prime Minister of India, and Indian heads of state, the delegates from the various countries and the representatives of the world religions, and members of diplomatic missions.

Since the third Conference was held in February 1965 we have become aware of the many problems that beset the societies in all countries, which have made us realize the importance of an organization such as the World Fellowship of Religions to help solve them. These problems affect our social, religious, moral and spiritual values. The chief aim of the World Fellowship of Religions is to work for better understanding between world religious leaders so as to promote the highest level of toleration possible of one another's beliefs. To this end, it is necessary to form an organization which can bring leaders of all religions together on one platform, in order to arrive at a solution to the problems that I have just mentioned.

Representatives of the religions of the East and West are meeting here to share their points of view. It is a fact that unity already exists, but we have forgotten. Man is one at the level of the soul and its relation to the Over-soul, or God. Truth and piety, which are the essential parts of religion, existed even before the advent of religions, but man has forgotten their practical utility, which has become subordinate to outward rites and rituals. Righteousness, or Dharma, does not need any scriptures for its exposition. The essence of Dharma lies in man. To become attuned with the God-into-Expression Power of Light and Sound Principle is true Dharma, and reference to this may be found in all religions. Nothing can be achieved by stressing the superiority of one's own religion over others. One may remain within the social fabric of his own religion and still realize the underlying unity of all religions, which has been spoken of by all Masters and Rishis who came in the past. Truth is one, though sages have described it variously. It is necessary that our thoughts, words and action be motivated by

this universal truth. In this way only can man live at peace with his fellow man. After all, all men are born in the same way; they have the same outer and inner construction; their souls are drops of the Ocean of all Consciousness, or God, and the same controlling Power is within all of them. We are all brothers and sisters in God.

However, it is only an awakened soul that will give man this right understanding, and what is more, can give him a practical demonstration of his inner divinity. Such a one will explain that man is an ensouled body and is controlled by some higher Power, which is keeping him in the body. Right understanding will result in right thoughts, from which will flow right speech and right actions. Only this right understanding, lived in a practical way, can bring the longed for Kingdom of God on earth. Man searches for peace of mind in outer pursuits, which, being of an evanescent nature, cause him still greater unhappiness. The lasting peace that he is looking for has its roots in his own divine nature. All Masters and Rishis have preached this truth to all who came to them. They left their golden legacies in the form of the scriptures of the great world religions, and their message is still relevant for all nations and for all time. To gain the "Peace that passeth all understanding," they have further advised, "Man—Know Thyself." Once man has gained the knowledge of his Self, he becomes the knower of the Overself, or God, who controls and sustains all creation.

The World Fellowship of Religions was founded by Muni Sushil Kumar Ji in 1957. It has prospered over the years through the combined efforts of dedicated groups of men and women. Its purpose is, as I have already mentioned, to bring about a better understanding between the leaders of the world religions. The cornerstones of a better understanding are love and humility. Love is the cementing power which cannot only unite man with man, but man with God. Guru Gobind Singh said, "Hear ye all, I am telling you the truth; love for all leads to God." In the Bible, it is written that, "Those who do not know love, cannot know God." Similar statements may be found in all religions. They all enjoin that a man should treat others as he himself would wish to be treated.

The purpose of religion

God made man and man made religions, the labels of which all men bear. If we look at history, we will find that the basis of all religions was the teaching of some Master-soul. So long as there was some practical Master, the teachings were kept alive in their pristine purity. Religions only came into being after the Masters left this world, to keep alive their teach-

ings, but unfortunately, with the passage of time they became rigid formations, which gradually resulted in stagnation and deterioration. The different customs, rites and rituals in the great world religions is due more to the environment and prevailing climate than to anything else. For example, the Hindu considers it a necessity to take a bath before going to prayer, whereas the Muslim living in Arabia considers it enough to wash only his feet, hands and face before offering his prayers. If we look at the environments of the country where each has his home, the reason for the different customs is quite clear. In India, where there are many great rivers and streams, water supply is not so much of a problem as it is in Arabia, which is a desert country. To give another example, when people attend church in the West, they enter bare-headed but with their shoes on. In the East, however, it is quite to the contrary. An Oriental would never enter a mosque or gurdwara without first covering up his head and removing his shoes. Again, the Hindu does things a little different from both of them. He enters his temple to pray with his head uncovered but without his shoes.

Religion, therefore, is a life to be lived rather than a set of beliefs, customs or rituals. It should stress the brotherhood of man and the Fatherhood of God regardless of the different labels of societies in which men are born.

Truth is one though sages have described it variously. Truth is Infinite and not the monopoly of any one sect or the other. He is the True Lord of all. Cows are of many colors, but their milk is of one color. Truth is like the milk, while the forms used are many like the cows.

Religion is the way back to God. "Re" means back, "ligio" to bind—to bind the soul back to God. Religion starts when you rise above body-consciousness. Where all philosophies end, there true religion starts. Philosophies deal with theories, whereas true religion gives a contact with the God Power direct. The essence of religion lies in the realization of this underlying Unity.

God has sent His Sons to give this right understanding to child humanity at all times and in different parts of the world. All Masters who came in the past spoke of themselves, their Mission and their relation to God in the same vein. Christ said, "No man cometh to the Father except through me." "The Son knows the Father and others to whom the Son reveals." Similarly, Guru Nanak said, "The Father and I are dyed in the same color." "Whenever Nanak opens his mouth, it is God Who speaks through him." So many Masters have been sent to this world by God, in accordance with the need and the time. No religion can claim for itself a special revelation. He

is a true Hindu, a true Muslim, a true Christian, a true Buddhist, who transcends body-consciousness and realizes his divine nature, which is the same in all men.

The need for ethical and moral living

All religions have taught the highest ethics as a necessary stepping stone to God. This has a special significance today, when, it is sad to say, ethical and moral values have greatly declined. Hinduism, which is a most ancient religion, places great emphasis on ethical values and the practice of self-restraint. The Sikh Gurus say that Truth is above all, but higher still is true living. Buddhism gave to the world the noble eight-fold path consisting of right knowledge, right aspirations, right speech, right conduct, right livelihood, right effort, right mindfulness, right contemplation, and above all, right association, or the company of the Holy. Christ, in his Sermon on the Mount, gave us the Beatitudes. The Koran too is an inspiring guide to right living. But the basic teachings of all Masters is, "Love, and all things shall be added unto you." Christ said, "Thou shalt love the Lord thy God with all thy heart, with all thy strength and with all thy soul. This is the first commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself." If we wish to take an example from our own times, we can look to the teachings of Mahatma Gandhi, who greatly stressed the need for ethical living. He tells us that if you do not love your fellow man, whom you can see, then how can you say that you love God, whom you cannot see ?

To sum up the message that religion has for the modern man is to realize that until he lives at harmony with his own self he cannot live in harmony with his fellow man. He must rediscover the Divine within himself, and this he can only do if he puts into practice the teachings of his religion. He must learn the value of tolerating the beliefs of others until such time as all can see Truth from the level of the soul. We are all worshipers of the same God overhead, and the differences in our manner of approach to Him should not be a cause of dissension and strife. God is Love and Love is God and our soul partakes of the nature of this Love.

Message of religion for modern times

The purpose of religion is to enable man to advance toward perfection, to make him a complete human being. Man is not truly human unless he has attained the highest purpose of human life, which is self realization. What does it profit a man if he gains the possessions of the whole world and loses his own soul ?

Religion is a way of life which urges man to experience the profound unity of all beings in God or the Supreme Self, for this will make him stand fearlessly in relation to himself and to others. Instead of seeking second-hand knowledge of Truth from books, man must experience Reality by himself to perceive a new world of unity, away from the turmoil of a dualistic mind.

To sum up, the message that religion has for modern man is that he has not to shun the world but let him be an ideal man. Let man's body be in full blossom, and his soul be full of glory intoxicated with the Ringing Radiance of God radiating love all around to the whole Creation and wish, "Peace be unto all the world over, under thy Will, O God."

- O hidden Sound vibrant in every atom;
- O hidden Light shining in every creature;
- O hidden Love embracing all, knitting in Oneness.

Need for the establishment of an institution

It goes to the credit of the World Fellowship of Religions for having organized the present World Religions Conference. The main purpose of the Conference is to establish:

1. A permanent committee of Heads of all religions.
2. A place to have its headquarters, where we may acquaint ourselves with the basic teachings of all religions, which are one and the same, with a view to promoting peace and unity.
3. To have a common ground where members of the different religions can sit together and understand that we are all men first, and then Hindus, Muslims, Sikhs, Christians, Buddhists, Jains, etc., whose labels we are wearing on our bodies.
4. To hold conferences in which they lay down the principles of peace in this age.
5. To give self-evident truths given by all religions and to prepare a Charter acceptable to all religions.

The highlight of religion is to love God, love His creation and have righteousness, viz., good thoughts, good words, and good deeds.

In few words, BE GOOD, DO GOOD, AND BE ONE.

I am grateful that so many of you could find the time to attend this Conference and look forward with great expectations to the success that I hope will crown the efforts of all who are endeavoring to further this noble Cause.

The Master's Birthday Celebration

and Inauguration of Manav Kendra

February 6, 1970

AS IN PREVIOUS YEARS, Sawan Ashram steadily became filled to capacity, and on the night of the 5th was overflowing with thousands of members of the Master's family. The birthday eve had a special air of expectancy as, at a late hour, the people sat together in the large (though not large enough) open space in the center of the Ashram. The singing of hymns of praise and devotion to the Satguru expressed their deep joy to be once again in the presence of the Master — some had come from far and wide; some able to make the journey only once a year.

As the chanting of hymns echoed out the hearts' devotion from the people, the Master slowly made his way through his crowded house and veranda, to sit for a short while with his children. They sang more hymns and two or three dear ones begged to relate some of their personal experiences of the Master Power working in their everyday lives. After about thirty minutes, the Master returned to his house —not to rest, but to resume working.

The devoted helpers in the kitchen were engaged throughout the night in making food for the morrow, and willing hands put the final touches to the decorations and lights. The Ashram was an all-night beehive of industry, accompanied by the gentle chanting of holy verses. By 3:30 A.M. on February 6 the Sangat had once again gathered in full force, hopefully awaiting the arrival of the Master in their midst. Each year for some time now, the Master has kindly

bestowed the grace of his *darshan* in the early hours of his birth anniversary. To each heart it always seems to hold a very special blessing.

The Ashram stage, beautifully decorated with flowers and lights, was ready and waiting, with about a dozen microphones of all shapes and sizes, lined up along the front like soldiers guarding a palace. At 5 A.M. the Master came from his house and mounted the platform, greeting the Sangat with folded hands. The Chela Ram Singers started the *kirtan* —the singing of holy songs. Two beautiful hymns were sung, and the Master listened with eyes closed in meditative mood. At the close of the holy songs and poems, the Sangat leaned forward expectantly and there was an eager hush as the Master began his first words of advice of the 77th year of his life's mission.

At the conclusion of his talk (which will be published in a future issue of Sat Sandesh), the Master urged the people to retire to their private meditations, but to gather again for a group meditation sitting at 8 A.M. Following this, the morning's Satsang began at 9 A.M.

THE MANAV KENDRA AND ITS RELATION TO MASTER'S MISSION:

This meeting, which was presided over by His Honor Hansraj Gupta, the Mayor of Delhi, and featured an address by Maj. Gen. Mohammed Mazarhi, of Iran, was dedicated to the inauguration of the new society, the *Manav Kendra*, which means

“Man Center”—or a center where man can learn to become a true human being.

As all disciples of the Master know, the Master’s teachings, under the simple name of Ruhani Satsang (spiritual gathering) have been successfully upheld at Sawan Ashram since 1951, and true seekers from different religions, castes and nationalities regularly continue to pour through the gates of this great seat of Spirituality. They enter with the sole purpose of forgetting all worldly matters for awhile to place all devoted attention upon the privilege of inner contact with God.

Since the Master accepted the Presidency of the World Fellowship of Religions in 1957, this organization has also made great progress in bringing together leaders and representatives of many religions on equal basis, where they have striven to uncover the basic similarities in their aims and beliefs.

Observing the urgent need among the human race for more detailed guidance in the right way of living, the Master has recently taken a further step in his mission, and a further heavy load in his burden of work. The newly formed Manav Kendra is shaping up in its embryo stage, under his direction as Chairman. Hand-in-hand with spiritual practices, the Master emphasizes the necessity of an ethical and righteous mode of living, befitting a true human being. The world today is in great distress of mind, body, and spirit, with man’s inhumanity to man ever increasing. Through selfishness, the natural inclination of sympathy toward each other is suffocated, practically from birth. The Manav Kendra, continuing and furthering the work of Ruhani Satsang, will build a foundation where true living will be demonstrated, through *man-making*, *man-service* and *land-service*, with schemes for:

a) Universal structures of worship, in-

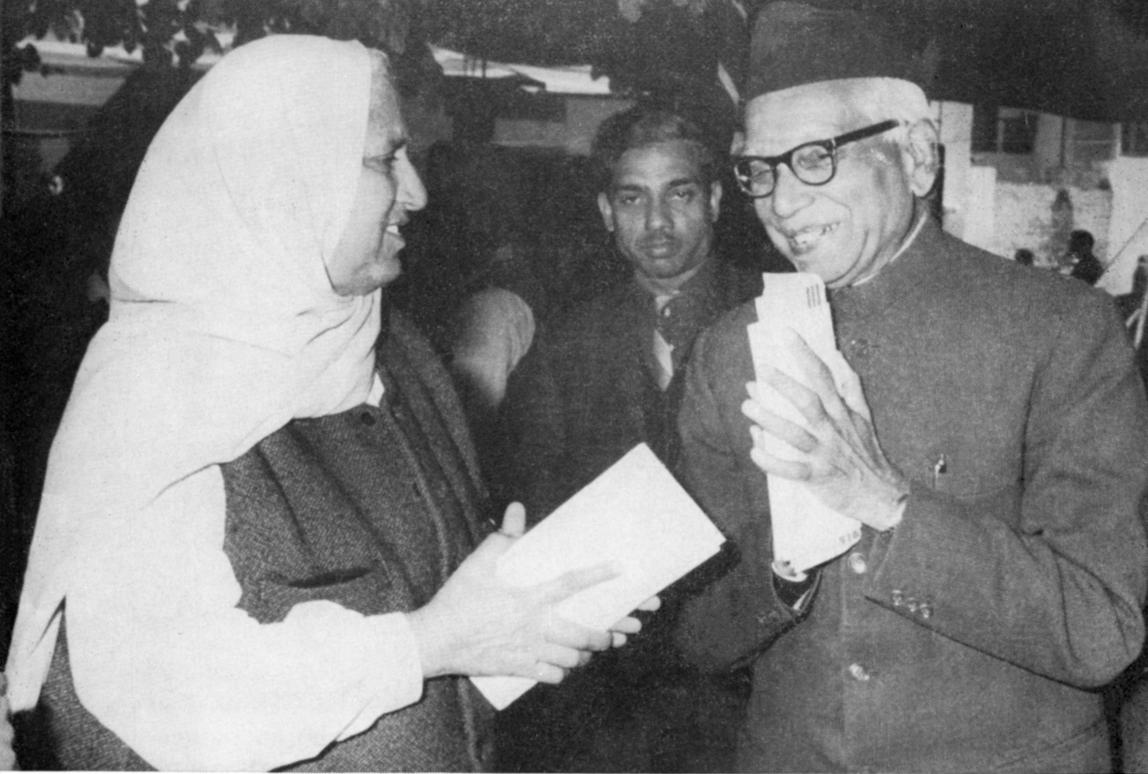
cluding the Vishwa Mandir (universal temple) which will include signs and symbols of all religions, and a library containing scriptures and books of all faiths, to facilitate parallel study of religions;

- b) Father Homes, or homes for the aged, both men and women;
- c) Health centers and hospitals, which will avoid dependence on any one system of medicine by using them all: allopathy, homeopathy, naturopathy, vedic and unani, and others;
- d) Agricultural activities, dairy farms and cattle breeding;
- e) Language schools, where Indian and foreign languages will be taught so that people of different regions and countries can converse with and understand each other.

The combined benefit of a practical method for improved living, and the Master’s spiritual science, will result in the participants enjoying the perfect balance of a truly human way of life. The Master has many times said, “It is not difficult to meet God—but it is very difficult to make a real Man.”

If any one person is responsible for the creation of the Manav Kendra, it is Bibi Hardevi Ji, known to many in India as Taiji (which means “mother’s elder sister,” or “aunt”). She holds the important post of supervising the personal household of the Master, and also directs much of the maintenance of Sawan Ashram. It was Taiji who first conceived the idea of Manav Kendra, who presented it to the Master and obtained his wholehearted approval, and who has worked tirelessly and selflessly to make it a reality.

Five centers are envisioned at present, one each in the north, south, east, west



Bibi Hardevi (Taiji) with His Honor Hansraj Gupta, the Mayor of Delhi, at the Manav Kendra inaugural satsang

and center of India. Work on the first one, to be located at Dehra Dun. may begin this year.

Our Indian correspondent, Eileen Wigg, concludes her account of the Manav Kendra as follows:

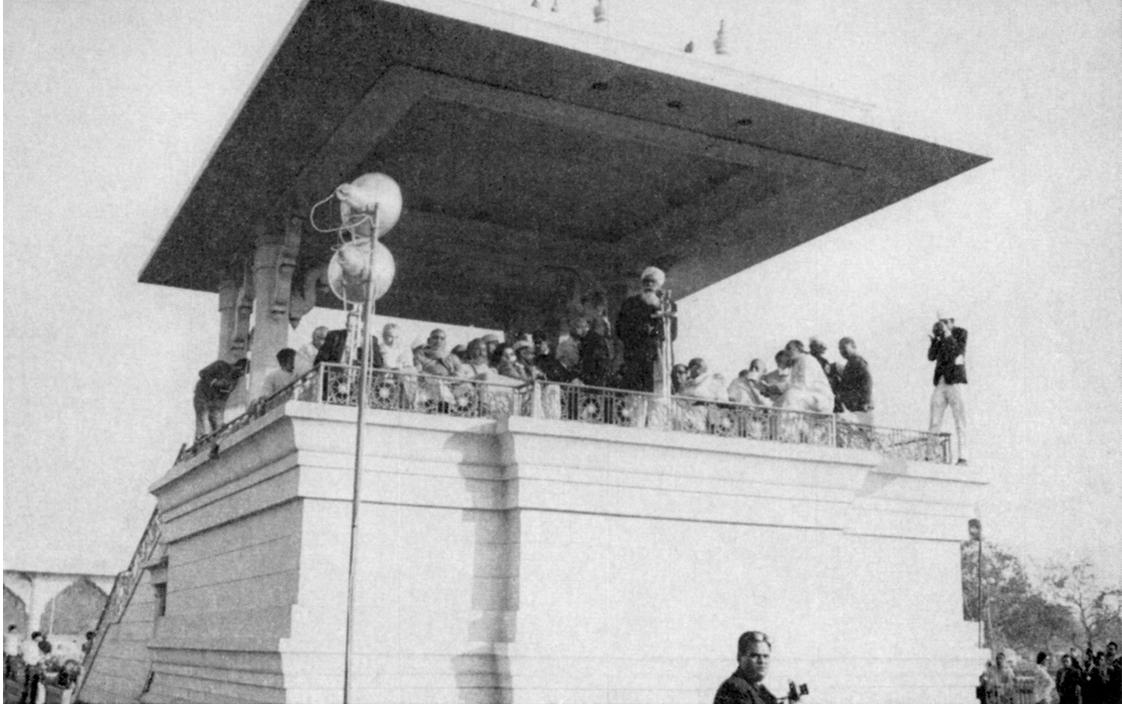
“Those who are already following the Master’s teachings, encompassing the spiritual and ethical aspects of living, will be able to discern the underlying prospects and possibilities that a Center for Man could offer.

“The world, as a whole, has reversed its direction of motion, and is traveling at a stupendous rate — ‘headlong down’ toward the negative pole. This is a fact obvious to any observer, by the state of the planet itself. Unless God in His great mercy will intervene, the end of the story can be a tragic one.

“However, there are hopeful signs. The Master indicates that there is a subter-

anean spiritual awakening going on beneath the sea of materialism. Only he knows if this slow but sure tortoise will eventually win the race against the momentum of its speedy opponent. Those who tread the spiritual path have a personal responsibility — one that needs no explanation. If all the children of Light would radiate the Living Word more and more brightly every day — not in talk but in exemplified living — the Master promises that such force would be a tremendous boost to mankind. He says that to change the conditions, first the people have to change: ‘Reformers are wanted — not of others, but of themselves.’

“Under his inspiration and guidance, the Manav Kendra may develop into a wonderful avenue to demonstrate in action the ideal way of living that the Master has enjoined — be it his will and pleasure.”



The Master delivering the Presidential Address

The World Religions Conference

February 6, 7, 8, 1970

Once again the Ramlila Grounds, New Delhi, site of the annual celebration of the famous *Ramayana* epic (the story of Rama and Sita) loaned its huge dimensions to support the vast crowds that attended the World Fellowship of Religions Conference.

For many weeks, the Master had been engaged day and night in all phases of the Conference preparations—unsparingly giving his precious time, advice and direction. Those observing could but stand and wonder at the output of activity from the Master — achievements beyond the capacity of three or four men.

Delegates came from the United States, Israel, France, Iran, Greece, Switzerland, Germany, Austria, Thailand, Ceylon, Canada, the Netherlands, Cambodia,

Laos, Japan, Australia, and all parts of India, and represented all world religions: Hinduism, Buddhism, Jainism, Sikhism, Zoroastrianism, Judaism, Islam and Christianity, including the Roman Catholic, Greek Orthodox, Mormon, and various Protestant sects. They ranged from high-ranking dignitaries to simple housewives, but they shared one thing in common: a burning conviction that there was a great deal to do and not much time to do it in.

THE OPENING SESSION AND SUBJECTS COMMITTEE MEETING:

The opening session took place on the afternoon of February 6. After the reading of the General Secretary's report and congratulatory messages, the garlanding

of the principals and delegates, and an expression of welcome by the Reception Chairman, Mr. Sahni S. P. Jain, the conference was duly inaugurated by His Holiness Nichidatsu Fuji Guruji, President of the Japan Buddhist Sangh. Thereafter the huge congregation was addressed by Muni Sushil Kumar Ji, Sponsor, World Fellowship of Religions; Param Sant Kirpal Singh Ji, President, WFR; William Frary, Baron von Blomberg, Co-President; Major General Mohammed Mazarhi, representing the Shah of Iran; and all other delegates. Shri Morarji Desai, as chairman of the inaugural session, concluded the day's program with a final address.

The Master's talk at this opening session appears on Page 22.

February 7 was devoted to the meeting of the Subjects Committee, where the subjects were discussed with lively enthusiasm. Four separate panels were created for this purpose. The subjects were: 1) *Contribution of religions toward inner and outer development of man;* 2) *Concept of universal harmony in religions and the need for the establishment of an institution for the comparative studies of religions;* 3) *Universal Charter of Religions;*

4) *The message of religions in modern times.*

After the resolutions had been discussed and moved, the day was concluded by an open session in the evening, where the various delegates were able to give public voice to their own thoughts on the subjects of the day's discussions. The results of the resolutions were withheld until the following day at the final session.

THE CONCLUDING SESSION AND THE RESOLUTIONS:

True to the ancient tradition of making public such important events and to add emphasis to the need for every citizen to take serious interest in the proceedings, on February 8 a procession led by the principals, delegates, and members of the various religions represented, marched from the Gandhi Grounds in Old Delhi to the Ramlila Grounds. On arrival there, the third and last session commenced with songs and poems. Following this, the resolutions as passed in the Subjects Committee meeting the day before were read out to the conference one by one

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A partial view of the procession





The Master with Muni Sushil Kumar Ji, founder and sponsor of the World Fellowship of Religions

The Master presiding at one of the Conference sessions





The Master with the Chela Ram Singers — 5 a.m. on the 6th



*Early morning Darshan
on his birthday*



Some of the delegates, including several officers of the World Fellowship of Religions. Front row, from left: Mme. Maryse Choisy, France, member, General Council of the WFR; Mrs. Matty van Dyken, the Netherlands and Switzerland; Miss M. Young Richards, U.S.A., member, General Council; Hon. Karol Sitko, U.S.A., vice-president; Maj. Gen. Mohammed Mazarhi, Iran, vice-president; Param Sant Kirpal Singh Ji, President; Muni Sushil Kumar Ji, India, Founder and Sponsor; William Frary, Baron von Blomberg, U. S. A., Co-President; Swami Ved Vyasand, India, member, General Council; Miss Florence Kaiwani, Iran and Switzerland, member, General Council. Second row, from left: Mr. Soukanh, Laos; Max Clouzet, France; Mrs. Ruth Seader, U. S. A.; Mrs. Danielle Mortensen, U.S.A.; Miss Katya Lembassi, Greece, chairman, Young People's Committee; Betta Mohangue Joseph, France; Mr. Ken Chang, Laos; Mr. Pralkhouken, Laos; Ingo Mueller, Germany; Carola Helenia, Baroness von Bechtolsheim, Germany, member, General Council. Top row, from left: Horst Wacker, Germany; David Leeworthy, Canada; Rolph Schnepel, Germany; Mrs. Shilla Judd, U.S.A.; Dr. Jefferson Eastmond, U. S. A., general secretary outside India; Miss Jerry A. Turk, U. S. A.; Bruce Cowan, Australia.



The Rev. Riri Nakayama, Director of the Board of Japan Buddhist Federation

(Continued from Page 15)

by Muni Sushil Kumar, Sponsor, WFR, which were seconded one by one by different persons and were unanimously passed by the conference. These resolutions are as follows:

RESOLUTION NO. 1:

Believing in the fundamental unity of all religions with the noble aspiration of establishing peace and unity amongst the followers of the apparently different faiths and in order to harmonize them, this conference of the World Religions resolves to establish an International Institute for the unbiased and systematic study of comparative religions. It proposes:

- 1) To group and establish contact with all kindred International and National conferences and associations working in the field of comparative religions.
- 2) To organize lectures, courses and an exhaustive curriculum in all religions and comparative religions (a) at the Institute (b) throughout India and (c) throughout the world.
- 3) Until such a time as there is an independent building for the Institute, their meetings may be held at some suitable institution, preferably the Ahimsa Bhavan or Ahimsa Shodhpeth, New Delhi, to start with.
- 4) To encourage, organize and establish chairs for an unbiased study in comparative religions in all universities and other academic institutions and schools.
- 5) To appeal to UNESCO and other philanthropical foundations for facilities to promote and establish the Institute.
- 6) To further education in the study of all religions by means of literature, publications and all other means of mass communication.

RESOLUTION NO. 2:

In the opinion of this conference of the World Fellowship of Religions it is the law or the norm, or the Dharma as we understand it, which has done the greatest good to the greatest number. It has shown the path of not only interior development which is to know oneself and know the absolute Reality, but of exterior development also to the humanity and served it utmost. Organized institutions, practices or even behavior of particular individuals or groups, which have proved to be definitely harmful, are neither the law, nor the norm, nor the Dharma, but are distortions of the teachings of righteousness. We believe as in the past, so in the future also the law or the norm or the Dharma shall prove to be the benefactor of humanity.

This conference of the World Fellowship of Religions declares that if we would consider the fundamentals of all religions such as non-violence, justice, compassion and equality, eternal love, eternal service and eternal truth, we would be able to see the basic unity and solidarity and harmony underlying all the religions. This conference emphasizes and underlines this very fundamental unity of all religions, which is conducive to the goodness of all humanity. To assist everybody to attain ultimate happiness is the foundation of the basic unity of all religions.

RESOLUTION NO. 3:

The World Fellowship of Religions herewith accepts in principle that a World Body, comprised of all religions and ethical societies should be created. This body will serve to balance, help, collaborate and cooperate with the United Nations organization. It will function as an autonomous but co-equal partner to

the United Nations in filling the moral, spiritual and religious vacuum that currently exists. Its work should enhance wholesome human relationships and otherwise improve the enlightenment and well-being of the human family.

This resolution also included a "Universal Charter of Religions," which appears on the opposite page.

RESOLUTION NO. 4:

This conference of the World Fellowship of Religions accepts that the developments of modern science compel deep and serious reflection. Science has also generated a measure of skepticism about religion. But perhaps the world has never in the past stood so much in need of the real values of the Dharma, as it does today. Although the inventions of modern science from the point of view of the means of communication have brought about the physical nearness of different individuals to the utmost, yet as a result of the corresponding absence of the developments of spiritual culture of man, he finds himself at the cross-road and without a sense of direction, does not know which side he should turn to. It is the law of righteousness and its synthesis with modern science alone which can pierce through this darkness and prove, not only a beacon-light to all humanity, but its greatest benefactor.

For the last time the delegates once again addressed the public. Many of them stressed the necessity of putting that which had been resolved into action throughout the world. One delegate boldly declared that "too often there is too much talking and not enough work!" which was eagerly applauded by the congregation.

THE GENERAL CONVENTION:

The proceedings of the General Convention of the World Fellowship of Religions started at 7:30 P.M. The Sponsor, Muni Sushil Kumar Ji, expressed great appreciation for the untiring services of the outgoing President, Sant Kirpal Singh Ji, and was pleased to nominate, under terms of Clause 10 of the Constitution, Sant Kirpal Singh Ji once again as President of the World Fellowship of Religions for the coming term of three years. His proposal was wholeheartedly appreciated by Swami Arvinnanand and Swami Ved Vyasanand, as well as by all the Convention, amid loud cheering.

The President, Sant Kirpal Singh Ji, then announced the names of the members of the General Council, which consists of 64 religious leaders from all over the world and representing all world religions, including Swami Arvinnanand, Swami Ved Vyasanand, Swami Chitananda, Pir Zamin Nizami, Maharaj Jagjit Singh Ji and many others of India; the Baron von Blomberg, Dr. David Manning White, Mrs. Kenneth Dale Owen, Roy Anderson, Dr. Marcus Bach, Prof. H. H. Presler, Dr. Rammurti S. Misra, Karol Sitko and Dr. Jefferson Eastmond, the United States; Joseph Busby and the Rev. James McWhirter, England; Pfarrer W. Siebrecht, the Baroness Carola Helenia von Bechtolsheim, and the Rev. Lawrence Robertson, Germany; Cardinal Jean Darielon, H. E. Hamzu Boubekar, and Mme. Maryse Choisy, France; Rabbi Andre Zaoui, Hon. Y. Morris, and Dr. Andre Ghouragin, Israel; the Rev. Walter Hollenweger and Miss Florence Kaiwani, Switzerland; Prof. Lazarus Choumanides, Greece; Alfred Benesch, Austria; Prof. Berger Norman, Sweden; Maj. Gen. Mohammed Mazarhi, Iran; H. R. H. Princess

Universal Charter of Religions

We, the representatives of all religions assembled in this conference of the World Fellowship of Religions, hereby solemnly affirm and declare that:

1. It is our sacred duty to try to promote peace, right human relations and Universal understanding in this world through non-violent means on the basis of equality, friendliness, compassion and love.
2. It is our sacred duty to assist all individuals regardless of race, creed or nationality in their attempts to develop themselves spiritually.
3. It is our sacred duty to strengthen the forces of religion and its application to life.
4. It is our duty to assist through appropriate means, the educational, economic, cultural and moral development of all human beings.
5. It is our sacred duty to enhance the dignity of man.
6. It is our sacred duty to render selfless service to all human beings irrespective of caste, creed, color and nationality for this is the basis of law of righteousness and love.
7. It is our sacred duty to attempt to decrease the tension existing between various religious or social organized groups within and among nations.
8. It is our sacred duty to try to bring men of all faiths mutually nearer, partly through the elimination of friction producing thoughts, and thus establish the brotherhood of man and unity of humanity recognizing the desirability of religious pluralism to meet historic and personal needs.
9. It is our sacred duty to upgrade the physical environment by assisting in the purification of polluted water, air, land and food, and to observe as far as possible a reverence for life.
10. It is our sacred duty to encourage people to seek a higher standard of living by encouraging them in better use of more appropriate houses and dwellings.
11. It is our sacred duty to try to solve the problems of overpopulation and curb future problems by helping people understand the need for population control.
12. It is our sacred duty as followers of various religions to make a combined united and organized effort — individually and collectively — to eliminate all outdated practices, superstitions and prejudices by making full use of our moral and spiritual strength and wisdom.
13. It is our sacred duty to strive to keep religion free from political influence.
14. It is our sacred duty to take immediate action and go to work in bringing all of the foregoing goals into realization while also utilizing all available scientific means.

Poon, Thailand; Dr. C. H. Yeang, Malaysia, and many others.

The Master also announced the names of the General Secretaries, who are Dr. L. M. Singhvi (India), Dr. Jefferson Eastmond and Dr. Rammurti S. Misra (outside India).

The Presidential Address given by the Master, concluding the program, appears on page 6.

With the winding up of these proceedings, the Fourth Conference of the World Fellowship of Religions officially drew to a close. As those who took part wend their ways homeward to different parts of the world, may God speed them in all their sincere efforts for the benefit of humanity.

The Master's Opening Remarks

Delivered at the inaugural session of the Fourth World Religions Conference, February 6, 1970

Dear brothers and sisters,

I CANNOT really express the joy of love that I feel at this moment at seeing both East and West meeting at this platform to lay heads together in order to find ways and means for establishing love and peace amongst the followers of the various religions.

Man was born as man with the same privileges, born the same way, with the same construction outside — two hands, two feet, two eyes, etc. — and the same construction inside. He is the highest of all Creation. Those who unraveled the mystery of life by tapping inside helped others also who came in contact with them to solve the same. When they left the scene, man made religions to keep their teachings alive. So long as there were practical people, the people derived the benefit. For dearth of such practical persons there was stagnation and stagnation resulted in deterioration. First we are man and then called by the names of the labels of various religions we carry on our bodies. It is we who made social bodies. The purpose of all social religions is to know God. Before man can know God, he has to know himself. The purpose of social religions was just to prescribe a mode of life so that, in the first place, we may have a peaceful existence during our sojourn on this earth, and then to analyze ourselves so as to know our self and to know God.

So true religion begins by knowing what man is. He is a conscious entity, an ensouled body. We are too much after

the organizations we have made, the main purpose of which was to know ourself first and then know God. But that aim was just kept in the background and the outer preliminaries were taken to be the be-all and end-all.

When I went to the West, the people there asked me, "How can we avoid the dangers of atomic war?" I told them, "only if you live up to what the scriptures say." All the scriptures say, "Love thy God with all thy heart, with all thy soul, with all thy mind." And, "as God resides in every heart, we should love all humanity." In one way or the other the teachings of all the great Masters who came in the past were based on these two principles. I told them that if they followed these two principles there would be no danger of atomic war.

A man who loves God will naturally love all mankind as God resides in all hearts. "Love and all things shall be added unto you," is what the Gospel enjoins. Love and *ahimsa* are but synonyms. Love is the natural concomitant of *ahimsa*. All Saints who came in the past, whether Kabir, Nanak, Christ, Confucius, Zoroaster, Mahavira, Buddha, or others, they all said the same thing. This is the golden principle on which we have to stand for the unity of all religions of the world. And this we have forgotten. We have lost sight of the kernel and are too much after the outer casings.

There are two aspects of religion; one is the inner aspect and the other is the

outer. The outer aspect of religion is concerned with the body and the bodily relations, while the inner aspect is concerned directly with the Soul; and so you will find that there is only one inner religion. Unity is already there. We have not to create it. Those Masters who came in the past, they had contact with that perennial Reality within. They knew that the same Reality is immanent in every form and supporting all Creation. So they gave out that, "All mankind is one."

We have with us here friends both from the East and the West to whom we extend our welcome. We have great appreciation and love for you all, especially as you come for the Cause of God. All of us should join the army of God, I should say. What are the qualifications which enable us to join the army of God? Righteousness or *Dharma*. Righteousness consists of kind thoughts, kind words and kind deeds. So, as I told you, these social religions were formed, from time to time, with this main object in view. But the people instead of joining the army of God, joined the army of various sectarian religions, and are thus fighting with each other.

Truly speaking, religion is an expression of Divinity already existing in man, and there we are all one. So those who realize this one Reality, they see from the level of the soul that the same Reality is working throughout all Creation. Their level of thinking is very different from that of ordinary people who look from the level of labels we are wearing, which is misleading.

We should look to the one Reality

working in all Creation and to the ultimate goal of knowing God that has been set before us.

So the World Religions Conference held here is for this aim only, and we must try our best to do full justice to this.

Last time when I was in Washington (America), a meeting was arranged with the avowed purpose of representing the viewpoint of both East and West. They chose me as a representative of the East and one representative was nominated for the West, who had to come from France. Unfortunately he did not arrive in time and so they said to me, "All right, we leave the representation of both East and West to you." I told them that people say that, "East is East and West is West and the two shall never meet." But I said that this was our distinction, for we had made East and West. There was in fact neither East nor West. God made one Creation. All the countries are so many rooms in the house of our Father. The airplanes have annihilated all distances. If we fly today from here we reach England the next day and on the third day we are in America. So we all live in one house of our Father.

The awakened persons give us the right understanding that as man we are one, as Soul we are of the same essence as that of God and worship the same Power, under one name or the other, controlling us in the body. With this we will have right thoughts, right speech and right actions. Thus we will bring Kingdom of God on earth or have RAM RAJYA as Gandhiji told us.

With kind thoughts I wish you to engage with all your mind and soul in the service of the holy Word and the holy Word will take care of you.

KIRPAL SINGH

Instructions for Seekers after Truth

BEFORE the living Master (an adept in the science of the Sound Current or Word), gives Initiation, he wishes that every prospective initiate abide by the following instructions:

I. *To cultivate and develop the five cardinal virtues which constitute the bedrock of spirituality. These are:*

1. *Ahimsa* or Non-injury to all living creatures, and more so to fellow beings, by thoughts, words and deeds—the injunction in this behalf being: “Injure not a human heart for it is the seat of God.” We must have respect for others’ feelings and tolerance for others’ opinions.

2. *Satayam* or Truthfulness: As God is Truth, we must practice Truth in all our dealings. If Truth resides in every heart, it must manifest itself in life and action. “Be true to thyself and it must follow as night the day, thou canst not be false to any man.” We must therefore avoid falsehood at all costs. It includes, besides downright lies, hypocrisy and dishonesty, *suppressio veri* (suppression of truth), and *suggestio falsi* (suggestions of false ideas).

3. *Brahmcharya* or life of Chastity: It includes continence in thoughts, words and deeds. We must not cast covetous eyes on others nor entertain impure

thoughts within, for “Chastity is life and sexuality is death.” If we want to tread the Path of Life Eternal, we must be chaste and clean both within and without.

4. *Prem* or love for all living creatures and more so for all human beings. Let there be hatred for none. The entire manifestation is the handiwork of God and must therefore be loved and respected. “He who does not know love, cannot know God.”

5. *Nishkam Seva* or Selfless Service to all living creatures in sorrow and distress. If one limb of the body is in torture, the other limbs can have no rest. “Service before self” should therefore be our motto in life.

II. *To practice these three purities—in DIET, LIVELIHOOD and CONDUCT:*

1. *Ahar* or Diet. What we eat goes to constitute the body and the mind. “Sound mind in a sound body” is a well known aphorism. We can neither have one nor the other with unwholesome diet. A strictly vegetarian diet consisting of vegetables and fruits, both fresh and dried, cereals, dairy products like milk, cream, butter, cheese, yogurt, etc., is essential for all aspirants for Truth. We must therefore avoid meat, meat juices, fish, fowl, eggs both fertile and unfertile, or any-

thing containing any of these ingredients in any form or in any degree. Every action has a reaction and flesh eating involves contracting fresh Karmas and thus helps to keep the inexorable Karmic wheel in motion for we have to reap what we sow. We cannot have roses if we sow thistles.

The above prohibitions apply equally to all kinds of alcoholic drinks, intoxicants, opiates and narcotic drugs, as they tend to dull our consciousness and make us morbid.

“The body is the temple of the living God” and it must therefore be kept scrupulously clean.

Any prospective candidate for Initiation should therefore try the vegetarian diet for at least three to six months, to ensure that he or she can adhere to it, when put on the Path.

2. *Vihar* or Livelihood: Closely associated with diet are the means of livelihood. There are no short-cuts in spirituality. The end here does not justify the means, as it may be construed to do anywhere else. Ignoble means to earn one’s living do contaminate one’s diet, the very source of life itself. So an honest living by the sweat of one’s brow is essential in this line. The life plant has therefore to be nurtured with pure water to make it sound and healthy, a fit instrument for the efflorescence of spirituality.

3. *Achar* or Conduct: The above remarks apply equally to one’s conduct in life. Every thought, every word and every deed, good or bad, leaves an indelible imprint on the mind and has to be accounted for. Hence the necessity for right thoughts, right aspirations and right conduct, all of which constitute the hedge around the tender sapling of spirituality. The details in this behalf have been dealt

with under the five virtues discussed above.

III. SATSANG or Association with Truth:

The guidance of the living Master is of supreme importance. A Master is a Master indeed, a Master in all three phases of life: A *Guru* or Master on the physical plane, sharing our joys and sorrows, guiding affectionately each one of us in our worldly affairs, and above all imparting spiritual instructions; a *Guru Dev* or Radiant Form of the Master in astral and causal regions helping the spirit in meditation at each plane, and *Satguru* or Master of Truth or Truth itself in the Beyond.

The importance of attending Satsangs or spiritual gatherings cannot be over-emphasized. Theory always precedes practice. It is but necessary to understand clearly the teachings of the Master in all their bearings before starting spiritual practice. The Master is the be-all and end-all on the spiritual path. He does not ask for blind faith, however, though experimental faith is necessary for the purpose, to start with. He emphatically says: “Believe not the words of the Master unless you see the Reality yourself,” or at least have some experience of it yourself.

IV. SPIRITUALITY:

It is a path of love, discipline and self control. After the initial spiritual experience given at the time of Initiation, the rest depends on relentless regular practice as enjoined by the Master. Daily practice with loving faith, in all sincerity and humility, is the cornerstone round which each disciple must turn, so as to make progress on the Path. Love for the Master means implicit obedience to His commandments.

V. TO ESCHEW ALL SYMBOLISM AND RITUALS:

The observance of religious practices, rites and rituals, keeping fasts and vigils, going on pilgrimages, etc, and doing breathing exercises are the elementary steps only which go to create in you a desire for turning to or meeting God. You have made best use of them when you are put on the way back to God, which is the science of the Word or the Sound Current and is one for all humanity. A devotee of this science need not indulge in the elementary steps. In short, all acts involving physical labor belong to the realm of the physical world while we have to rise above the body and bodily consciousness to get contact with the primal manifestations of the Godhead: Light and Sound. You cannot pray God with hands. "God is Spirit and can only be worshiped in spirit."

VI. RECORD OF CONDUCT AND PROGRESS:

Every seeker after God is enjoined to maintain a strictly impartial record of his daily conduct, so as to find out his weaknesses and try to weed them out one by one; to note his/her progress on the Path and the various difficulties and shortcomings in the way. The diary so maintained is to be sent to the Master every three months for further guidance. For this purpose regular forms are available and can be obtained from the nearest center.

VII. APPLICATION FOR INITIATION:

Every true aspirant for spiritual science, who can adhere to the above, after preliminary abstinence in diet for about three to six months, can put in an application on the form prescribed for the purpose, giving his brief life sketch, age,

marital status and the like along with a copy of his or her photograph. All applications for Initiation are to be forwarded to the nearest representative of the Master for His approval, and instructions in Initiation are given only after the Master authorizes them. The place and time of Initiation are communicated in each case by the representative.

VIII. RUHANI SATSANG OR PATH OF THE MASTERS:

The science of the living Masters is the most ancient and the most perfect science the world has ever seen. It is the most natural and the easiest to follow, and can be followed by men of all ages. Married life, avocation, caste and creed, social and religious beliefs, poverty or illiteracy, etc, are no bars. It is an inner science of the soul and consists in contacting the soul with the Oversoul, with the help and guidance of the spiritual adept, well versed in the theory and the practice of *Para Vidya* or the Science of the Beyond and capable of granting some first-hand spiritual experience at the very first sitting. Nothing is to be taken on trust or make-believe. Miracles, spiritual healings, psychic phenomena, fortune-telling, akashic records and worldly desires are all to be left aside, for these are positive hindrances on the Path. The entire energy is to be conserved for internal progress.

*Seek ye first the Kingdom of God,
and all things shall be added unto
you.*

This is the highest Truth that has been taught from hoary antiquity by sages and seers since the day of creation. It is unalterable and shall remain so. God, Godway and Godman can never suffer any change and shall ever remain eternal.

Some Thoughts on Discipleship

Stanley Shinerock

NINE years have passed since I was initiated by the Master, five of which I have had the inestimable privilege of residing at His Holy Feet. During this time, many changes have been wrought within me, most of them, I hope, for the better. One thing I have learned though, and that is to be a true disciple is very difficult. I have also discovered that there are no miracles of transformation on this Path. Though loving and compassionate as only the Master can be, He is sometimes very strict in disclosing the inner treasures. A fair-minded disciple would of course agree that this is only as it should be, for the satisfaction of receiving would be all the greater when one knows that he has earned (to the degree that this is possible) what he has been given through honest sweat and toil.

To sustain one engaged in the task of self-purification (called Man-making by the Master), three things are most essential. These are: Faith — perseverance — self-honesty. Even in worldly pursuits, a man needs an abundance of faith and perseverance if he is to succeed in his goal. On the Spiritual Way, these are even more essential and are to be supported by a self-honesty of the type that is a frank admission of our shortcomings. Without faith, a man cannot succeed in anything. While the Master gives us a proof, no matter how small, of the Divinity within at the time of Initiation, we must still take on faith that we are indeed micro-gods, as Master terms it, and that the goal of Self and God realization is not beyond our reach, is indeed, our birthright. To sustain faith, we must have perseverance. Through the buffetings that

life may deal us, through those dry periods of meditation that all must experience, whether at the beginning stage of discipleship or later on, we must persevere in order to sustain our faith. Perseverance is the quality that enables us to fall on our face, not on our back. Faith is the quality that will keep our faces turned always to the Master, through thick and thin. Faith and perseverance complement one another. We cannot succeed in one without having the other. However, unless we have self-honesty, we cannot have perseverance, and without either, we cannot sustain our faith. To be self-honest is to look within ourselves for the reason why we do not progress. Nearly always, the reason is that we do not give implicit obedience to the commandments of the Master; we take His words too lightly. In our hearts, we believe that the commandments of the Master apply to others, not ourselves, and so there is no progress. It takes a tremendous effort on the part of the disciple to put into practice the commandments of the Master. We have to live a blameless life in thought, word and deed.

Those of us who are familiar with the lives of some of the Western mystics will recall the austere, disciplined lives that they led. They too had their ups and downs to go through and, to our knowledge, never had the blessing of having a living Master to turn to for support and succor. They too went through those dry periods in their meditations, termed by St. John of the Cross as “The Dark Night of the Soul.” Who can read the *Imitation of Christ* without being moved by the evidence of faith, perseverance and self-

honesty that nearly every page bears witness to! Then why should we, even though we are disciples of the living Master, expect to succeed without making some real effort? We are fortunate, because we do have the Master to turn to in our periods of trial and tribulation, but do we really care to turn to Him in supplication and in all faith that He will answer our prayer?

Not so long ago, the Master was talking to some Western disciples on His porch, and a question was asked on grace. The Master replied that we received the first grace when God led us to the feet of the Master. We received the second grace when Master granted us Initiation. Now, the Master continued, it was up to us to give grace to ourselves. We were all startled to hear Master say this. What did He mean by saying that we should give grace to ourselves? If we think for awhile, the answer is obvious. We have a living Master, who has granted us contact with the God within us. He too is within us. Further, He tells us the means whereby we can realize the Divinity within, after rising above body consciousness. All we have to do is to live the life and Spirituality will follow of itself, and for this, we need faith, perseverance and self-honesty. We must not only be patient and loving with other people, but patient and loving with ourselves. We have to place

ourselves in the position of a lump of clay that is put on the wheel for moulding into a pot. In fact, we may liken the moulding of a disciple to that of a pot by the Master Potter. At first, the material is of a very crude clay, which is set spinning on a wheel. The clay has then to be pushed, pulled and kneaded into shape. If the clay were conscious, it would no doubt find the process a most uncomfortable one. However, assuming that our clay were a conscious being, how delighted it would be to find itself finally in the form of a pot. It would then appreciate the reason why the Master Potter had to use the moulding process that it received from His hands. It would also be grateful for the loving support that it received from one hand even while being pummelled by the other, as it was being formed on the wheel. But having reached the stage of the pot is not the end of the process. The pot has then to be decorated and fired in the kiln to complete the transformation from crude clay to a beautiful ceramic vase or receptacle.

We have all to go through the same process to become true disciples. However, the pot of the true disciple will never forget his humble origin and will always know that it was the hands of the Master Potter that fashioned him, and further, he will always depend on the Master Potter to support and sustain him.

O MASTER

Send me quickly into the abyss to see the depths of human weakness. Make me face them and never forget them.

Hurl me down through this many-layered world and let me learn, once for all, our true state of utter helplessness.

And when there is nothing left of my self and I am shaken loose completely from all things to lie weeping in the darkness, teach me despair, Your last most bitter lesson, for only then will I be ready to come to you forever.

TRACY LEDDY

Selections from an Early Discourse

The talk from which these selections were taken was given by the Master in memory of his Master, Hazur Maharaj Baba Sawan Singh Ji, not long after Hazur left the body. The talk was published with the date January 1, 1952.

ONCE Hazrat Ibrahim was sitting in a boat and among the voyagers was a rich merchant with a few of his companions. To amuse the rich man, his friends began to play pranks. As Ibrahim, the man of God, sat absorbed in his own thoughts, they began to jest and jeer at him. Ibrahim, however, kept his peace. He heard within him the voice of God saying, "O Ibrahim! these people are trying to belittle thee and degrade thee and I cannot stand this nonsense. If thou so wishest, I would like to overturn this boat and drown them all." Hazrat replied, "O God, why dost thou not topple down their perverted understanding that their eyes may open and they should know Thee."

The greatness of a Mahatma does not consist in this: that he should possess a palace to live in, or have a large following. On the contrary it lies in his grace. He forgives even the most heinous of sinners. He has compassion for those who come even to murder him.

The mother will never thrust away a child even though he may have soiled himself with dirt. She will rather clean him all over and embrace him to her breast. In the same way the high souled Saints cleanse the downtrodden *jivas*, or the embodied souls, stuck in the quagmire of the worldly dirt, and make them turn over a new leaf.

All these things that I am telling you, I found reflected in the nature of Hazur. The greatest thing that I found in Him was that He would try to liberate people

from the rigors of religious forms and rituals, and to understand the true profit of life. He never asked a person to leave off his code of religious morals nor to die in them bound hand and foot. He simply opened his eyes to the truth within. Man by nature is gregarious and lives in society, and has of necessity to make social rules and regulations so that he may live at peace with his brethren.

No religion permits the immolation of women or the killing of persons; but alas! what man has done with man is too scandalous to be put on record. After the partition of this country the people in the name of religion polluted the chastity of women and killed hundreds of thousands of innocent persons. If all this gruesome and ghastly dance of death cannot serve to open our eyes, we cannot possibly mend ourselves. If we had a grain of feeling in us we ought to hang our heads in shame. There are however a few awakened souls among us but these are very rare, and such rendered a valuable yeoman's service in those most trying and troubled times.

I would like to relate a couple of instances of Hazur in those days. Hazur was physically ailing; for body alone is subject to diseases and the great souls very often vicariously take upon themselves the people's burden of karmic action. During partition days, when passions were running high, some Muslims came to Hazur for protection. He lovingly kept them in the Dera. In September 1947 Hazur planned to go to Amrit-

sar. When I went to see Him with the hope of accompanying Him to Amritsar, Hazur bade me remain at Dera and look after the comforts of the Dera people and the Muslims, according to the exigencies at the moment. A Muslim caravan was to leave that day for Pakistan. Hazur therefore enjoined me to escort the Muslims of the Dera to that caravan. It so happened that a torrential downpour of rain came on that day. Hazur felt a deep agony and said, "Our Muslim brethren are in a very poor plight, but we have no sympathy for them in our heart."

As Hazur started for Amritsar, He saw a huge crowd of Muslims near Beas Railway Station. A *Jamadar* was in the car with Him and in spite of his protests, Hazur ordered the car to be taken right to the Muslim horde and pulled it up just in their midst. He called for the leader of the Muslim caravan and with tears in his eyes said, "I have in the Dera a few Muslim brethren, and would very much like to see them safely escorted across the border." Such indeed are the acts of high souled Saints. His heart was full of compassion and pity for the suffering humanity.

In the evening a truck load of Muslims prepared to join the evacuees on the march, when all of a sudden I heard the news that a band of armed Akalis had gathered near Dera and intended to raid it and massacre the Muslims. All alone I went to them full of confidence in Hazur's munificence and greatness. A few of the Akalis with spears and spades blocked my way. I said to them, "These helpless brethren have come to Hazur for protection. It behoves the *Khalsas* to extend the protection that they seek. The spirit of the Khalsa requires, no demands, that those who seek mercy must be given mercy. You had better hug them to your bosom." Hearing these words a

couple of aged Akalis came forward and said, "You have this day saved the *Khalsas* from what would otherwise have been a great sacrilege and heinous crime of taking away the life of so many of these poor souls. We shall not now touch a hair of these people." All this transformation from a bloodthirsty mood to that of sympathy and fellow-feeling came through the grace of Hazur.

As the truck was about to pass by the Akalis I stopped it and said, "These brethren of ours are today quitting their hearths and homes not because of any hatred toward us but are being driven to it by sheer necessity. We have all these years been living together in peace and concord. Will it not be good if we bid goodbye to them with loving embraces?" This touched them to the core. In an instant I found the two (Akalis and Muslims) hugging each other with tears streaming down their cheeks — the two who a short while before were anxious to cut each other's throats. No religion permits man slaughter or genocide. We indulge in these things because we are taught the wrong way, and religion is used as a smoke screen for the perpetration of terrible deeds to serve selfish ends. There are instances on record wherein Muslims also saved the lives of Hindus and vice versa. . . .

The fact remains that whosoever has learned the true import of his religion, has an all-embracing love for the entire humanity, and is not torn by sectional and communal love. It is said:

O man of wisdom (Moses) thou wert sent to knit people unto me (God)—And not to lead my people away from me.

Once a shepherd boy leading his goats to pasture in a meadow sat under a tree and lovingly began to commune with God in this wise, "O God! I wish that

both of us should live side by side. I shall not make Thee uncomfortable. Should Thou fall ill, I shall attend Thee day and night. Should Thou get tired I shall massage Thy hands and feet. I shall bring Thee barley bread and spinach to eat and give Thee goats' fresh milk to drink. I shall pick up lice from Thy hair and give Thee a hair-wash with milk and curd . . .”

The shepherd boy was deeply absorbed in these thoughts when the Prophet Moses passed that way. He shouted at the boy and said, “O fool, why art thou blaspheming? God is altogether unlike thee and shall not eat thy barley bread and spinach nor shall he ever fall ill or get lice in his head.” The boy was stunned to hear this, and began to tingle in every nerve and inquired, “Perhaps I am wrong. . . . I ought not to have talked like this. . . . Will the great God be annoyed with me?” With these thoughts within him, he began to cry. As he sobbed he felt comforted and in harmony with the higher power. In that blissful state he had a vision of God. The celestial Visitant consoled him with the words, “I shall accept all thy offerings, for I am well pleased with thee.” In the meanwhile Moses having reached the heights of Mt. Sinai, sat in meditation and felt within him the voice of God, saying, “O Moses! I am thoroughly annoyed with thee. Thou art guilty of breaking the heart of that shepherd boy, who was communing with me, with all love and affection.” The Prophet was surprised and said, “O God, his words were not of love but were blasphemous.” The great God replied, “Thou knowest that the world of that boy contained nothing else but barley bread, spinach, goats' milk and lice. I gave thee wisdom and had thou utilized it, thou wouldst not have spoken like this. I sent thee into the world that

thou mayest knit me to those who are separated from me and not that thou shouldst rend asunder loving hearts that are one with me.”

Hazur possessed this attribute in great abundance. He would unite thousands of people in one common brotherhood. All of us that are assembled here belong to that great fraternity into which Hazur bound us together. We must not only live in peace and harmony, but have love and affection for all humanity. This will only be possible when one understands the true import of Hazur's teachings. Generally when such High Souls pass away, the following degenerates; petty-mindedness creeps in and we begin worshipping mammon and sin.

Hazur used to tell us that when a High Soul comes into the world, the worshipers of wealth and women also gather round Him. Hence He said, “Whatever a person asked of me, I granted. He who wanted riches got riches. He who wished for lands, was given lands. Those who wanted me alone, got me in abundance.”

If today as we sit to commemorate the anniversary of Hazur, we could learn one lesson—to love all and to entertain no evil thoughts for others—this memorial service would not be in vain. In case you have already learnt this lesson, it is well and good, but if not, we must learn it now. We must purify our minds, for God loves the man who is pure in heart and makes such a heart alone His resting place. Christ has said, “Blessed are the pure in heart for they shall see God.” God does not live in high heavens. He is just within us. But our minds, impure as they are, fail to reflect His Holy Presence.

Always carry the sweet memory of Hazur with you. As you think, so shall you become. . . .

In Remembrance of Hazur

(Continued from Page 4)

gone by since we last sat together; think back over that year and find out where you were then, and where you are now. Have you had promotion in your life, or demotion? If a promotion, then I congratulate you; if a demotion, they try to revive your lesson again. The more you live up to his words, the nearer you will get to him. He once said that if you take a medicine and lock it away in a cupboard, then how is the cure going to be effected?

Contact with the Light and Sound Principle of Naam is the bread and water of life. Don't give bread to your physical body until you give bread to your soul.

On October 4, 1947, Hazur fell physically ill. He sent for me on the morning of October 12 and told me, "All other duties have been distributed to various people, but I have not given the duty of initiation to anybody. That I give unto you, so that the spiritual work may flourish." These are his very words, and the work is flourishing. Any person who can obtain help from somewhere should get it. This teaching is an inner one. I have love for everyone, and I want that my Master's name be known more and more and that his work should continue.

(This is an English translation of a talk delivered in Hindi by the Master Kirpal Singh Ji Maharaj at a satsang in India.)

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A man may strive to be humble, but for all his efforts, may become all the more proud. There is such a thing as the pride of humility; it is a very dangerous thing, for it is too subtle to be discerned by the inexperienced. There are some who will take great pains to be humble; they make humility impossible. How can a man be humble who is all the time thinking of how best he can be humble ? Such a man is all the time occupied with himself; but true humility is freedom from all consciousness of self, which includes freedom from the consciousness of humility. The truly humble person never knows that he is humble.

KIRPAL SINGH