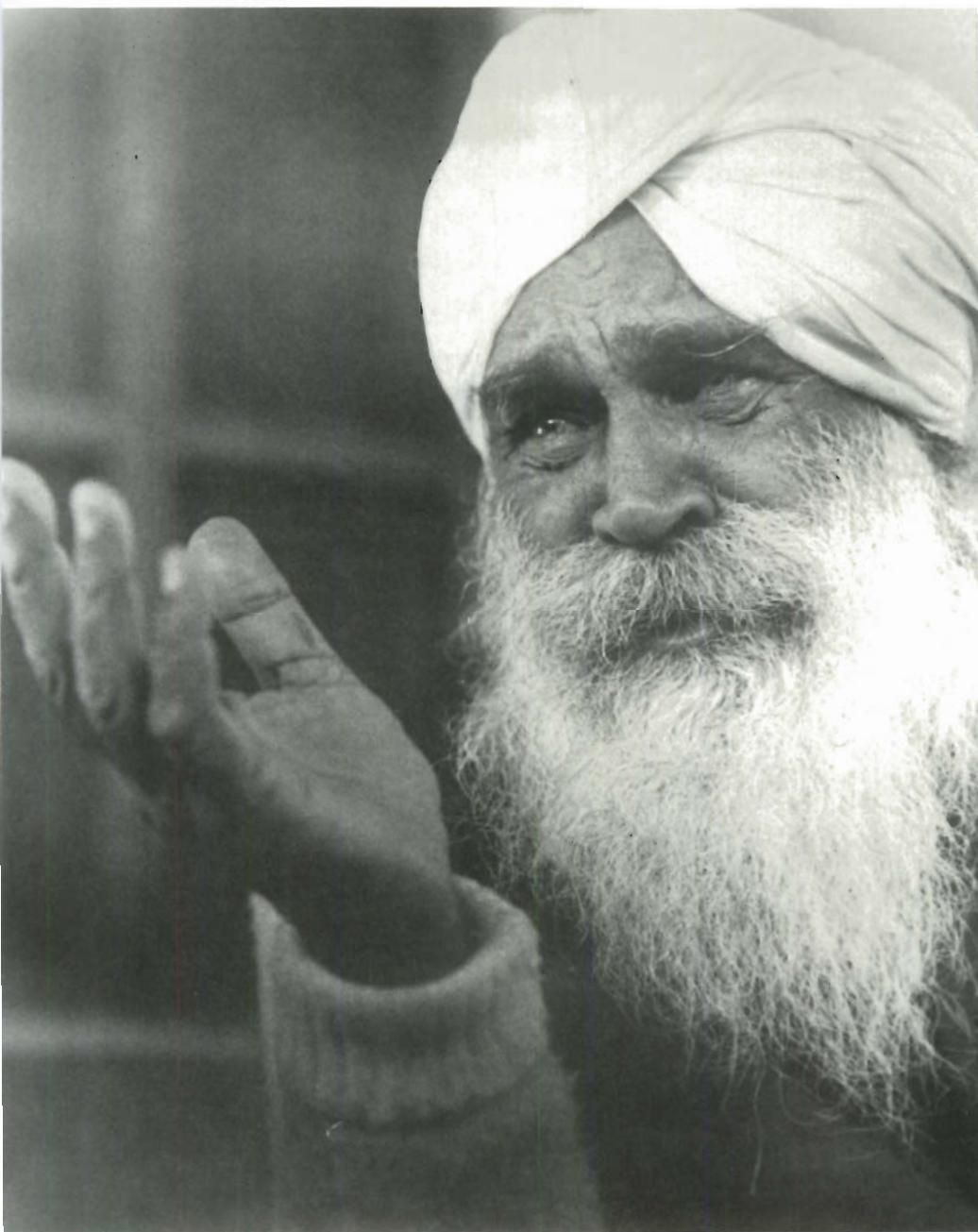




The Light of Kirpal

The Light of Kirpal



The Light of Kirpal

*Eighty-seven
intimate question & answer sessions*

between

Sant Kirpal Singh Ji
and His disciples
1969 - 1971

Sant Bani Ashram
Sanbornton, New Hampshire
1996

The talks included in this book were transcribed directly from original tapes and are not derived from any published or printed source. The transcribing was supervised by Sharleen Sherwin and, in obedience to the instructions of Sant Kirpal Singh Ji Maharaj issued just prior to his passing, was approved by the late Reno H. Surrine.

Published under the authority of Sant Ajaib Singh Ji Maharaj, who contributed the title.

Library of Congress Catalog Card No.: 80-52357
International Standard Book Number: 0-89142-033-9

Photocomposition by The Sant Bani Press
Printed in the United States of America

First printing 1980
Second printing 1984
Third printing 1991
Fourth printing 1996

*Dedicated
to the Almighty God
working through all Masters who have come
and Baba Sawan Singh Ji Maharaj
at whose lotus feet
the writer imbibed sweet elixir of
Holy Naam—the Word*

Acknowledgements

There were many initiates of the Master who helped in the initial work of recording, transcribing and typing. We remember and are grateful; they will remember as they read!

There were a few who kept typing and retyping at the end:
Lee Horsman, Roberta Wiggins, Barbara Ann Grimes,
Olivia Chuisano, Dana Marks, and Kim Ilowit.

Foreword

“Masters came from time to time to teach according to the need of the hour. Masters do say, ‘There is God.’ They never say, ‘we speak’; They say, ‘He speaks.’ They only become a channel. They speak what comes, according to the need of the time, not what They want to speak. They speak books. They speak scriptures; scriptures came through Them, did they not?”
(January 7, 1971)

At no other time in the recorded history of a Saint have His disciples been so fortunate as to have had volumes of His exact words accurately transcribed. These talks are word-for-word transcriptions from taped talks given in English by Master Kirpal Singh and transcribed according to His instructions.

“Whatever is there in the tape, write out exactly. I’ll see to it. Put it into manuscript form in the exact words and give it to me. All those tapes you have got, go through; they will make very wonderful books for you on all subjects. I know what I am saying, but put it into writing. So many other men who came here have had a hundred and one questions, very valuable things on all different subjects. So why do I give all of these talks to you; why don’t I keep them reserved with me? Do you know why? I wish each one of you to become like me and even more than that. I wish you to progress even more than me. I wish you, each one of you to become *ambassadors*.”
(February 22, 1971)

Master’s poetical expression of the English language has been left intact as much as possible. He spoke the language of the Saints which is the universal language of Love. These talks are written down so accurately that (barring human error and editing, of course) if one wished to, he could actually follow the written words with the original tape recordings.

The Light of Kirpal encompasses three periods of recorded talks. Unforgettable moments thread through these talks, moments of unparal-

leled joy as those fortunate groups from the United States, Canada, Germany, Italy, and other places absorbed His radiation and listened to His words.

In September, 1970, Bob Redeen, a professional radio commentator was allowed, and even encouraged by Master to ask a “hundred and one questions” at Sawan Ashram, Delhi, India [Talks 2-15]. The second period of talks was at Rajpur [October to December 1970], during the building of *Manav Kendra* (Man Center). In the third period of these talks [January to March, 1971], also given at Rajpur, Master gives in-depth replies on individual subjects sparked perhaps by one question. It was during this last period that many of the talks were being transcribed in India, with encouragement and suggestions being given by Master. During this period, we in the United States were also privileged, having been allowed to participate in the gathering together and transcribing of the previously recorded talks. Master was supervising this project Himself and we were given strict instructions from Him as to how to proceed; but the completed manuscript in book form was not ready for Him to go through before He left His physical body. He did, however, go through a few talks Himself before their printing in *Sat Sandesh*.

I was a witness once when Master did read one such transcribed talk, enter a few changes therein, and approve it for printing in *Sat Sandesh*. It was in Fort Lauderdale, Florida, December 1972. Master was sitting on a lounge just radiating; literally aglow with Love. I handed Him the manuscript of “God Has Entered My House” and asked if this beautiful talk could be checked for printing in *Sat Sandesh*. He chuckled and said, “It is all beautiful; God is beautiful.” He went through the talk during the night and the next morning handed it to Russell Perkins. It was printed in the May 1973 issue of *Sat Sandesh*.

It became evident beginning from June 1974, that Master was giving us direct clues about His imminent departure. But it wasn’t until after He left His physical body that we were able to comprehend what He was telling us. For many months He had been turning over much work to Reno Serrine, head of Ruhani Satsang, Divine Science of the Soul, here in the United States. The final checking and approval of manuscripts before printing was one of the jobs assigned to Reno. Reno was being sent copies of manuscripts and was encouraging our efforts all along until he left his physical frame.

Mr. Serrine, in compliance with Master’s instructions not to print anything of a controversial nature about other persons or religious bodies, etc., had requested deletion of names of controversial persons, such as leaders, organizations, etc., the knowledge of which could not help us in our spiritual development. Our spiritual development was in

fact the prime, foremost purpose of our Beloved Master's earthly sojourn, His talks to us, and everything He gave out. The love of God manifesting through Him inspired us to seek Him within, to rise above the pettiness of the worldly affairs:

“At least of the twenty-four hours of the day and night, spend some time with Him within you. That costs you nothing. Does it cost you? Then? You've come from thousands of miles. What for? Only to learn these few words. Spend some time within you. God says, ‘I'm within you. Don't make a mockery of Me by seeking Me in outer temples.’ Is it not a good story for you to write?”

(February 20, 1971)

“How can I be pleased with you people, if you don't live up to what I say—if you don't put in any time to your meditations and be successful there? I'll be pleased, overjoyed, when you go up, traverse within. So to live by the commandments is the best thing, first step. All else will follow.”

(March 21, 1971)

He gave us contact with the “Bread of Life and Water of Life” and declared:

“That is only the opening. A spring is there, and a little wave will be open—you'll go and take a swim. It is just like that. But He is not all of the Spring. He is the Mouthpiece of the Spring. Water is coming from where it appears to be working. After all, the water is coming from the spring, from the Perennial Source. All right, then, why should I waste time—you want to go in There. Then try.”

(March 28, 1971)

There isn't anyone who has had anything to do with these Talks who hasn't benefitted in some way; from those who recorded, transcribed, typed, retyped, edited, retyped, etc., to those who read and “digest.” To His disciples His Words bring sweet remembrance and inspiration to further put into practice His commandments and seek Him within. Kirpal has lit the Light within us and still kindles the flame. To those who have not yet been given inner contact, His Words bring inspiration, hope and guidance.

SHARLEENE SHERWIN

Introduction

In the question and answer sessions included in this volume, Param Sant Kirpal Singh Ji Maharaj explains the Path of *Sant Mat* (The Way of the Saints), to his disciples. Sant Mat, the esoteric core of all revealed religions, has been available to the honest seeker since the beginning of time, but it was first taught publicly by Kabir in the fifteenth century; and, since then, the teaching has descended through an unbroken line of great Masters, becoming more and more available as the number of people who hunger for God with all their heart has increased.

Kirpal Singh was born in Sayyad Kasran, in the Punjab, on February 6, 1894. A lifelong search for God led him to many Sufis, yogis and mystics, but he refused to take anyone as his Guru until he had direct proof of his competence. In 1917 his prayers for an inner manifestation of God were answered, and he began seeing the form of a bearded man, made of light, in his meditations. He did not recognize the form, but thinking it to be Guru Nanak, continued his meditations. In 1924, while visiting the Beas River, he was directed to a nearby ashram, and there, in the person of Baba Sawan Singh Ji, he met the same form on the physical plane that he had been seeing in his meditations for seven years. He was initiated the following day, and devoted the rest of his life to the practice of Surat Shabd Yoga, the spiritual discipline taught by Baba Sawan Singh.

He was married at an early age, had three children, and supported himself and his family by working as a civil servant in the Indian Government. He worked his way up to as high a post as was available to a native Indian, and retired in 1947, having won the love of Indian subordinates and British superiors alike.

He sat at the feet of his Guru for twenty-four years, and very quickly penetrated deep within. By the early thirties, Baba Sawan Singh was mentioning his name to those who asked if he had any advanced disciples; by the late thirties, he had been assigned the job of writing *Gurmat Siddhant*, a two-volume spiritual classic in the Punjabi language which was, at Kirpal Singh's request, published under Sawan Singh's name. In the year 1939, he was asked by his Master to initiate 250 per-

sons at the regular monthly initiation—an unprecedented honor for any of Sawan Singh’s disciples, and one of the traditional ways by which a Master indicates his successor. All through the thirties and forties, he held Satsang regularly at Lahore and Amritsar, and often gave discourses with his Master sitting by his side; as he used to say, “I talked to my Master and the people enjoyed!” In fact, he was holding Satsang on April 2, 1948, at the Dera Baba Jaimal Singh—his Guru’s ashram at Beas—when the news came that Baba Sawan Singh had died. Just the day before he had received the transfer of spiritual power through the eyes, which verifies and makes possible the continuance of the power from one human pole to another; he had previously, on October 12, 1947, been told by his Master that he would succeed him. At that time, he had begged Sawan Singh to stay on in the physical form and just give orders as he willed; but that prayer was not answered and now he was gone. Heavy of heart, he left for Rishikesh in the Himalaya Mountains with three close disciples and spent the next five months in almost continuous *samadhi* or absorption in God.

During this period, he adopted the traditional way of life of a sadhu or renunciate, removing his turban and letting his hair (uncut since birth, as is the Sikh custom) hang loose, and wearing a simple white dhoti. It was at this time that he met the Maharishi Raghuvacharya, then in his early nineties, who became his close friend and disciple. The Maharishi, who had penetrated into the astral plane by means of strenuous Ashtang Yoga practices involving *pranayam*, etc., at once recognized that here was a great soul indeed, and got up from the circle of disciples where he was sitting and bowed down before Kirpal Singh—thus demonstrating the greatness of both of them. Kirpal Singh in his turn always treated Raghuvacharya with respect and deference, even though the latter freely told everyone that Kirpal Singh was his Guru. Raghuvacharya died in 1971 at the age of 115; he was a *pundit* or Sanskrit scholar as well as a great yogi, and to see those two giants together was the sight of a lifetime.

Finally, having drained the cup of spiritual ecstasy and become one with his Father, he received orders from within: “Go back into the world and bring My children back to Me.” Returning to a newly independent India, still reeling from the shock of the secession of Pakistan and the unbelievable suffering that that entailed, he went straight to Delhi, the center to which the Punjabi refugees were pouring, and began his work there. By 1951, he had established Sawan Ashram on the outskirts of the city, and the satsangs were being attended by five thousand or more souls. His work continued to grow, with one expansion after another: in 1955, he made his first foreign tour, spending several months in the

United States and Europe. This was the first time that a Saint of his stature had visited the West, and the first time that the Surat Shabd Yoga had been explained there by an authentic Master of the system. In 1955, the recognition of the depth and relevance of Oriental ideas and spiritual practices that is now so all-pervading had barely begun; he presented these profound concepts with complete simplicity and clarity to an audience almost totally unfamiliar with Eastern thought. As a result of this tour, hundreds of Westerners took initiation and began to follow the Path of Sant Mat. Small centers of disciples sprang up, and representatives were authorized to convey the initiation instructions to new seekers in his absence (after prior sanction from him). The number of initiates began to grow steadily.

In India the work continued to grow at a headlong pace as the Master's reputation, as a holy man who actually lived up to what he preached, and to what the scriptures said, grew more and more widespread. In 1957, he was elected the first President of the World Fellowship of Religions, an office he kept until 1971, when, after four World Religions Conferences, he resigned after it became evident that nothing more could be accomplished in that direction. In 1962, he was awarded the Order of St. John of Jerusalem, Knights of Malta, for his spiritual and humanitarian work; the first non-Christian in history to receive this honor. On this occasion, Prime Minister Nehru sent for him to offer his personal congratulations; they had a long talk, and the Master's unofficial but intimate connection with the Prime Ministers of India began. (He advised both Prime Ministers Shastri and Indira Gandhi on several occasions, and they reciprocated by addressing the various Conferences presided over by him.)

In 1963, he made his second world tour, this time, as President of the World Fellowship of Religions, meeting national and religious leaders on their own terms and applying the healing gospel of love to the very thorny world of practical politics. He met Pope Paul VI, the Patriarch of the Eastern Orthodox Churches, and many European royalty and government figures on all levels; and to them all he presented the idea of the unity of man. Side by side with his work on this level, he continued initiating seekers into the Path of Sant Mat.

As the work increased in the West, more and more seekers after truth yearned to sit at their Master's feet in India. The first who stayed at Sawan Ashram was Rusel Jaque; his account of his six months visit in 1959 (*Gurudev: The Lord of Compassion*), encouraged others to come and see for themselves. And they did—a trickle at first, then more, until by the early '70's there were almost always forty or fifty Westerners in residence at the Ashram for periods ranging from three weeks to six

months. During his last year, this number skyrocketed upward, as he, knowing he was leaving, threw open the gates and issued a general invitation to all his non-Indian disciples to attend the World Conference on Unity of Man in February 1974.

One of the final facets of Kirpal Singh's many-sided mission was the building of the *Manav Kendra* or Man Center in the foothills of the Himalayas at Dehra Dun. The plan was to establish five of these centers throughout India—one each in the north, south, east, west and center. Each center was to be eventually self-supporting and would serve as an agricultural example for the farmers in the area—combining traditional Indian methods with scientific know-how. Each center was also to include a free hospital, a free elementary school, a home for the aged, facilities for studying languages, and a library of comparative religion and mysticism, in addition to the esoteric instruction and “man-making” program that was to be the core. During the years 1970 and 1971, the Master personally labored twelve hours a day to get the Manav Kendra built and functioning. The second group of question and answers included in this volume took place during that period of time.

On August 26, 1972, the Master left on his third and final world tour. This time he was greeted by crowds numbering in the thousands, most of them young people who had been initiated in the last few years. Although his body was showing signs of deterioration and his extraordinary vigor and staying power was at last diminishing, he nevertheless put in fourteen- or fifteen-hour days throughout the tour, gave countless talks, saw thousands of people in private interviews, and initiated more than two thousand new disciples before the tour ended.

The outward climax of Sant Kirpal Singh's mission was the Unity of Man Conference seven months before his death. The conference was attended by two thousand delegates—religious and political leaders from India and all parts of the world—and approximately fifty thousand non-delegates. His last major effort on behalf of unity took place at the Kumbha Mela in Hardwar, where, on April 2, 1974, he organized a large number of sadhus and holy men into the National Unity Conference, pledged to work together for the elimination of religious strife and for the economic uplift of the poor people of India. This was the first time in the known religious history of India that anyone had been able to persuade the traditionally independent sadhus to join together for a common good; as he later said, “It was very difficult to bring them to sit together.”

At the great Bhandara in honor of his Master, at the end of July, he gave his last Initiation, giving Naam to more than one thousand aspirants. A few days later, on August 1, he addressed a session of the

Indian Parliament at the request of its members—the first time in history that a spiritual leader was invited to address the Parliament. Three weeks later (after a brief illness, during which he continued to share moments of love, grace and spiritual encouragement with a small number of western disciples, in spite of obviously increasing pain), he stepped out of his body in full consciousness. His last words were of love and concern for his disciples. His life bears eloquent testimony that the age of the prophets is not over; that it is still possible for human beings to find God and reflect His will.

RUSSELL PERKINS

Table of Contents

1. He Gives His Hand to Everybody	1
2. The Ultimate: Full Surrender	7
3. On Doing Your Work: Sow the Big Seed of God	12
4. Become His Channel	20
5. Who Are You? Where Are You? Where Are You Going?	32
6. Very Few Really Want to Go Home	42
7. True Temple Is The Man Body	47
8. Ungratefulness Is A Heinous Crime	52
9. On Sleeping, Dreams and Visions	59
10. To Him Who Is Obedient, The Keys Are Given	70
11. On Bhajan: Do One Practice At A Time	79
12. What Epithets Can We Give God?	81
13. Have We Forgotten the Kernel?	83
14. Mind: A Good Servant But A Bad Master	85
15. Are You The Servant of Your Mind?	88
16. Within the Atom: Light and Sound	93
17. Some World Problems Beyond the Solution of Man	96
18. Hunger After God	103
19. Look Only into Master's Eyes	110
20. Love Beautifies Everything	117
21. Avoid Nature's Bill and Don't Worry About Past or Future . .	123
22. On Controlling Our Thoughts/Living Up to The Teachings . .	126
23. Keep Your Mind Occupied	130
24. Rise Above—Come Out of This Delusion	138
25. When We Are In Control, There Is No World	142
26. Five Charged Names	148
27. Privacy	155
28. Humility	160
29. On Selfless Service	163

30.	Purity of Heart	169
31.	Develop All Around	175
32.	True Meditation and The Virtues To Be Developed	184
33.	The Master's Message of Love	189
34.	Be In Charge of Your Machinery	192
35.	Be The Master of Your Self	194
36.	Remember the God In Him	200
37.	World or God	205
38.	First See, Then Say	212
39.	Rise Above Consciousness of This World	218
40.	Nature of Thought—Right Understanding	223
41.	Permanent Happiness	229
42.	Ojas: The Power of Chastity	235
43.	Consciousness, Reincarnation and Free Will	243
44.	Death and Protection	245
45.	True Meditation	250
46.	Sin and Religion	255
47.	Attitude for Spreading the Teachings	259
48.	Faith in the Master	264
49.	Have You Heard Me?	267
50.	Keep A Vigilant Watch	271
51.	The Story of a Camel	273
52.	Recollections From Master's Military Life	275
53.	Receptivity: Let Your Instrument Be Free of Dust	280
54.	The Role of Women	285
55.	The Physical Body After Death	290
56.	Prevention is Better Than Cure	294
57.	Spiritual Healing and Other Psychic Powers	298
58.	God's Complaint	304
59.	Removing the Weeds—Little by Little	309
60.	Darshan at Rajpur On Meditation	314
61.	Finish Something Daily	317
62.	A Seed Has Been Sown	326
63.	Absorb Your Attention	333
64.	The House Is On Fire	339
65.	Love and Surrender, One Pointed Attention	343

66.	Criticism	348
67.	Prayer	353
68.	A Wonderful Concession	359
69.	Obedience—If You Love Me, Keep My Commandments	361
70.	Clutching—There Must Be Some Definite Purpose	368
71.	Ojas	374
72.	Be True to Yourself and Live For Others	378
73.	Birds of the Flock Fly Together	385
74.	The Worshipers of Mammon	390
75.	That Music Goes On Until The World Is Ended	395
76.	Sweet Remembrance	396
77.	The Best Virtue	398
78.	On Parents and Gratitude	400
79.	Woo Them By Persuasion	403
80.	Subjective and Objective	408
81.	Stick to Your Principles—Sweetly	411
82.	God Has Entered My House	415
83.	Wait, Satan, Wait	419
84.	Ego Trouble	425
85.	It Is All His Grace—God Is The Doer	430
86.	U-Turn On The Path	433
87.	Don't Forget Him	437



He Gives His Hand to Everybody

Evening darshan, September, 1969

The Master comes for the sinners. He takes those who come to Him, up for a while. But to stay up there requires purity. So to even the most sinful, the Master gives a boost and takes him above body consciousness, gives him a peep through the Door; and he sees Light. Whether good or bad, sinful or virtuous, the Master gives them all first a boost to come up. Then, if they are not attached to the world too much, they will be able to remain there. For *that* reason they must become purer. So He gives His hand to everybody, even the most sinful. He loves the sinner but hates the sin. He gives all who come to Him a boost and something to start with. Unless a man is raised, taken up, how can he see the Light? So when he reaches It, it is just like a man who had gone onto the roof by going up the stairs. When he gets near the roof he sees light. When he is withdrawn from outside and rises above body consciousness, he comes nearer to the place where that Door is, the tenth Door, and only then is he able to see the Light. This the Master gives to everybody. But the point is, if a man is attached too much to the world, naturally he must be changed; for that reason he is asked to lead a very virtuous life. I will give you an example: nowadays we have dry-cleaning, but previously the washerman used to strike the clothes against stones to take out all the filth; even if it was the filthiest cloth, he did not mind. He never refused it. He took it; he just cleaned it. It was his job; he was the washerman, you see. Now the times have changed. In the old days it was arduous work, but nowadays the dry-cleaning [of the Master is done] by sweet ways, by inducement, by loving words. "All right, please come up, leave all this behind." And the spiritual diary that the initiates are all asked to keep is only meant for that purpose. But the Master gives a boost to every man. He accepts everybody. He comes for the sinners as well as the virtuous.

Quite a few of us here saw You give a boost to a hundred and sixty-five people the other day at their initiation. And of those, sixty-three of them saw the Master inside, and others—in fact all of them—had ex-

periences of one kind or another. Would they all have had experiences like that had it been a group of non-Indians?

All get something. Whether they are non-Indians makes no difference. When I went to the West, you know, those who had been given initiation—even those who were never given initiation—all received something. My system has been to give free talks, then after that there was an hour of questions. Then all were invited to come to the meditation sitting, which was usually held the following morning. And those who came—even those not initiated—had some experience. One lady came to me. She said, “I don’t want to learn any theory. Just give me an experience.” She was given. It is the giving of a boost by helping the soul to withdraw from outside and go up there. So this happened in the West also.

There have been some who have described the Path that You teach as a science. And of course most of us think of a science as something that can be repeated if you follow the exact instructions. But apparently there is an added element, namely the Master. Now, doesn’t the addition of this added element take it out the realm of pure science?

What is the Master? He is not the man-body. It is the Power working through—*That* gives the boost. A small child learns something from his father and mother and from his brothers. In school he learns from the teachers. Similarly in this way, Those who are adept on the way give a little way up. Not everybody can do it, only those who are competent. Of course, there is nothing lost in nature. But sometimes things are quickened, just as a young fruit tree if left to nature will take about seven or eight years to bring forth fruit, but if in a scientific way it is given some scientific food, it will bear fruit in two or three years. So the way up is something given by a higher competent Soul to help another soul to have that experience. So this has been given in the West. I went to Athens where I gave a talk, but I did not know the Greek language. A professor there interpreted. Then after that were questions and answers. At the end I told them, “All right, come to the meditation hour in the morning.” So about fifty or sixty people came; they all got an experience. Then people ran up like anything. So that professor has written a big book, telling how Pythagoras used to teach the same thing, how Socrates said such and such. They have put my photo in the book and told how I have revived this ancient science. So this is something given, you see. But to *maintain* it, that’s the point now. We must not be so much attached outside. To live a *normal* life is all right. If you are attached too much to outside things, you cannot concentrate inside; you will be dragged outside. For that reason the diary system is to be maintained. As

regards a Master; He is Someone who can give you a boost. That's the God in Him, not the son of man.

On a less high plane, do initiates who propose others for initiation take on the part of the karma of the people they propose?

No, not in the least. It is only God Who sends—they become only the medium. Those who are ready, God sends them, brings them in contact through some source. They come to know through somebody, or through a newspaper, anywhere. They are brought in by *Him*—they are brought in contact with the Master. He sanctions their initiation through somebody over there who is not a Master, but that Master Power works everywhere. So with a little thought He sanctions, gives them a boost over there. They get their experiences, most of them get something. If not, it is because they are either in a hurry, or they come very tired. I then tell the group leaders to give them another sitting when they are buoyant and fresh. So that Master Power works all through. That's the Christ Power, God Power, Guru Power, or Master Power.

My understanding of it is like if you put a little pressure on a button that controls TV or radios, the pictures and sound appear.

One other question, on the subject of vegetarianism. If an initiate has the care of a helpless invalid in his home and the invalid says, "I must have meat to eat," does the initiate pick up karma if he prepares meat for that invalid?

If he is bound by duty, he is not responsible. For instance, if I am a servant to somebody, or in the army and an officer orders me, "Do this," I have to do it. For that the officer is responsible. It is the officer who gives the order, "Fire," and this boy has to do it. The officer is responsible. You are bound; you can't help it. The only thing is, you must not become the doer; then it's all right, you are saved. Baba Jaimal Singh was a military man; He served in the firing lines. He was once ordered to distribute meat to the regiment. He did it; He was bound by duty. When you become the *doer*, you are responsible. When the officer orders, "Fire"—fire! It is not of your own initiative that you are doing it. That's the main underlying thing.

In other words, if you accidentally wash an ant down the drain you are not responsible, but if you deliberately do it, you are?

The point is, even as we breathe we sin. We kill so many insects which we do not see. So for the sake of higher things you have to sacrifice the lower things. Do the *minimum* sin. Even to eat vegetables is a sin, I say. There's life even in stones, as there is in vegetables, in insects, reptiles, birds, animals, and man. But the point is, it develops more in

insects, still more in birds and animals, and is most developed or manifested in man. All this creation is made of five elements: earth, water, fire, air, and ether. In vegetables there's the least; there is one element, water. If you put some vegetables to dry in the sun, ten kilos will gradually become half a kilo. So the major portion is water. But life is there. In reptiles it is more. It is more sin to kill a reptile. There is still more sin in killing a bird; there is still further sin in killing an animal. If you kill a man, where life is fully manifested, you are hanged. If you kill a quadruped or some animal, you are not hanged; you have to pay the fee, the price of it. If you kill a bird, who cares for it? You follow me? This consciousness is manifest most in man. So in man, five elements are fully developed; in animals only four of them; in birds only three; in reptiles only two; in vegetables only one. To kill an element—vegetables—enables a man to live, yet that is also a sin. So this sin cannot be escaped unless you become a conscious co-worker of the Divine Plan.

That is a most interesting phrase. What is a conscious co-worker of the Divine Plan?

When a man sees that *He* is the doer, *He* is the controlling Power, he sees that Power working, manifesting in all. When he sees he is a mere puppet, that means he is a conscious co-worker of the Divine Plan. Everybody runs to do something—for instance, I will give you an example. A man is sitting at the powerhouse. The whole machinery is run by the powerhouse. But the man sitting in charge at the powerhouse sees nothing can be done without the Power. He becomes a conscious co-worker when he sees that Power is working. Then you are not the doer. Don't commit. You will be saved in that way.

And there we get right back to where we started. In order to see that Power, we have to go through that Door we talked about.

Surely, there a lift is given. The lift is given by the Master to come up there, to experience something to start with. If a man tries to remain there, he must be up to that level. Try to. Each man is in the make. Hitherto, in the old days, I tell you, men were first prepared. Only when they were ready did the Master give them something. Now those days have passed; nobody can now live with a Master for years and years and years. Now they must give something and be told to come up to that standard by self-introspection. Times have changed.

I believe there is a story involving either You or Your own Guru Sawan Singh Ji in which someone came to You and said, "Please lift me up." It was a person who was not ready. And the person was lifted up and got struck by lightning. Would You talk about it?

No, no, not lightning. One day at Meerut a man came up for initiation. He was given a sitting, and he did not get any experience. I again gave him a sitting. But he would not leave his body; he was always conscious of the breathing, he would not leave outside things. So I told him, "All right, you have had a sitting. I have explained what to do. If you will do it, you will have it; you will surely have it. Go and sit at home and do what I have told you." In the morning he came back; he had not got it. I told him, "Well look here. If you simply turn your face as I tell you, it will be easier for you. If you are dragged, you will fall down and be hurt." He said, "No, I don't mind. You drag me." When he was dragged a little he struck his head at the back and fell down unconscious. So that is dragging, you see? You should simply turn your face that way; don't think of the world outside, don't think of the body below, don't think of the breathing going on. This is the only method. Just turn your face here and you'll be given. That is easier. In that case there is no anti-power working. When you are stuck too fast outside and anybody drags you, naturally there will be pain.

What happens to initiates who are given initiation and then fail to meditate?

That seed is not lost. No power can spoil it. That will grow, grow, and grow, sooner or later, when convenient circumstances arise. So such-like people when they suffer some sickness, some untoward circumstances, naturally they say, "Oh God, what have I done?" If a man turns, then he comes around. I have seen cases like that. My Master used to say, "I give a long rope. Let us see how far he goes." Then with a little tug, he comes and answers, you see. Even if he does not do anything in this birth, that seed is not lost. He will reincarnate at the level of man, not below, because the seed cannot grow anywhere else. Man is in the make as I told you. Some are ready, some are not so ready. So a man who has got this seed and has perhaps done something in the past, that counts to his credit. Suppose a man leaves a school in the primary class; in the next school he won't read from the first primary again, he'll start ahead. But there is one thing very definite, I tell you: Love is a great force. If you have love for the Master, even if you are a sinner, you will be dragged like anything. What is sin? To let your attention be attached to the outside things—maybe good or bad things, excuse me. Even if it is attached to right things, it is an impediment. You are attached! You must withdraw. Those who have love for the Master, where will they go? Where the Master goes. But that should be the *ruling* passion with love and full faith—only in that case. That is rare, of course. But for those who have done a little work, it is like a canker in the wood which sometimes eats the inner wood

itself; outside it appears all right. Those who are given initiation, that works like a canker, I tell you. Outwardly they appear worldly, then slowly, slowly, slowly they are detached. Towards the end they say, "Oh God, lead me on." Help is also coming from within; the Master is there always. We must turn our face to Him, that's all. The more receptive we become, the quicker results we will have.

Thank you, Sir.

All right, I also thank you for your questions.



The Ultimate: Full Surrender

Evening Darshan, September 8, 1970

We are recording everything. Do You mind?

No, something substantive, that should be recorded. Not everything . . . How did you pass your day today? Very busy in doing?

Well, we did some shopping and now we'll do no more of that. We got it out of the way. We finished.

That's all right. So from tomorrow you'll be regular in your meditation.

Yes, Sir.

Tomorrow morning you can go there [*the room for meditation*], sit down at 7:30. I'll come there when I've finished here at nine. Up to nine you will have sufficient time for meditation. That I often do also. Have you any subject now for discussion?

A thing I have hoped for some time is that we could ask You a question such as they asked Jesus, "Lord, if we should pray, how should we pray?" And then He presented the Lord's Prayer. If we asked You that question, what would you say?

I have great regard for Jesus. Jesus was Jesus. He said, "I am a son of man; of course, God is working through me." That's all right. He gave an answer that was quite appropriate according to the level of us more worldly people who think and pray, "God give us this day our daily bread." But there are different levels of prayer. I've discussed that point in the book *Prayer*. There have been such-like people who pray, "Oh, God, we want nothing more than this: we want one mare to ride on, a house to live in, so much to eat and so much to drink, and this and that thing. This is not taxing. If You cannot afford it, we cannot pray." Some address God like that. This is the ABC; it's from the level of man. That's all right. Ultimately they pray, "Thy kingdom come on earth." We worldly people need everything. In my book you'll find this point brought out very clearly. Perhaps the average man wants not less than two hundred dollars a month; "This is really what I want. If

You cannot give it, I cannot pray,” he says. That’s from the angle of a worldly man. But ultimately as you progress on the way you’ll surrender everything. The tithe system has been with us from time immemorial. So first you’ll give one tenth, then you’ll give more, then more, then everything to Him. In the beginning our Master used to give tithe of His income to the Master who would use it for the good of the people. Then when He progressed, He gave *all* of His income to the Master’s Feet and He (Baba Jaimal Singh) would send income for the use of Sawan Singh’s family. This is the ultimate.

But from the level of the worldly man, that prayer is good. Other Masters and Saints have also given out prayers like that. So that prayer befits worldly men like us.

Like us?

Like us. I am a worldly man, you see. I cannot be cast out from the man body; I’m a man too, like you. That is a man, you see. That God Power is making the best use of it. When the rider is good—has two feet strongly in the stirrups—that pays, benefits us. He is safe. So a worldly man needs everything; but as we progress we surrender everything to Him. Ultimately we say, “If You give, that’s all right; . . . if You don’t give, even that makes no difference; even then we are satisfied.” That’s the ultimate—full surrender. You’ll find that given out very clearly in the book *Prayer*. I’ve got a copy from America.

We start by asking things from God, but the real prayer is when we surrender everything to God.

Yes. “If You give or not, that’s all right.”

Let me give you an example. I don’t say it fits the situation in the West but it does in the East. A newly married woman goes to her husband; at first, she says, “Well, I want this, I want that.” It’s but natural. Then she thinks, “He loves me.” When a wife knows that her husband loves her, she will think, “I want this. If he gives it to me, all right; if not, all right.” She does not sulk, “You *must* give me this and that thing, otherwise I can’t go on.” The lowest form of prayer is, as I told You, “I want this, I want that, otherwise I cannot pray. I cannot live.” To ask: “Give us our daily bread”—this is normal. The time comes when the wife sees: “My husband loves me even in rags and torn clothes. He sees my condition and he does not buy me new clothes, but I must be loved by him; if these torn rags appeal to him, all right. The only thing is, I must be loved by him.” This is the ultimate goal. “If he wants to see me in this state and he’s pleased with that; if he knows, he sees and does not give me anything, it means I’m pleasing to him in that manner. My whole job is to win his pleasure, is it not?” So this is the ultimate. There are stages.

The ultimate evidently has been reached in the East, but in the West we have a complicating factor: advertising. The wife perhaps listens to television or radio and finds out that she really should have this desire and that desire, and . . .

That's in the beginning. That's quite elementary. As a son of man, you see, everybody wants something. But when a woman comes in contact with somebody who has chosen her as a companion for life, for weal or woe, then she should win his pleasure. Even if she wants something and he cannot give, she will be satisfied. In the time of Father Abraham, the slaves were bought. He bought a slave, brought him home, and asked him, "Where will you sit?" "I'm bought; wherever you will make me sit." "What will you eat?" "There is no question of my desire; I am bought—whatever you will feed me." Father Abraham sighed. "Oh God, he is a good servant of yours. I am not." So this is the ultimate.

We have a new factor in the West that enters in, called women's liberation, in which they don't believe in accommodating themselves to the husband the way that You've discussed.

Strictly speaking, husbands and wives should have equal rights. But they must be one soul in two bodies. Otherwise there's no good family life. God has united them as a matter of reactions of the past. Now I'm speaking very strictly according to principles. You don't mind that? According to principle when a man takes a wife and they want to leave each other, then even if the wife remarries or the husband remarries, they are both adulterers. These are the words of Moses. We fall short of these Commandments. And there's real happiness only when one is attached to one person throughout life. In India this has been proverbial. In the West there are divorce courts. Every day if some trouble arises. "All right, I'll go (for a divorce)," the wife or husband says. So where's the peace? No peace. After six years just see them. One son has been born here, another is born there. Who claims them? Very difficult situation, I would say. India has been proverbial for family stability, but this disease has now also crept in here too. Divorced people think they are advanced. To my mind, they have degraded themselves by this level of thinking. So there is actually no permanent peace, union, or integration. You follow me? We also have divorce courts in India now—not many, but still they have been started; it is the nation's loss. In the West you'll find that trouble arises every day. There are very few who are sincere to each other. God has united you as a reaction of the past, so let God disunite. Both of you should go together as equals; both united together, not as slave—I don't mean that—but as equals, both united. So marriage means

taking a companion in life who will be with us in weal or woe in our earthly sojourn, and we should help each other to meet God. One duty may be of begetting children. But if divorce comes, they say: "This is my son; you can keep that son." All this trouble is going on. First a son is living with his father; two years later he is living with his mother. Excuse me if I say, there is no sincerity. Divorce is one of the main causes of trouble in the West. It has crept into India too, I'm sorry to say. The Mohammedans also allow it, with some restrictions. A man wanting a divorce gives notice for three months, then reconsiders for six months—that's the rule. Then after one year or so if he and his wife cannot be reconciled, they are divorced. At the time of divorce the man pays something. You see? This is what Mohammedanism has got. In Hinduism that has not been the custom. You may approve of divorce, but I say evil has crept in here, too. If a man considers he has to, he will adjust. In my letters, you'll find the advice, "Try to adjust, please." And many couples, after having applied for divorce, have returned to each other. Now they're living a good life. When once you think that you both have to carry on, you'll adjust. Otherwise one will go this way and one that way, and there will be no peaceful home. So I always tell them, "Be polite to your wife, be truthful, be loving, adjust, control yourself." And to the wife, "If your husband hates you, *you* must be sincere." I've found in many cases they've come back to a normal life. So everyday, try to adjust.

As it is, a young man gets married. After two years he divorces; he takes another wife, and the wife takes a husband. After two more years he gets another divorce. Every time he has to remarry he has to take the role of a young man again; he's never out of the sensual life. I'm pointing this out from the spiritual point of view. So these are very strict orders I am giving you; if those who are divorced remarry, both are adulterers. You see you cannot stamp out good or evil altogether, but we have to take such a recourse in which there is *more* good as compared with evil. Married couples should say, "You and I have to carry on somehow; we haven't adjusted yet. We will try to adjust." But if one partner threatens divorce, then the other will retaliate. That's not the way; there will be no peace with all these frivolous thoughts haunting your brain. I'm just explaining from the practical point of view, that's all. Once I had a very long correspondence on this subject. There are some genuine cases too, but they are very few, very few, not like what goes on now. Now everybody with a little excuse can say, "I am going to divorce you." How can you love two men at a time or two wives at a time? After all, there are some obligations. I'm not talking deep philosophy, only common sense. There's more peace that way. I

now find those who have come in contact with me through correspondence are changed. Those who had already taken recourse to divorce, that was too late, but those who were intending to divorce, they have changed their minds. Now they have comparatively peaceful lives. To give you an example: if you have one bangle, maybe of iron or gold, that won't make any noise. But if there are two or three, they will always be jingling. One heart attached to so many places—where's the rest? Sometimes driven that way, sometimes driven this way. So this is very important, a very grave question to consider. I'm sorry this evil has crept into India too. Even now it affects, I think, ten percent of all marriages. You see, once a custom starts, it continues. It will take time, but what they have started will spoil the whole thing. In the case of family planning, India has the highest birthrate now.

In India one sees billboards everywhere advertising family planning. Do you approve of it?

Truly speaking, I don't; they should maintain celibacy, chastity. This is a very valuable thing. They spoil it. I am not in favor of family planning. I tell you honestly. The point is, to conserve that power helps you physically, intellectually, and spiritually. We fall down every moment. I have put one column in the diary for chastity of thought, word, and deed. In these points, I've made it clear what I think . . .

All right, tomorrow morning you may meditate at seven thirty over there. If you call me, I will come about nine or nine thirty. Then in the evening we'll have a heart-to-heart talk. Now if you don't mind, I'll attend to them. [*So many Indian initiates are waiting to see their Beloved Master.*] Good night to you all.



On Doing Your Work Sow The Big Seed of God

September 9, 1970

Is it all right if we sit without a chair in meditation?

The best way is that the spine should be straight. There should be no tension in the body. That is the natural way, you see. In the yoga way you have tension in the Lotus (posture). That's a different, natural way. Just sit in any pose most convenient to you. Only the spine should be straight, that's all. No tension in the body, in the neck or anywhere. You may sit on the floor, you may sit in a chair; anywhere. But once you've adopted a position don't change, that's all.

If you get tired periodically and lean back against the chair, that's bad?

The only thing is you shouldn't go to sleep, that's all. Sometimes you sit—you're relaxed—you may feel drowsy . . . because you're fully relaxed.

Is there a better class of distractions during meditation? For example, if your mind suddenly starts thinking about the Master and the Master's work and what He's said and so on during meditation, is that a better class of distractions than thinking about other things?

Comparatively it is a bit better, but not much. Why do you talk outside—why don't you go in and see? I am just talking, standing outside, talking about you, but when I enter I see you . . . Which is better of the two? His sweet remembrance is all right, pray and sit down—pray and then sit—that's all right, that will create a good atmosphere to start with. The mind has a very curious way of deterring us from the goal. You might be talking: Master is all right—He is this—He is that—well, already thought is there. You must see Him. Seeing is better than thinking. The only thing is, sit with single-minded attention; He is all alone. He wants everybody to come all alone . . . not to take all worldly thoughts or even the body or the intellect. Leave

them. Go straight in to Him. Go into His lap. By training you'll be able to do this. That's after a while, of course. but the man who is lost in bookish knowledge is in wilderness; there is no way out. *We have to understand.* "Well dear friend, He is within you, go ahead within." Intellect used for that purpose is all right, but once you've understood, then do it. You've once understood something—that is sufficient. Then the only thing remaining is to do, is it not?

That's the hard part.

This is what's wanted. Time flies. The mind tries to evade you from the goal. It will try to—in a very gentle manner he will come—say, "I've been talking of the Master"—why don't you listen to me? Remembrance of the Master is all right. When you develop receptivity you'll have radiation—effect of the radiation. But that will come only when there is receptivity. Receptivity develops when you only are there, with nothing remaining between you and the Master. Not even thought. This is something practical. Kabir said, "Your Master may be living across the seven oceans and you're living on this side. Direct your attention to Him." Your attention is between you and Him; *nothing* should intervene. Then you'll receive radiation from hundreds and thousands of miles.

As you may know, we were here last year and then we went back home and now that we're back here I can say for myself—I think for my wife too—the meditations suddenly once again are better than they were back home.

Of course, the only point is: We cannot underrate the atmospheric effect of the Presence of the Master. But from thousands of miles away, if you develop receptivity you'll have that effect. Similarly, when you sit, there should be no other thought even of your own self. Then you'll have receptivity.

Here in the ashram we don't have these outside thoughts pressing on us. We are in isolation. We don't get the news of the world. We don't have people coming in and gossiping and things like that, so it's much easier.

What did Christ say? "Shut yourself in a closet." What did He mean by that?

Well, going in here [points to forehead], I'm sure.

Either that or—if you want to see that newspaper, we'll give you one. For awhile, you see, it is like a sort of training. For awhile, say a week, ten days, a month or so. If you're devoted regularly the whole time, from day to day you'll develop. When going to a Master anyway, the best thing for you is just to make the best use of your time—put in more

time by developing receptivity. You've a hundred irons in the fire over there. Here I think you've not many. You might create many, that's up to you. But there are not many now.

One should, I suppose, pull each of those irons out of the fire gradually as life goes by rather than leaving all of them in and including a few more.

I tell you. If you leave it to the mercy of the mind, that time will never come. The mind's work is to go overboard.

Some of us are more inclined toward using the mind, aren't we? I mean, say, astrologically some people are more inclined toward mind things and have a bigger burden to start with?

Their further progress will be retarded. If for awhile you have to do something, do it and see. Our work is to see God. For instance, I will tell you: Go in and see Him first, then do anything you like. We begin to do many things before we see Him. That's all. For awhile, maybe a day—ten days—each day we should reserve some time for that purpose. That is a great helping factor. Reserve some time for that. If it is not a day or two at least some hours in the day, maybe two—three hours—just cut off from all outside. Shut yourself in the closet in the room and then nobody will disturb you. This comes from training of course—there's no high road to that.

Must we sit perfectly still? Now I notice when, for example, Master Ji is singing for You and listening to You talk, he sometimes sways back and forth. Is that permissible?

I tell you, if you think of the body, you'll feel rocking. If you don't think of the body, you won't feel it.

Even if you're swaying?

You won't feel it. You'll be rocking, but if you're not thinking of the body you won't feel.

I see, yes.

That is why I always say, just fix your gaze into the middle of whatever is before you and in front of you. Not here [*pointing inside His forehead*]. There the body will wake. By concentration man develops these things. So there is no high road to concentration, but to concentrate, concentrate and then concentrate, that will come.

Are there any exercises outside of pure doing it that you can work on in order to improve concentration?

Doing one thing at a time, wholly and solely, will help you. If you are at work, be *fully* at work. When I was in the office I was sitting there and never knew who was sitting in front of me. I put my whole

attention into it, and the work was done [*snaps his fingers twice*] in very little time. That requires training. When you are at prayer, learn to be *fully* at prayer. That's the answer. Prayer, saying prayers, etc., develops an atmosphere for awhile. When you have got the right atmosphere, just do your work.

You'd recommend starting meditation with a prayer then?

Just think of the Master—of the God in Him; not the Master but the God in Him, you see. The God in Him. That will create a little pacifying effect, a boost. Pray—sit—go within. Once I put this question to my Master, very early in my discipleship. “Master, if we are cut off from the outside, and You have not appeared inside, what should we do in the meantime?” That was a very practical question. He told me, “Well, look here, men think of their cattle, of their friends—is it bad to think of the Master for the intervening period?” Then again, after some time I asked Him, “What should a man do?” He answered, “If the Master Whom you want to meet is sitting inside—whether you think of Him or not, *go in* and you'll find Him.” These two points were very much clarified, you see? First, pray. When you can think of so many things, why not think of the Master? This is much better. As you think, so you become. But it is also not enough—go in and see [Him]. You come to the door, enter—go within (you know how to), you'll find Him.

You know, there's a note of consolation in what You've just said—in that there was a period in Your life when You couldn't see Your Master.

In the beginning, when I went to Him, for the first two—three days, I tell you, there was not very much radiance at once. He used to guide me within for seven years before I met Him. When He sat there as a man and said, “Go within,” that I did seven years before. He was with me. Sometimes I put a general question to Him just to solve the riddles for others. For me it was not so bad because I had that experience. But I asked Him what should a person do in the meantime, those who had just started. He said, “Is it bad to think of the Master?”

Well, it didn't apply to you then. This was just a theoretical question?

Yes, just a theoretical question.

From that moment seven years before You met Him until You did see Him in the flesh, did You seek Him all the time for all those seven years?

No, no. When I sat in my meditation I found Him—I could fly to other places with Him. The Mesopotamian War was going on in those

days. You see, 1914-1917. In the Inner flights—He was with me. In the outer life—I was guided also.

Had You been with Sawan Singh in a previous life?

You see, that Power works all through—not in the same form. But that Power is there. Of course man is in the make. Suppose I had or not, will it help you? God Power works, man is in the make: some have more, then again others are not yet ready. But all have the same Goal. Every Saint has His past and every sinner a future. There is hope for everybody. The pity is, you see, a strong man revels in his strength and the weaker man wonders how he got it. Questions can be cleared up, with very few words, very simple words. But for man who is on the Way, well, Master simply leads him, you see. Others say, “How can that be done?” Time factor is a necessity. I tell you, when I was a child, I was reading in the third primary. I saw one man giving a lecture. “How he words it! Where do all his words come from, from where is he speaking?”—I was just thinking from the level of a third primary child. I thought, “very wonderful.” Now it seems very ordinary, doesn’t it? So time factor is a necessity. Those who are more ready will develop quicker. As I told you yesterday, even those who are not ready, have only to start now and remain regular: obey the Commandments of the Master, live up to what He says, and he can go ahead of the man who has got background but is *not* fully abiding by the words of Master, that’s all. So there’s no hard and fast rule for that. But this is the highest thing that we have to do. Main ideal, *highest* idea is know God—to see Him. In man-body you can see God.

Sacrifice everything for that?

Put God first. Other things follow. Do your best for the good of others. No selfishness, no concealing. Self will expand. That will help you, thank God! If you help others, you’ll be helped. If you give consolation to others, you’ll have consolation of itself. If you won’t let anybody die of hunger, I think you will be cared for.

But I believe You said before that we’re not in a position to help anybody until we break through.

That is in the spiritual way. In the worldly way do the best you can. A man should learn to give others something, you see. That has spiritual significance. When you’ve got no money, (in the spiritual way) how can you distribute? These talks are given sometimes from different levels. Sometimes the same words can convey meaning at different levels—each man should sacrifice—live for others. That’s the main thing. First, maybe one percent, then ten percent, then fifty percent, then one hundred percent. That’s the ultimate Goal. The more you live

for others, the more your self will expand, and the more you'll find peace. If everybody gives, there will be very little hardship. There are some things Saints give directly, but sometimes they speak in parables. Christ also sometimes spoke in parables, sometimes directly. So parables are for those who were of average understanding. There is among the Hindus a parable like that: Lord Vishnu invited all good and evil, the gods and others for a feast. The feast was served. Lord Vishnu stood up, said, "Look here, dear friends, all this is for you. Eat to your heart's content, but there's one condition—don't bend your elbow to eat." Those who were of average understanding said, "What is he talking about? If we don't bend our elbow, how can we eat?" They were fed up, you see; they got angry. "Lord Vishnu has simply belittled us. He would not let us eat." They went away. The gods remained there. They thought, "This is something from Lord Vishnu—that *must* mean something."—you see. They went into it. "Oh, very easy! All will be fed if we feed others; then who is left hungry?" They realized they had to serve the food to each other. These are things to make us understand.

How many different levels should we understand you on?

As a man first; as a man to man. Then in the inner way, you see. First we are man. A man is required for guidance of men. If He comes from above then how can we hear Him? Master should be One Who has passed through His man life. You see the difference in Christ as the son-of-man and as a God-in-man? That's the first thing. When I went to the West they said, "He has got a human nature, the human touch." I'm a man first, of course. We should be man. Man should be perfect all around: physically, socially, lovingly. These are things only to be explained from the level of man. If you make sure everybody is fed, you won't remain hungry. If you don't allow anybody to go naked—you won't go naked. That's the only thing we have to learn. And for that, right understanding is: God made man with equal privileges. He has got the man-body. He is not the man-body but is the indweller of the body. He's a conscious entity: a drop of the ocean of all-consciousness. We're all brothers and sisters in God. That's the right understanding. If you think like that then right understanding and right thoughts will come—then right speech will result and right actions will follow.

The big thing is in controlling those thoughts; everything else follows?

What are we? We are attention. God is attention, big attention. He was One and wanted to be many. All things came into being. We are

drops of the Ocean of all that. When we've become fully concentrated, then . . . If God can create the whole Creation can't you create even one town? You are big—great is man. You'll become that, you see. I wish all of you to become Ambassadors, for LOVE. Man can develop; of course, time factor is a necessity. There's hope, definite hope, as two and two make four. The pity is that we don't live up to what is given.

You say You wish that all of us could come up to that stage. Well, what percentage of us will come up to that stage in this life?

Look here, why should you care further? Look at how far you have developed. The sooner you reach your Goal, migration will be over.

You'd rather not talk about when this is going to happen? It's going to happen some day but You don't care to specify?

Everybody should care, let God come first. See God and then distribute. Don't be the contractors, I would say, for others. You go and others will go—example is better than precept. Example is better than precept!

Don't worry about the spiritual progress of others—just worry about your own?

That will lay a good example and they'll follow of themselves. Even one word of yours will help them. But if you don't do anything yourself, you may give very long talks, tall talks, but with no effect. That's the difference. A man speaks from the abundance of his heart. His any words or expressions will go out charged, and give the same effect to others. Like the air which strikes some ice of snow clad mountains; it will become cooler, will it not? But if air strikes fire, naturally the air will be hot. Any words spoken carry the same effect of the condition of your heart. Wanted: Reformers, I would say, not of others but of themselves. And what will be their emoluments? They will get Godhead.

Big job.

Big job? Big *revolution*. And that we have to do only in the man body. The pity is that we have not decided what to do. I decided this in 1912: God first and world next. I was very ambitious, you see. I was a voracious reader of books. I read three libraries. I was wont to have ambition, this side, that side. I had to decide. And that decision took me step by step. . . And this is for everybody, what a man has done, others can follow. Example is better than precept.

In other words at that time you weren't going to make a lot of money or worry about that?

I wanted big libraries to have at my disposal, for instance. All conveniences. I was very, as I told you, a voracious reader of books.

This knowledge dragged me to learn all things here and there. I was not satisfied. I would take up at night and not go to sleep until it was finished. Maybe four o'clock in the morning or five o'clock.

And you wanted to purchase a big library in later life?

No, that was an early ambition, to help to know Him. I wanted God and everything to help. That will come. Everything comes to help you.

This ambition for the big library disappeared as soon as You'd seen Your Master?

I saw my Master even previously—but that was because of background. When I was just reading in the seventh class I read one book—perhaps you have read about the *Life of Ramanuja*. Ramanuja got something from a Master. He came and stood up on a mountain, called all the villagers, “Come on, I’m going to give you what I got from the Master.” People said, “Have you got the permission of Master?” “No.” They told him, “You’ll go to hell.” “All right, I’ll go to hell all alone. Others will be saved—never mind.” The thought struck me at the time: “If I get, I will tell it to everybody.” People don’t give all these things, I tell you. Very rarely will you find someone who gives first-hand experience. It’s God’s Grace. So my point is: each man has to become man. If he makes himself into a man I think it’s the biggest service he has done. We don’t live up to it. Even living one word will do, I would think. To give tall talks—lip talks—there are so many congregations, lectures, books—do they help in elevating others? Why? The Saints say: “All right, dear friend”—do Simran. Meditate. His Charging helps. Charity begins where? You tell me. At home. If you do that, you’ll do a great service, I tell you—by radiation—by example. Everybody coming in contact with you will be guided. Some people say they feel peace. I never tell them to do anything. They receive it. By atmospheric radiation and by receptivity you can have it. This is no new thing I’ve got specially in me. All of you are endowed with That—simply you have not cared to turn that way, that’s all. Lay up your treasures, where? What did Christ say?

Yes, “Lay up your treasures in heaven.”

We are to give and take. We have to finish off gladly. God has united you. Some as brothers, some as sisters or wives. God has united you. Don’t sow any more seeds. Sow the big seed—of God you see—that’s all.



Become His Channel

Evening darshan, September 9, 1970, Sawan Ashram

A number of the Masters who preceded you—Swamiji, Babaji and your own Master Sawan Singh all left writing behind them or reports or records. How accurate and how pure are those records today?

Truly speaking, you see, this [successorship] is not a thing to be passed on through papers. It is not like lands or other things which are passed on through papers. It is sometimes passed on through the eyes. So Masters never do that [pass successorship through papers]. They've never done it.

Well, I mean the writing they left behind. How accurate is it?

Why should it tax us?

Sar Bachan, for example, and some of the other books.

These books are there, of course, there are two parts of Sar Bachan. One is a collection of poems. One is in prose. Some of the poetry is by Swamiji Himself. And the other part is from Rai Saligram. Both are combined together and are known as Sar Bachan. The prose portion is not the direct statement of Swamiji but of somebody who attended Satsang and was detailed to convey what was spoken there, a third person conveying the talks given by Swamiji to Rai Saligram. So the prose part is that.

Was Rai Saligram a Saint?

Yes, surely, he was very advanced. There were three disciples of Swamiji. One was Baba Jaimal Singh who was very much advanced in meditation. He went to the highest. Rai Saligram was a very loving and devoted disciple. And there was one sadhu whose name was Garib Das; he initiated only those who were sadhus. Rai Saligram remained at Agra along with Swamiji's wife and Baba Jaimal Singh was detailed to come to the Punjab and continue Swamiji's work. Therefore this line was continuing through Baba Jaimal Singh, Baba Sawan Singh and still continues. Now Swamiji is passed on . . . With due deference the only criterion is what you get. If a man gets that much it is all

credible; it is for the people to see not for anyone else to judge. With due deference they were the three prominent disciples of Swamiji. So now generally these things are passed on through eyes; not through papers. It is not any land or house or anything like that to be passed on. Of course, these things [*land, houses*] are passed on through papers, but this is a gift of the soul through the soul.

The man is trained all through life to be prepared. Everything is in the make. One day doesn't make a man a Saint. All through life he's being made. Then there comes a time when it is passed on. "Well, all right, continue on."

There's not too much point reading what they've left behind, then?

Sometimes it proves not useful, I would say. I have regard for everybody. It is up to people to judge whether they can get anything. If they get the same thing, there can be no dispute between the givers. Maybe there are one hundred givers, ten givers, five givers. It's a question of when a man receives, then there's trouble. So I have love for all. Those who are giving, all right, well and good. I have love for them. Even though they don't give anything, it is for the people to decide, "Why should I bother about them?" I have respect for all.

To change the subject, someone was asking a little bit earlier today what exactly you meant when you referred in an earlier talk to "two souls in one body." [on September 8th]

Two souls joined together in matrimony should feel one in two bodies. That's all I meant. I never meant any obsession, you see. Marriage is taking a companion in life; they should have one thought, one word, one ideal to follow. They should not be clashing. They should be receptive to each other. So that is what I meant, one soul working in two bodies. It is God who unites. One is born somewhere. The other is born somewhere else. It is the flowing pen of God which unites them. When God has united them they should work together. "Whom God unites, let no earthly power disunite." So they should work as one soul in two bodies. Live an ideal life and be of service to others also. An animal can be of service to itself but man is man who is of service to others as well as to himself.

Your exact quote then was, "One soul in two bodies," and not, "two souls in one body?"

No, no, not that. That becomes an obsession. Not that. Those whom God has united, should remain together through weal or woe, both make an effort to know God. One duty may be of begetting children. One duty. Not all. Anyhow, it is not a machine of enjoyment. It's a sacred duty. It is a sacrament.

Is this a matter of soul mates, really? Half a soul uniting to the other true half-soul?

You see, according to give and take, reactions of the past, men are brought together to finish up their give and take. Others are brought together as sons and daughters and so on. This is just to wind up the whole give and take. That's all.

This is just a phrase then, really?

Yes, a phrase just to let them know they are to work together, not disunite. I think you will have better love this way than the other way, you see. God has united you. What is marriage? Two souls born in different places are brought together. They don't know each other, never dreamt of it, but they come together and become united. From this day onward their company is sacred so that there will be no corruption. Because God has united them they will have more love for each other. Try to adjust. They must be of use to others as well as to themselves. Man is one who is of use to others also. The main ideal before us is to know God while in the man body.

Does it often follow that people who are married in this life have been married in previous lives?

Maybe, but may not be. Reincarnation is there, you see. Definitely. Some say it is not. I know suchlike people who do remember their past birth. They gave some thing of their past lives which has been verified.

But you can see it all from the top of the third plane?

Yes, not before. If you knew who is who now, I'm afraid you wouldn't like to see his face or else you'll be more attached. The attachment already brought us down here. So it's better not to know, and clear our way back to God, that's all.

Do we meet people from previous lives? If we meet them, do we meet them again? Is it a pattern that we keep on meeting the same people all the time?

Not necessarily. Some we meet. We have to finish our give and take in some other garb. You see? Sometimes you say you don't want to pay any man anything, still he forces you: you have to pay whether you wish it or not. Sometimes you want to help somebody but with all your goodness you try, but you cannot help him. Sometimes you love somebody, but with all the good you do, he doesn't love you. So these are due to the reactions of the past.

Where is the decision made as to what role we will play in a given life? On the astral level or does the Master make it from Sach Khand?

The only thing, when a man and son are united—this union comes as a

result of the past. When they are brought together we should be very devoted because God has united them with you. We have been united by the decree of God, as the reactions of our past. Wind up all reaction. So, in both of them the idea before them is to know God. Pay off all previous seeds and don't sow new seeds to sprout forth. That you do only when you become a conscious co-worker of the divine plan. Otherwise, every man feels he is the doer. When you *are* the doer then whatever you do will react. As you sow, so shall you reap. So, if you have become conscious co-worker of the divine plan, there'll be nobody to reap, you see.

Madame Blavatsky used to have this phrase, "The lords of Karma." Is that a valid phrase?

"Lords of Karma" means Negative Power. You see, that action-reaction is after all controlled by some power. As you sow, naturally that bears forth fruit. So we should be very cautious not to sow fresh seeds, new seeds, because we have to bear the reactions.

What if in spite of everything we do, we do sow some fresh seeds?

Yes, that you cannot differentiate now.

That means we have to come back in another life?

Now, as I have said, we do not know what is the reaction of the past or what fresh deeds we are doing. We do not know these things unless we come to the third plane. Now, what to do? Know it is God Who has united, and pay off sweetly. Adjust yourself. Don't think evil of others. That's sowing the seed. In thinking evil of others—even in thought, that is sowing a seed. To tell lies, just to say something and mean something else, these are sowing seeds. So you should have love for God and love for all humanity. In that way you won't have any fresh seeds. If anything comes up that will be as a reaction of the past, you are helpless, you will have to do it. But you do not know. Even if you sow fresh seeds, new seeds, and you become a conscious co-worker of the divine plan, they won't react. They will nullify because the doer won't be there.

Suppose we don't get to that exalted state of becoming a conscious co-worker of the Divine Plan and we do have an evil thought about somebody—in a future life, how would we have to pay that back? By them thinking evilly of us or doing an evil action toward us?

If a man becomes a conscious co-worker of the Divine Plan, he *never* thinks evil of others. When he sees He is working, how can he think evil? He sees all are gods, micro-gods. That's understanding. When you get the right understanding, you see that all mankind is one, all are

soul—conscious entities in the same controlling power. So right understanding will result in right thoughts; right thoughts will result in right speech and right speech will result in right action. You cannot do otherwise. So it is always better to be guided by the Master. He will say, “All right, adjust yourself. Cooperate to the best you can and leave the rest to God.” If you get His guidance, it will help. Sometimes it will help. Surrender: The whole thing lies right there and that’s very difficult. To surrender completely is very difficult. It is better to do your best and leave the rest to God. If you have the right understanding then naturally everything will fall off and won’t be binding. *The Wheel of Life* explains in more detail.

Yes, I’ve read it, but I can stand reading it again, I know.

Digest it more, that’s all. Master’s teachings are sometimes given very straight; they don’t mind who’s who. People say, “Oh Master, what is the good of our coming to you if we have to go round on the wheel of actions?” They say if you go to a lion and are afraid of jackals, what’s the good of it? It’s the work of the Master to wind up in His own way. Any reactions which cannot be set aside are made to happen. Even little thoughts can be adjusted and those are also finished with. But the ultimate goal is to make man conscious of the Divine Plan. An example is given: There are loads and loads of wood, heaps of wood. If you put a little spark of fire to them, all will be reduced to ashes. Similarly, you’ve committed an unlimited number of heinous crimes in past lives; if you have a spark of light from a Sadhu that will burn away. That means you become a conscious co-worker. This is something you start to develop. That’s not the end-all. You see the Light. Then naturally you will have the right understanding. You’ll feel bouyant to sing in an inspired way. As a man develops he feels that way. He becomes a mouthpiece. So learned and unlearned both are sinful. Even good actions are binding. Chains may be of iron or gold. That makes no difference. They are all binding. So the only way to become a conscious co-worker of the Divine Plan is to know that He’s doing it, you are not. You will have to become a mouthpiece of God. Masters speak as inspired by God. And we all have to become that. There’s nothing to be afraid of. Every king wants his son to be a king, not a minister. Every Saint wants His man coming up to be a saint. That is why I tell you, you are to become ambassadors. Haven’t I done my part so far? It is you people who have to carry on further. You are the budding hopes of the coming generations, I would say.

You mentioned last night that at initiation as is just about always the case, approximately one third or a little bit more of the initiates saw the Master within. Does that mean at that moment when they did that they

became conscious co-workers of God and will always be regarded as such?

That experience is something to show that that Power is within you always watching your every action, whether you see it or not. Then you have to develop. Talk to Him consciously. And that Power talks within, Master does talk. Yesterday at initiation I asked if Master talked to anybody—"yes," one person told me.

That was only to show that there is something. People don't believe there is anything inside. They say, "It is all dark; what is it, it is all blurred, what is in there?" Thank God, people are having proof of this Power. You cannot prove spirituality. Go anywhere, the other gurus simply say, "Go on doing this, go on doing this, go on doing that, you'll have it." But a bird in hand is better than two in the bush. So Master gives you something to prove that there is something inside and you testify yourself that you've seen. When you have seen, then there's no evidence required from anybody else. Everybody has his own development but everybody gets something, some conviction that you see for yourself. So that's the biggest criterion. Don't believe even in the words of the Master unless you are convinced yourself. You *do* see. Maybe little or more. That is to be developed.

Well, if you don't believe in the words of the Master before you have an experience, you have a lot of trouble having the experience, don't you?

I tell you, no. Books are there. A learned and unlearned man both have to do the same thing. An unlearned man does not require any rules or any evidences from the past Masters, this and that—he doesn't care. The learned man would like to know whether it is true, whether anybody else also bears testimony to it; he is taught very cautiously. There is a building with hundreds of stairs to reach up to the top. There are two men; one is learned, the other is unlearned. They are told, "All right, you go up to the roof, to the top of the roof and you'll see the sun rising." The unlearned starts going up. And the other one says, "How many steps are there? My foot might slip down. What will be the proof that I will be saved?" Then he goes up ten steps and says, "Oh, there's no light, how do you know there will be light?" You see? As you near the top, you have some light. When you go up, you'll see. That's all. It's something like that. Two men, one learned and the other unlearned, both went to a Master. To the unlearned man He said, "All right, I'll charge you a single fee." The learned man came up, "I think everything should be free." But the Master said, "I'll charge you a double fee." Why? "Because I first have to make you unlearned and then you can start. I will have to do this by explaining this and that

thing.” One lady came to me: “I don’t want any theory, give me experience.” She got an experience.

Children see Light. They don’t want any theories or any discussions or what one Master said or what the other said. They simply sit and see Light. That’s a boost given by a Master. That’s the only criterion of judging whether a Man really has something to give. What He has to give may not be full but it is at least something. It is a start when you rise above body consciousness. Where all world philosophies end, there the religion starts. “Re” means back, “legio” to bind. People have forgotten, you see. They’re giving their whole time to singing, lighting candles, this and that thing. That’s all right. That’s preparation of the ground: good actions. But you are the doer. First see and then say. The difference between a Saint and other men is that He sees and then says. The other men do not see; they simply read and say. So any one can say, “God is Light; God is all Light.” But one who sees it says, “God is *all* Light,” because he has seen He is all Light. A man who is blind from birth has never seen the sun. Similarly a man who has read in a book, “God is Light,” saying “God is Light” is just like a blind man saying he has seen the sun. All outer performances of what you do are only to help you to further prepare the ground. There is reaction there, good reaction but there is no emancipation unless you become an initiate of a Saint and the criterion of a Saint is that he must give something to start with. A man gives a very good lecture on business lines, very wonderful, very convincing, very helpful, but if the men to whom he is talking have no money, what will he do? Talk to him, give him some capital to start with. So he must be able to give something. Is there any proof? Where is the proof? You will find there are hundreds of so-called gurus. Most of them advanced by hypnotizing, by mesmerizing, or by radiation. They’re also very few. Other gurus simply say, “Go on and do this, you’ll have more. Be rest assured your salvation is definite.” This won’t do. This is on credit, you see, you must have cash.

Do those who take drugs such as LSD and have certain experiences, are they valid experiences?

No, no. They are hallucinations. Any thought reverberating, that brings forth a hundred times more, mind that. Why do we stop such intoxication, any intoxication; because we are conscious beings. Anything that makes the subconscious a little morbid we are not to use. That results in the death of soul. You follow me?

Drugs result in the death of the soul?

The death of the soul, yes. Consciousness is lessened and naturally they have to go on to the lower planes. That is what all this intoxication

starts. What about taking LSD then? It is still more death of the soul.

There's a great deal of talk that LSD is the foundation or a basis of a religion of the future or at least an improvement on the kind of religion that is now existent.

No, no, no. It is deterioration. Definitely going down to beastlihood. Their consciousness is marred. Animals are also conscious. Even a snake is conscious but they have a different degree of consciousness. Man's consciousness is very evolved. But if you use suchlike things your consciousness is affected. If you are intoxicated by such means your consciousness is affected, and you will have to go to the lower planes.

Do those who come to you from a background of drug experience start then with a very definite handicap?

Surely, sometimes at initiation they are given a double sitting. They are made to sit twice. Hitherto, men were prepared for initiation: those who came to the Master had to live with Him for months. When they were ready, only then they were given something. Now the times have changed. Who can live with the Master for months and months? So some things are given all at once at the start. Then it should be maintained by self-introspection. It is wonderful, of course, how we can have this on the very first day. All do get something. Some more, others less, that's another thing; but they do get it. It's a special gift of God. In the Iron Age, the worst of times, still God's grace is more, so that many may be saved.

Of course, it's obvious that when You initiate them here that everybody is getting an experience. I mean, you can see it, you can count it, but I don't know if that is necessarily as obvious when Your assistants do the initiating elsewhere.

I tell you, if the group leaders use their own ego, then they don't succeed. But if they become a mere channel, all get It. I receive initiation reports. Most of them get something, some do not get. I tell the group leaders to give them a second sitting, sometime when they're fresh and buoyant. Sometimes they're hurrying, they come running in and are made to sit. How can they have an experience? The initiation should be done when they're calm and quiet and when he who is just the means, becomes a channel and is not exerting. So these things stand in the way. In my time when my Master once came to Lahore where I used to live, He initiated some people there. Then He told me, "All right, I have sown the seeds; you give them water. You water them." I told Him, "Master, I'm a mere pipe. The water that you'll send, I'll give them." You see? The other pipes are only there so that

the water you send runs through them. Otherwise they are hurt. See the goal—not the personality. I say, “All right, you can give them a sitting.” It doesn’t mean that he’s giving the initiation. The more of a channel he becomes, the more experience they get. Sometimes they are not ready or they are tired or they are hurried up, or the man does not surrender to the Master Power within. That sometimes stands in the way. Some do get very wonderful experiences. Of course, here and there we find some that do not see. Then I tell them, “Give them a second sitting.” Sometimes there’s some inaccuracy in their doing the practices, sometimes the instructions are given hurriedly, sometimes the channel is just feeling that he’s the boss. Then the trouble arises.

Would you recommend then before a person is initiated he undergo some kind of preparation for that initiation; I mean several hours of meditation or something of that nature?

You see, concentration can be done only when you have something to stand upon in an effective way. When you close your eyes and if you have nothing to see, to stand on, you’ve got the darkness before you. There you’ll stay like a child shut in a dark room with the door closed; he’ll break the door, he’ll cry. But if he sees something that’s attractive and enchanting, then he’ll not cry. So there must be something to stand on. Most of the, excuse me for saying this, the so-called masters say, “All right, visualize my face.” But I never recommend, never tell anybody that. Why? If you visualize anybody, God forbid if he is not perfect, then you’ll become what he is. It’s very dangerous. It is very dangerous. God is one who comes of Himself. That figure that appears of itself in the calm and quiet silence in the heart, that is from God. You are not to visualize. I never tell people to visualize. They should pray and sit. That’s another thing. If somebody is of a higher level than you are and you visualize him, he won’t come in fully. Some days you’ll see his turban, some days his hand. Then you’ll say, “I saw him there.” The mind will be running. Those who are of your level or those who are below you, you’ll just think and you see their face. So most of the people nowadays—I’ve come in touch with all these heads of religions—all tell to visualize a form. They give you a photo. Photos are only for remembrance just like a friend. What comes of itself within and manifests, that is true. That’s the difference. That is why my way is different. Most do see something. But they stay, then leave. Naturally if they don’t stay they don’t get more. You can sit down on any chair, as a child, and you’ll see His Face.

So light is the only thing to stand on. What light? Not physical light but the inner Light. That is the God-into-expression Power. Some people light the candle and visualize the candlelight. Think of the cow and

the cow will become a sister, is it not? "I think of the Master, all right; he's got a very good face, very good turban; He is a very gentle man; very elegant; He's a very good actor." But what He is, you see, can be tested only by Initiation. There's a very vast difference, you see. Don't go by propaganda. Propaganda is made when a man fears or is incompetent. Don't go to such a person. I allow everybody to freely go. Go if you can get something better. Then all right. Take me with you. I'll be thankful to you.

Did anybody ever volunteer to take you with them to do something better?

Not so far. Not so far. If he is better, I will go. I see by the parallel study of religions, scriptures, as well as by sitting at my Master's feet—different Masters, seemingly advanced, sat at my own Master's feet—that which I have seen is true and is supported by all Masters who came in the past. Why should I doubt it? I tell them only to save them from going astray. Some people come and say, "Oh, I have found another; highest thing." The result is that some people do go and they lose what they have already got. They don't get anything further. When such people return, they are reduced. It happens. I've seen men who were initiated, who got something and who were progressing. Someone said, "Oh, there's a higher place. Let's go there." They go there. They lose that thing and further they do not get anything new. If they come back to their senses, they come back. They are always welcome. Even the prodigal son is accepted, you see.

Occasionally there is a disciple, is there not, who feels that he has climbed to higher areas and sets himself up as a teacher but actually is lost in the astral?

Surely, you see, nobody can boast that he knows everything. Even if we know everything—all creation—what is it? It is one ray of thought. Is it not? Man cannot know everything. At least that ray which is manifest somewhere can give you contact with the ray within you, that's all. No Master ever said, "I am the Doer." He said, "God, the Father, works through me." When he sees some higher power working, *how* can he say, "I am the worker, I am the Guru, I am the Master?" Those who say that, they are not the Master. They have advanced a little, they just try to hypnotize their followers. His followers are stuck and his own progress is retarded. He loses. It is a very dangerous way.

Some of your initiates who have sought to use such powers have had the powers taken away from them, haven't they?

They retard their progress. You see, once something is given at the feet of the Master, He never takes it back. Sometimes He keeps

something in reserve. What He has given, He does not take back. When it's a spiritual thing, why should you again test it? He gives, but further progress is stopped and what little he has had is lost, and he repents inside. He cannot tell anybody what his fate is. Such like people who are initiating there, I see their diaries and I'd be very ashamed. They become bosses. They become generals and that is the difficulty. If you take them as the be-all and end-all, naturally their progress is stopped and the initiates' progress is also doomed. If you have got a little pond of water, how long will it last? Have contact with somewhere where there is a perennial source: hundreds of men drinking it won't exhaust it.

But, of course, you have background with the Indian army. If you see generals who are misusing powers of the commander-in-chief, why not remove them and put in other generals?

I tell you one thing. This question has been put to me many times. We are to carry on with these imperfect people. We have not to ask if they have been matriculated or graduated. You can carry on with others because they're made channels, only to carry on the work. But their progress is retarded. Go and ask them. See their diaries. I enjoin that each man should keep diaries. Even the representatives should send diaries. They don't keep them. They feel that they are perfect, but they are not. But anyway the work has to be carried further. Those who become a channel, progress.

A thief went to a Master who told him, "not to tell lies; secondly not to steal from someone you've taken food from; and thirdly, to stand up when you see others have been martyred on account of you. These teachings you should follow." Some days passed and the thief was thinking, "Suppose a man has got ten thousand dollars and somebody takes away five hundred dollars: that does not affect him. The man who has got only two hundred dollars or one hundred dollars and the whole amount is taken away, he will be affected." So he thought, "I will go to some rich man." He went to the ruler of the place. So for going to the ruler of the place he dressed himself very nicely. Naturally, if you go to the ruler you must be well dressed. After midnight, he came to the rich man's house and there were guards outside who were watching. "Who are you?" they said. "I am a thief," he replied. He thought, "I am not to tell lies." The guards thought, "It is past midnight now. How can any man with very good dress be a thief? He must be some near relative or friend." So he was allowed in. He collected all the money which he put in one place. Then he just saw something to eat. He took it. Now, how could he take the money when his Master ordered him not to steal from whom he had taken food? So he left

everything and came out at about 3:30 or 4:00. Those who were on the watch said, "All right, he has met his friends and is now going away." The next morning the ruler woke up and everything was in a pile. "What's all this?" The thief had come, gathered everything but did not take it away. He asked the guards, "Who came last night?" "I tell you one man came here after midnight. He said, 'I am a thief.' Then he went away. God knows what happened." Next morning they sum-

Next morning they summoned all those thieves recorded by the government and began to beat them, asking, "Tell me who had stolen over there." When the thief came to know that others were being martyred for his sake, he came up, "I am your thief." "What are you talking about?" He said, "Yes, I am your thief." "How did it happen?" "When I first went to my Master, He gave me three instructions to follow: First, not to tell lies; so when they said, 'Who are you?' I told them I was a thief. I went there and collected everything; then there was something I tasted. Naturally I was not able to take what I collected because Master said, 'Don't take from anyone who has given you food.' Now, because others have been beaten for nothing, for my sins, I have come forward, as He told me." "Who is your Guru?" the king asked. He went to him.

Even if you follow literally, you're saved. The diaries; have you seen that circular on the diaries? "What's the use of keeping a diary?" There are three or four things given: first of all you become regular, second, whenever you commit a sin, you confess and third, you remember the Master and God in thinking. In Christianity you go to the minister and confess after a month or a week. So many times during a day you confess. And so many times you remember the Master. "I've forgotten, I've done wrong." He says to remember the Master every minute if not twice the time, if not three times the time. If during the day you commit so many things, you remember the Master so many times and the confession washes away.



Who Are You? Where Are You? Where Are You Going?

Evening Darshan, September 11, 1970

Do some of your initiates get to the stage, maybe after several years, when they say, "I can't stand this any longer. I've got to eat meat. I've got to violate the chastity regulation. I've got to forget about keeping the diary," and then they take off and go someplace else?

The point is, if this happens, they are not really hungry for something higher. They want only this life, not the other life. That's all. They had something; they did not live up to it and, moreover, they did not taste the sweet elixir of being in contact with the Absolute. Sometimes it's because of society. Sometimes it's because they don't keep their diaries. That is why all these things come up. Remember, that is why such-like people never remain in contact.

Sometimes I would imagine there is such terrible pressure from family members, that satsangis give in.

I tell you. I was born in a family of meat-eaters. As a child, I did not partake of it. Nobody can *force* you. One may refuse. I can love you but it is not necessary to eat what you eat. These are limited excuses, you know. Somebody came to India who said, "When any food is offered, it should not be refused—in the Bible it says so." So he cannot refuse anybody's offer of anything? They have a right to poison you? Good things you may accept. Otherwise politely you say, "No." If somebody offers you poison, would you accept it? It's really not poison, but it affects you. These are only lame excuses for not refusing. If you live for some time in contact with higher spirituality, then naturally the mind comes under control. Now the mind does not want to give up outer enjoyments. When you enjoy inner bliss, how can you return? In the beginning at least something has to be done regularly.

So it's a matter, I suppose, of not wishing to submit to the initial discipline that's required.

That is what is strictly required, I tell you. In the old days, demon-

strations of these gifts were never given to people at large. Only those who lived at the Master's feet for years, lived up to what He wanted, only when they were ready, were given something. Now the times have changed. Who can live with Master for years? So something is given and they are asked to maintain it by self-introspection, by regular devotion of time.

There are many, many people, of course mostly young men, who will spend hours training and preparing themselves for athletic contests. In a sense, this is a similar kind of training, isn't it?

More lucrative. Such-like profit which will never be lost. "Lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt." The main thing is, we have to leave the body. How do you stand? What's your fate? Two things happen at death: you are to leave the body, and you must know where to go. Is it not proper that we should be fed now and prepare?

But so many people these days seem to have talked themselves into the idea that there is no further fate, that there's just a bunch of nothingness that's going to assail them.

That's all right. When sulphuric acid is put on copper filings, they will bubble out and disappear. There's no consciousness there. Energy is there, of course. A train is run by an engine. No consciousness is in the engine. You are a man, you are conscious. But after leaving the body, there is a very important question—we should know what is what. As a man we can do this, and in no other form of creation. Now you have come here. You have seen this place. You have got some guide here. You will come very confidently.

There's a great feeling of peace here.

Yes, yet there's more peace There. All glory and beauty lie within you. Now you don't want to leave these outward enjoyments. Once we have some little experience of that inner bliss, we won't leave it, you see?

So it's keeping in training until that experience comes through? It may be keeping in training for fifteen years.

What do these people want? They get some demonstration of it. What is that? It may not be a lot. It is just a start, but they get some demonstration. It is a special gift. Others who devote hours and hours and hours to the outward performances don't get anything. They pray, they cry, they sit down, and have their candle before them; it is all darkness within. The main thing is you have to leave the body. Who are you? Where are you? Where do you go? How does this body work? I think these are very vital questions, *most* vital, which concern our own

self. The Hindu scriptures tell us that when the soul leaves the body, one feels the pain as if bitten by a thousand scorpions.

I notice that it says that, and yet there are some reports that many people die peacefully, apparently without pain.

I tell you that may be from heart failure; if all their thoughts—desires—remain unfulfilled, they go on circling; their souls grovel around the earth. If a soul leaving the body at the time of death still wants something or is attached to somebody but cannot have it, he grovels around the world.

I know one relative, for example, who said just as she was about to die, “I see Jesus here.” And apparently she died in peace.

I tell you, that’s due to a reaction of the past; but every man has not the same story behind him. She might be devoted to Jesus and be of good character. But at that time, when past actions are so near, the end comes only as a result of the whole life’s essence. There are various cases you’ll find.

So conceivably she wasn’t in so much pain because she had devoted her life in that direction?

Yes.

Then there are the reports of people who have made some of these astral trips and they say when they go into the astral there’s no pain leaving the body.

When they have learnt to leave that body, not before. To leave the body is the first question. When you are in the habit of coming and going daily, death is no bugbear. If you’re coming from a hotter to a cooler place, then?

In other words, if you’ve learned how to do it, then the pain isn’t there?

No. And further, we should know *where* we are going. After all, there are worlds beyond. Because of our backgrounds too, we have got something which we are now earning.

Well, the departure at death is a different departure than, say, a departure for an astral flight. The departure at death goes through a different door with Kal waiting there to gobble you up, whereas he doesn’t wait to gobble you up when you go out for an astral flight.

Astral flight—that’s just hovering around the world. Quite near the earth, not beyond. I went to London. There was a famous man there. He charged five pounds to have astral people talk through him. So some friends of mine said, “Let us go and see.” The whole room was dark, pitch dark. We sat down. Nothing happened. There was very

much acting and posing going on. He'd speak like a child, and strain himself: [*The Master imitates the fake trembly voice of the medium*] "The atmosphere is not favorable tonight—I cannot come." You see? It was his own voice. A man can train himself to talk that way in a dark room. There's fraud outside; I'm afraid there's a hundred times more black marketing inside. Those people are acting and posing. That's why people have lost faith in this work.

Too much fakery and commercialism?

Yes, yes. Too much propaganda. I tell you, one American was initiated by me—I've got the initiation report in his own handwriting. Then he wrote to me, "The Master's Form appears to me inside." That Form used to speak to him, dictate to him, inside. And all that dictation was put into a book and the manuscript was sent to me in 1963. Then later on he started a new religion.

Yes. I've heard of him.

Later he sent me another letter, "Return my book." That is what such-like people will do. They had some little thing, and got stuck fast there. Now he's carrying on propaganda. He says he was never initiated by me. He was initiated in 1955. Some people get stuck fast on the way. This little ego is very difficult to get rid of unless there's some kind of protection. This is a living example. I need not mention his name.

I don't think he mentions Your name either.

I don't think he would. I don't like to say things about anyone. If any man does well, all right. I returned the book. That was dictated by me, and that's all right. He changed that book before printing; where he mentioned my name, he changed it to another guru's name. So such is the fate of these people. People are fed up with these masters, gurus, and sadhus. Why? Only for this reason. I told you there is black marketing outside but hundreds and thousands times more black marketing inside.

Do You ever feel at times that You would just like to stay here at Your home in the foothills of the Himalaya Mountains and not issue forth again to the hustle and the bustle of Delhi and other parts of the world?

I'm bound, you see. I am directed what to do. I am a mere puppet. There is no question of *my* will now. That's all I can say. Even in the busiest of times, I've not planned first.

The karma of most people is already laid out. Is it possible for a Master, however, to say that, "All right, point one and point three of that karma will be interchanged." Can He do that?

What do you mean?

Well, I mean if we come down here with a certain amount of Pralabdh Karma that has to be paid off, is there necessarily any order that it has to follow in being paid off? Can a Master say, "Well, I'm going to hold back on this portion of your karma and you won't have to pay it off until you're sixty-seven years old?"

In one's own case or in the case of others?

In the case of others. In the case of His initiates.

I tell you, the Master is to wind up all reactions to the best He can. The initiate prays, "Oh God, I pray I should go to Your Home forever, that I should not return." So He's working to wind up all actions and reactions. Most of them are paid off in dreams, and like that their severity is polished down to the minimum possible. Whatever reactions cannot be set aside, you've got to pass through, but with a little help on the side. Generally in the life of an initiate, he'll find many changes in his life. His life history according to astrology does not stand true. Those who have transcended the starry skies are under the control of One Who goes beyond those planes; there astrology does not stand true—things are changed. Many things are omitted, sometimes some things are delayed, some things are minimized.

You would not advise people to pay too much attention to astrology then?

Those things won't stand true always. Many things are cut down, eliminated.

Is it at least a basis by which one can judge someone's character?

By face you mean, or by writing? After all, stars have some effect, some effect. I'm only speaking of the destiny of those under the custody of Someone Who goes higher than that.

Actually, I suppose, I feel a little embarrassed at having sunk to this low subject when we were talking about higher matters. Is there something in this area here in the Himalaya Mountains that makes for better meditations? Or is it purely the presence of the Master?

The presence of the Master, of course, is of great help in that. Solitude also goes to help—any atmosphere which is not poisoned by the thoughts of worldly people. Even Christ used to run away to the mountains, to the wilderness.

Let's see. When Christ was driven to the wilderness He was taken up on the mountain and told, "You can have all of this if You'll just bow down." He said, "Get thee behind me."

Yes, it also happened to Guru Nanak. It happened with others, too.

This temptation then actually occurs at a certain place on the inner planes?

Yes, in meditation. I need not mention by the way, the Negative Power tells me all that is going on in the world; everywhere you see trouble nowadays. Why are there troubles? He says, "I am bound to do it. After all, this work has been given to me. Those who are not good, they must have punishment. So You remove [souls] from this place, but this I won't quit. My work has been allotted to me to carry on."

Is the Negative Power an actual person?

No. That very Power is no personality question. Just the power that is going out is called Negative Power. What is going in, That is called the Christ Power, God Power, Master Power going into expression.

But does the Negative Power on the inner planes ever take the form of something that might look like a person to us?

Yes, it materializes but it has no special form. There is no special form, of course. But he is a very honest judge, very honest judge. One thing, he won't let anybody go out of his control, out of his pale. He'll give everything to you, but not let you go out of his control.

How much will he fight to keep that from happening?

He'll fight up to the third plane. Beyond that he'll cry, "Oh, my man is gone."

He does not lose very many, does he?

Yes, of course, there are many, not innumerable, but many, you can say.

Hopefully he'll lose us?

Yes, he'll cry. Not will cry, but he cried because of those who got out of his power.

Was that story that's told about Kal a true one, that he told Sat Purush that he couldn't be happy up there and wanted his own realm?

That is a way of expression. After all, this power has been given by Whom? Suppose I give you now one example. There is a king. He appoints a commander-in-chief. He's the appointing authority. And he's also the appointing authority of a viceroy. But their functions are different. The commander-in-chief never says, "I convey to you the orders of the King." He says, "I order you." Because he fully knows that power has been given to him from the higher power. He has so many colonels and majors. They get a very handsome salary and many concessions but he won't let those go out of his control. He'll haul them up, court martial them. When the city is in trouble it is handed

over to the military. It punishes some men and others are set to put the condition of the town in order. But the viceroy never says, “I say;” he says, “I convey to you the orders of the King.” All these avatars: Lord Krishna, Rama, and others, their duty is a different one. They come to punish the wicked, help those who are righteous and set the world in order. Saints’ ways are different. They don’t punish anyone; They seek to bring them around, you see. Their work is just to give them contact with God and let them go back to the Father’s Home, not to come back as a prisoner. They might come back as a teacher. That’s the difference. They depopulate the world. The avatar, you see, keeps the world in order, does not let the population grow less.

Does each Saint have a quota of souls that He is to bring back to Sat Purush?

A limited amount, of course. Each Saint has His own work to do. The Power is the same, but Their functions are different. Each has His own duty; He does it and goes Home.

That figure that always comes up from the Bible is that a hundred and forty-four thousand are going to be saved. Presumably that was true around the year one A.D.

How many? That’s only for each Saint, you see. Each Saint has His day. What did Christ say? Do you remember? “As long as I am in the world, I am the Light of the world.”

I think that may have been lost in translation in some editions of the Bible, though.

No. It still stands.

Is it there, “As long as I am in the world?”

Yes. Strange enough the Christians themselves don’t know the Bible. I’m not quoting from my own. Read St. John, I think it is the ninth chapter, verse five. Of course, that’s true. Then He said, “I shall never leave thee nor forsake thee till the end of the world.” Whom He took under His custody, He won’t leave. He’s responsible for initiates until they reach the true Home of the Father.

“Till the end of the world,” how should that be translated?

That means until that soul reaches the Father’s Home.

While we’re talking about things out of the Bible, You recall the story, of course, about the rich young man who came to Jesus and said, “Lord, how can I be saved?” Jesus looked at him and said, “Give away all that thou hast and come follow me,” and the young man went away sorrowing for he had a lot of possessions and then Jesus turned and said, “It’s going to be easier for a camel to go through a needle’s

eye than for a rich man to enter the kingdom of Heaven." Is that valid?

It means the same thing. Those who are attached so much to worldly things, how can they go back to God? They won't even want to hear about leaving this world. When they leave it, they will be hovering around the world.

Is it possible to have possessions of this world without being attached to them?

Yes, surely. I think you can be attached to only one, not many. You go where you are attached. What is your ruling passion in life? If you have got a ruling passion for the world, you will come back. A man who is so much given up to the worldly things and enjoyments, naturally cannot go—it is easier to pass a camel through the eye of a needle rather than for a rich man to get into Heaven. You are not to think of the body you are about to leave—how can one who is given up to all attachments leave?

But it wouldn't be possible to just sit back and wait for an income to come in. I mean put it in a bank and wait for interest to come and then devote all your time to spirituality and let the income maintain you.

This is one thing, of course, but suppose the bank fails? Put it in the lap of God. What happened in Panama when I went last time? I gave my passport to the Pan American Company to get a visa for South America. The Panamanians were fighting with the Americans at the time—the very day I arrived the building was burned down and my passport also got burnt. You see? I could not go. So suppose the bank fails! You still have to leave the body; maybe now or in ten years or twenty years; you may go to sleep tonight and never rise.

Well, would you advise everybody to sell everything or give away everything they have and come and follow You?

I advise, "Live by the sweat of your brow," by honest earnings. Maintain your families with whom God has united you. It is the flowing pen of God which has brought you together. This is one thing; and never sow more seeds to be sprouted forth again. Your ruling passion, your ruling attachment, should be with God. Further, man should live not for his own self but for others. Animals do live for themselves. They fight others with their horns to save their children. If man does the same, where's his superiority? Man is the ruling power, you see; the highest in all creation, he has just to support the younger brothers, animals, birds, reptiles; they are all members of the family of God. They are younger brothers.

We haven't been doing very well by them.

That is what I say. We are the heads. The head of the family should

look after the welfare of all, and we go and eat them. It's not common sense. I love you and eat your children. We say we love God; all this creation is His. Here we have got cobras. If you have love for them, love radiates. They also have some sense, you see. "Be wise as serpents," Christ said. So our thoughts react, they use self-defense against us; attack. It so happened at Delhi, a Satsang had just started and a cobra came. There were some two or three hundred people sitting. This cobra came just in front of me and sat like that. To shoot this cobra wouldn't help. The talk was going on. He was just looking at me for more than an hour and a half. When the talk was over, he slipped away. They said, "We should kill him!" But why? He did not harm anyone. We are man, you see. Great is man. They're all our children. It is you who have spoiled the children. All nature is beautiful except when tormented by the hand of man.

And man will have to pay for this?

Reactions. Reactions. You should love them. Generally in the case of serpents, they don't harm any child. Sometimes a child takes a snake in his mouth and it does not harm him.

Is there any chance that when you kill a snake you might be killing an old mother-in-law from a previous reincarnation?

May or may not be, who knows? But serpents are only those who are very greedy people; those who were hoarding money. I tell you one man came here and he killed a female cobra that lived here. The male cobra came here for months to seek out that man. But he was never here. They're very smart. We have a glorious world but we have spoiled it by our own thoughts.

In a statement You made this afternoon, I still am not exactly certain what You meant when You said that it was harder to become a man than to see God.

It is easier to meet God but it is harder to make a man. So it should be: man first, and then Him.

Well, I think if you see God you would automatically have all these karmas wiped out and become a perfect man.

You're right, but what I mean is, to have an ideal man is very difficult. To find God is not. That takes *time*—to make a man takes time. The time factor is a necessity. It is not done in one day.

But if you see God, what do you care about becoming a perfect man? Why do you care?

You get a glimpse of It; to get a glimpse of It is something else. You see the sun for a while but if you are absorbed in the sun, then?

But only the perfect man can continue to see God?

Only the perfect man continually sees God, that's right. That means that righteousness is necessary. Righteousness: right thoughts, right words, right deeds. That is why this diary is kept until we are perfect. Man should change inside, not outside. Chastity of thought, word, and deed. That's the first thing required. The second thing is perseverance. These two things are required.

Is the Master Power going to stop this explosion from coming that seems so inevitable?

Many will be saved who will turn their faces to Him. That's all I can say. The only thing is, we say something but mean something else. That's the trouble. If the governments really want peace, they should have an attitude of live and let others live. Make their countries so advanced and peace giving that everyone would want to come over there. Each government should make their country into a blooming garden—let everyone come and enjoy and help others bring their gardens into a blooming state. That should be the attitude.

You're painting a very dismal state of affairs tonight. Can't You offer us any hope?

I have said—those who turn their faces to Him will be saved. There's hope. I'm talking about the general state of affairs. The tendency is to remain and enjoy; headlong down they are going. They speak of peace, they speak of peace—lip service, but they have turned away. There's trouble going on everywhere. Right understanding is required. This is what the Masters did in the past. They went out to give right understanding to the government and wake up. Anyhow, it is past the hands of the son of man—that much is sure. But there's awakening also and there's a good side. There are conferences all meeting together; and now the trend is to unite all nations.



Very Few Really Want To Go Home

September 13, 1970, Dehra Dun

I wonder if you'd talk about our home in Sach Khand.

Suppose you've seen a beautiful building or the palace of a king somewhere and then you go to some small village made up of only earth bricks (not even fully ripened) . . . I want to give you an example. You may spend some time in the astral, very little in the causal, nothing more. These are matters to be experienced. The stage at which God comes into *full* expression is in Sach Khand or Sat Naam. That can only be experienced in the spiritual planes. There are physical, astral, causal; and beyond them the spiritual planes. You can be given some poor description to some extent of the astral and causal planes, but beyond that really cannot be understood in this language.

Is it possible to talk about what it's like living there?

It is just like a bubble of water in the sea, sometimes found up to Sat Lok. It is all light, scintillating light, very strong. It cannot be compared with the astral or the causal lights. If you enter that place, it is just like fountains of Light gushing out. Still beyond is the entrance hall to Sat Lok. The fountains of light come gushing out. It is something like that.

Why did we ever leave or did we have any choice?

You know, God made the world. He sent us to the world. Why He sent us, that is the question. I think it's better to go to Him and ask Him.

Back to meditation.

Get to Him and ask Him. Then you'll not have your intellect and you will know why He sent us. We are in fact in a prison. The house is on fire. Man should not ask who has set the fire to the house. It is better to get out of the house and then inquire. Instead of inquiring who lit the fire, why he lit it, come out; get out of this danger, this house. Transcend. Go into it. Then you'll know many things. After all, we will come

to know it is His will. Why did He make the world? Why does man give birth to children? It is his wish, isn't it?

I suppose that's to keep Kal's realm populated, isn't it?

Well, it is your wish. You go for that purpose. What is the reason He sent us? We are sent down. Sometimes we were in the lap of Him. It was His will and He willed it. Suppose I go from India to the United States. There I'll have to abide by the laws of the United States. It is something like that. He sent us. Why did He send us? It was His will. All Masters said like that. Nothing more can be said. Once this question was put to our Master who replied, "Let us go to Him and then ask Him; it is better."

In some aspects of Indian philosophy it's described as God enjoying Himself.

A way of expression. Enjoying Himself. Have you ever frolicked with yourself? If you have, you are a miniature God; Micro-god. He said that the world is a joy, seeing His own greatness at the same time; what is it? Then it means He was all alone and He was very much lonely? So He wanted some creation to feel joy, but why He made the world, who can reply? Why He sent us here. It is His will. The first action which reacted in the shape of sending us down. We did nothing wrong. We were sent down. That was from no reaction. In the world we sow something and reap, isn't it? What seed have we sown? We have remained in Him.

That's the big question.

These are not my words. These are the words of the Master. Now we are reaping what we have sown. But what did we do before we were sent down to the world . . .

But you do hold out the hope that at least we'll get the answer to that at perhaps the top of the mental realm or the causal. Is the answer there?

Past there. Not there either. Up to there you will only know the reaction of our own past births.

In Sach Khand the answer is available?

Sach Khand, no. The information of why you've been born, reborn, here, there, you can have on the causal plane, too. But this very question of why we were sent down into the world cannot be substantiated there. It is for God alone to reply. He sent us. Why did He send us when we did not do anything wrong? Did you do anything wrong? What sin did we commit before being sent down here?

Well, the Old Testament explanation about Adam and Eve—How should that be regarded?

Adam and Eve in Genesis recorded their own names. But how did the

creation come into being? Look here, I tell you. Did the seed precede the fruit or did fruit precede the seed? Did egg precede the hen or did hen precede the egg? No reply, you see. It is all delusion. It is all *maya* [delusion]. So there's reaction. Adam and Eve—that's only the position; there's one man, one woman; and they say Adam was first and then Eve, then she did something—she ate the fruit of the tree. God had come down and out of him created Eve. Before? But what before that? Suppose you know? How would it help you, dear friend? The house is on fire, let us come out.

Well, we're all trying to get out of that house, but the feet seem to be stuck in the mud there.

Truly speaking, we do not want to come out. Very rarely we do. And those who do, they change a little bit.

You say truly speaking most people aren't trying?

No. Most people don't want to leave all this. What is this? To give up this beautiful body they're carrying. All attachments, relations and these temples, houses and cars and everything. Who would leave them?

So most of the people here who are trying stand a pretty good chance of doing it? Of course, with the Grace of the Master.

Even of those who have taken up this path, very few do really want to go. They put in time and still they are stuck fast. They pray to God so that they may have something of the world here and in the hereafter. Very few there are who really want to go home.

What percentage of those of us here are going to make it?

The seed that was sown cannot be destroyed. It must bring forth fruit.

Let me ask what percentage will make it this year?

How will it help you?

I was just reading an article that You wrote that says three or possibly four lives.

I never wrote like that. No, no, no, you might have read this in the sayings of the Masters. I say even the four stages can be passed in one life; not necessarily four lives.

Yes, You say that in the article, too.

In one life. Then why four lives? There are four stages of development. That's all. In the first stage, man is hungry; then he meets the Master, then He attaches us to Naam, then he should be fully devoted to Him. There are different stages of development. The hunger is there; the bread is there; he eats it and is satisfied. Not necessarily four lives. But man is in the make, I tell you. Some are more ready, some are comparatively less ready. But a man can pass through all these four stages in

one life. Although we find there are four stages required, some people do interpret differently, that's all.

Is there any way of accurately telling who has succeeded in breaking through into perhaps the first one or two stages just by evaluating their characteristics? I mean, should they suddenly become purer for having broken through into the mental and the astral?

I can give you some instances. Now I tell you, one lady from the West wrote me a letter. She has passed through Trikuti. I put her a question and she replied. She replied with vague ideas of that plane. She had experienced some but not fully. I explained it to her. She still lives there in the West.

Let's see. That's the top of the mental.

Yes. The people do progress, you see. Here also we have people who have progressed; in the West, too. They're few of course, but still there are some.

Are those who have progressed perhaps that far usually the quiet type that never call attention to themselves at all?

Why not? They have got this body, the temple of God. They thank God. They while away this visit by going within. There's very unusual pleasure in God, of course.

I was just wondering if there were any personality characteristics that would identify a person . . .

The main thing is, he'd be loving. He will be glad to give, not receive. Love knows service and sacrifice. He loves God, loves God residing in every heart, he loves the animals, he loves the snakes, he loves the birds; they're the younger brothers of the family of God. He wishes "peace be unto all the world over under Thy will, oh God" with no question.

Having gone to that plane or the mental plane he wouldn't retain any personality quirks then?

Personality blurs. Consciousness of self, unless it is absorbed, as I gave you an example, like a bubble on the water that then dissipates in the water and it is something like the water. Let me give you an example. A newly married wife is asking her mother, "How shall I know how it is when a child is born?" You see? And her mother told her, "You'll have the baby and then tell us yourself." When you go up, then say something. When you feel that way you'll say, "Oh, this is like that, this is like that." Until then you cannot even think of any words. He is calling us. You'll know. Are you sure, are you satisfied, convinced, that the Path you have been put on is right?

Oh, yes.

Then go on, that's all. You've had some glimpses, if not more. Some proofs?

Yes.

Then go on. If you can have things now, others can be expected. Forget the past and forget the future. What will happen and what will not happen. That's the question when the mother told her daughter, "You will see, then tell us." Go on, leave all questions. All questions are only to first understand. When you've followed—understood, then go on with it. First, you're not the body. Are you? Well, let's rise above it, pass into the beyond. Stay there longer. There's more bliss there than here. All glory and beauty lies within you. When you are sure and are now convinced that the way is all right, and you come to know something of it, some inner experience, and I say this will follow.

The case of the kindergartener wanting to get to the sixth grade too quickly.

Time factor is a necessity. As I told you, the strong man revels in his strength and the weaker man wonders how he got it. Many of you got something. Others [from different schools] have no experience or very little experience. There are hundreds of so-called masters; thousands go to them. They are not convinced of it because they don't see inside. Now at least, thank God, you have something convincing. Master lays out the criterion: "Don't believe in the words of the Master unless you see for your own self." If a man is not convinced that there is light inside, he will ask, "How can there be light?" One Saint came here, a so-called Saint, he was giving long talks. I went to hear what he had to say. He came to know something about me from somebody and began a very long talk. "Well, what is inside; there is all filth, all blood, intestines, nothing inside. If you want to see the sun you can see it in the high heavens during the day." People were wonder struck! What was he after? Well, he came to me. I said, "There is Light inside, you can see." But what about those people who came to him and others like him? Thank God you are not one of them now. You see there is something. You bear testimony.

You've initiated yourself some of those people who talk like that. Some of these other teachers, haven't you? I mean you've initiated some, but they don't like to admit that you've initiated them. I can think of a couple of examples.

There are a few cases like that. Definitely.



True Temple is The Man Body

Sept. 13, Sawan Ashram

Have any blind people broken through other than just seeing light? I mean have any blind people seen the Master within?

First time I went to America in 1955, in California, one blind doctor was there—blind—he got Light. This is so. He gives eyes to the blind man. It is very definite in the Bible that that Light is there. You see. It is a matter of inversion; rising above body consciousness. That's all. I initiated more than three dozen blind men at one time. Light is already there. It is just a matter of withdrawing your attention from outside. It appears to be impossible to see light within. Who will believe? You are light. You are a spark of light. Some visualize light. But more people do see of themselves there is light, very definitely as two and two make four. Pity it is there are few who really know this. In the past, too, there were few. Not hundreds. How many Saints can you count on your fingers: Christ, Buddha, Nanak, Kabir. Very few. Out of thousands and millions and billions of people.

Were all ten of the Sikh Saints genuine Saints?

They had Sikh Saints up to the tenth Guru. After that there are six Gurus. [*Ratnagar Rao, Tulsi Sahib, Swami Ji, Jaimal Singh, Sawan Singh, Kirpal Singh*] I tell you that Gurudom continued, you see. And still there are few of course, not many.

Who was the link between the tenth Sikh guru and the later Sikhs?

I tell you. The tenth guru was Guru Gobind Singh . . . The times were very disturbed when he was there. He left the scene. He did not die. He left the scene and remained there in seclusion for about 17 years. He took some of the people with Him . . . some state people. Then He initiated one of them and told him to initiate other people of his family. In that family Tulsi came up . . . Tulsi Sahib. Tulsi was a great saint.

Tulsi was not directly initiated by Gobind Singh then.

Through Him.

There was one other person in between. That person's name. Is it available?

At least I know; it is not in history.

Well, where did the rumor ever get started that Gobind Singh was the last?

These are the stories that come up. The times were disturbed. Many people asked Him what to do. He had to leave, go away. He said, "All right, what the scriptures say, do it." That was a sort of criterion. The scriptures say, "Go to the Master." His ideal was to raise people who are fully effulgent with light within them. *Khalsa* means he who is fully effulgent with light within. A *Khalsa* who has light within, only He can give an experience of light to others.

I would imagine that last year [1969] when You toured the Punjab You explained these things that you're now telling me to the Sikhs up there. How do they accept the idea that there has been a continuation?

They never object to my voicing that. I tell them "God is Light. The physical body in which He manifests is the Guru. He resides in every heart. Where God fully manifests we call him Saint. That's all." They cannot refute it.

But I mean are they happy about the idea that the line was continued?

The staunchest have been initiated. The staunchest Arya Samajis have been initiated. The staunchest Jains have been initiated. The staunchest Mohammedans have been initiated. Roman Catholics have been initiated.

Is it making a big change in the basic Sikh church?

Most are stuck fast like other religions—isms. They're stuck fast in "isms." That school is better where many students turn out successfully. What is the sign of success? They should see Light within.

So you're not trying to change the Sikh church really.

Well, you see these things are made with a very noble purpose. All "isms" are schools of thought. When men came to a Master Who had solved the mystery of life, knew themselves, knew God, those who came to Him also knew God. Later on when the Masters *left* the scene, these schools came into being. They are schools. So long as there are practical people, people were getting something. For want of practical people the same good old custom corrupts itself. Formations result in stagnation and stagnation results in deterioration. When a Master comes, He says, "Well, dear friend you have forgotten." He revives; no new things are given. Ever since this paid preaching has

started in all religions, it has played havoc. They've not seen. Blind leads the blind. Both falling into the ditch.

Could religions be kept going if a number of Saints were sent to the world at the same time. Would that solve the problem?

Religions are stuck, congealed now.

I mean a number of Saints could uncongeal them.

They'd awaken some of them; not all religions as a whole. They consider the performance of certain rites and rituals as the end-all. This is what they have come to see. I'll give you an example; who are you? You are soul, embodied soul. There is a Light within you. There is the right way to know yourself. Now you are identified with the body so much, so you cannot differentiate yourself. When you rise above, you know. When you know, you see the Light. This is a fact. This is the *right* way of progressing spiritually. But if you were lighting hundreds of candles outside and praying, "God is Light, God is Light," would it not appear very frivolous? Their chanting, their speakers, speaking in high voices, hands up, standing on their toes, "Oh God, help them." Excuse me, I am speaking very straight now. The main thing is that you are soul. Have you analyzed yourself? Have you seen God? Compare the man who has done that with another man who for a hundred years has been lighting, putting candles in chapels, churches, mosques, or temples. So you compare that. In India there is a custom when the girls are about to be married. They learn all these rituals, etc., of the married people. But when they are married, they say all these things are forgotten.

The real spirituality is to know yourself. What did your Guru say? *Jot Niranjan*—you're *Jyoti*. You are Light . . . are you not? With your repetition of the names all these three lokas are within you; *Onkar*, *Rarunkar*, means you transcend these three planes, lokas. Then you feel you and God are one. I and my Father are one; then you rise in it and transcend. These things are not explained fully, that's the pity. You daily say, "Oh, *Jot Niranjan*." What is it? You are *Jyoti*, you are light, but you are entangled in the worldly things. To really rise up above it and then say, that is something else. To simply say, "God is Light. I am not body. I am not this"—what will that do? And those who are stuck only in the performance of rituals on certain days consider that to be the be-all and end-all. Of course, that is the preparatory ground for preparation. But your ego is there. If you sow good, you'll reap good. So good and bad actions will result in good or bad because you are the doer. You'll come and go, come and go. You cannot get out of this wheel of life. But if you see that He is the doer, not you, then

there is no coming and going. And that comes only when you sit at the feet of a Master and you see the Light within and hear the Sound.

When Kennedy died, I saw the funeral on television. What was the Archbishop doing? He was throwing wine. That intoxication is not the true intoxication, you see. Excuse me, I am just putting before you things in the right perspective. They think it is the end-all. Do you know that many bishops have been initiated?

Catholic bishops?

Yes, I went to London on my first tour. I said in my talk, “God does not reside in temples made with stone.” One Reverend stood up: “You have thrown an atom bomb on all our Churchianity.” The fact remains. God resides in the house which He Himself made, in this body: Who is this body? It was made in the womb. Is there any machinery there? God lives in the temple He has made. Not in the temple made with stone by the hand of man. Now where does all this Churchianity and all the isms go? Excuse me, if you’re going, all right, go on, then rise above it. It’s a polite way of telling, when you rise above, these things will leave you sure. They go. Masters come to fulfill, not to destroy. All right, go on. There are 700 or more religions. How can you change them? All have got their own ways of living brought about by climatic influences, their own customs, their own temperaments. But this is something clear to everybody. The same speech, the same lesson is given to everybody whether you are made in this form or that form, that makes no difference. But Masters say what they See and let others See too. Where do all these “isms” stand, with due deference? The basic teachings are the same. It is no new thing I’m telling you. Christ says, “I and my Father are one” . . . “Word was made flesh and dwelt amongst us” . . . “I am the Bread of Life.” Didn’t he say that? But now the teachings say Christ is the light of the whole world past and future. One Christian came up to me and said, “Those who will believe in Christ will be saved, others will not.” And then I put him a question, “Dear friend, that’s right. Those who believe in Christ—Christ is a Power—all right, but of those who came before Him, what will be their fate?” The Christ name is there. That’s all right. They may believe him but those who came before Him, what will be their fate? Well, they are stuck fast like anything. So this is the fate too of the people in all religions. I think the Sikh Gurus made a very universal thing. First of all they put all the sayings of as many Masters as they could lay hands on in one book. Kabir is there, Namdev is there, Ravi Das is there. There are 72 Saints; spiritual sayings are there. No other religion has done that. They started a very universal thing, and yet they are also stuck fast. They have forgotten.

The golden temple at Amritsar is the Sikh home. The stone was laid down by a Mohammedan, Mian Mir, at the request of Guru Arjan. They were all God-realized people. When you rise above all these isms and bodies you are one. To show that and the people worshiping those very scriptures are one, Guru Arjan chose as many Saints' sayings that He could lay hands on in the world. He united, put them all together [*in the Guru Granth Sahib*]. Their gurus made mosques for the Mohammedans, temples for the Hindus—they are places of worship of God, that's all. Because the Truth is one. As time passes on, I tell you, people remain stuck to the casing at the cost of the kernel, that's all. This is Truth. And I think quite convincing to any awakened man—awakened man I would say. Truly speaking, body is the temple of God. We reside in it and God also resides there. You see? The true temple is the body. Where God is manifest, Light is there. Outer temples, churches, mosques, were made out of the model of man. Now in all models there are similar symbols of Light and Sound. They are in the church, in the Sikh temples, in the Hindu temples and in the Mohammedan mosques, too. Now, if, God forbid, an atom bomb fell on the church—and all people said, "All Hindus are at fault." They would be ready to kill each other, other people. Well, if temples made by the hand of man are destroyed, we also destroy hundreds of "true" temples. Where's the wisdom in it? Tell me? So we respect the outer temples because they have symbols of God; there people sit together, pray to God. That's all right. But which is better: all of the temples, the churches, the mosques or the man temple where those symbols are manifest? Won't you say that? You'll say that, of course, won't you?

Yes.

The body is more valuable. The Saint is in him. He is manifest. The others are only kept as symbols for remembrance. This is the Truth. Will any Christian or Hindu or Sikh follow it? Let there not be any misapprehension, misunderstanding, we have respect for all places of worship which were made after the model of man body. And therein we have symbols of Light and Sound. People sit together, pray to God. We have love for them. But truth is that churches are made after the model of man, the true temple of God. And he who has realized it here—in the man-body—he does not break the heart of others, you see, he does not molest, does not in any way do something which may hurt others' feelings. He says, "All right. Temples are good, but the true temple is here." [*Master points to his body.*]



Ungratefulness Is A Heinous Crime

Evening darshan, Rajpur, September 14, 1970

Last night, You referred to ‘shouting your message from the rooftops.’

Not I, but Christ.

Well, I know, but You also implied that we do so, too.

It is your duty to tell the people over there the Truth; what you have come to know; that there is something.

I was just wondering if You had any suggestions as to the best way that this could be accomplished.

I think you’re a better judge.

How do you feel about making use of all of the arts to tell the story? I mean not only in newspapers, radio, and television. What about novels? What about plays? What about poetry? What about music? Should all of them be employed?

These are separate subjects. Television of course is a very good medium for telling people. When I went to America I appeared on television. It was relayed to other stations; they would ask us questions and they would expect the answer then and there. Someone spoke from one station through the telephone. The man who was interviewing me, by hearing my replies to these questions, got initiated. He wanted initiation at once. My point is, when you see a thing is right and there’s no doubt about it, then it becomes your duty to tell others, “Well, look here dear friend, you’re advanced physically, intellectually, and as we are also spirit, you should do something spiritually.” If he’s got an inkling, that inkling will arouse his interest. If he has no interest, then keep quiet. If he has, then what you say will arouse interest in him and he will be seeking further information.

A number of the young people who are becoming satsangis are wondering what kind of work to take up. You insist, of course, that people work to support themselves. Would You recommend that perhaps they look into the field of producing such things as novels,

short stories, and so on that have a spiritual twist to them?

Surely, that's all right; that's earned money. A man should stand on his own feet to earn money, by honest means. He can write stories with a spiritual theme. Poets and writers when they're in the mood are inspired. They cannot write at will. Writers and poets start writing maybe at midnight; anyway that inspiration comes direct. Sometimes they write what they do not know themselves; that thing comes from within and they put it down in black and white.

That's true of all the great writers, I imagine. Dictated from above?

Yes, that is why it is said, "Poets are half saints." You might have read some of Tennyson. He speaks about his own concentration, "A kind of waking trance I have frequently had, from boyhood onwards, when I have been all alone. This has generally come upon me through repeating my own name two or three times to myself silently till all at once, as it were, out of the intensity of consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this is not a confused state, but the clearest of the clearest, the surest of the surest, the wisest of the wisest, utterly beyond words, where death was a laughable impossibility, the loss of personality (if so it were), seemingly but the only true life. I am ashamed of my feeble description. Have I not said the state is utterly beyond words?" So that state was achieved by repetition, dwelling on one's name. One's own name is finite. God's name is infinite. Tennyson was a born poet. His father did not like him to be a poet.

Is there the basis for a revival of the arts among satsangis, using satsangis as those in the forefront? Is there enough talent?

What do you mean by "arts"? "Arts" is a very wide term.

I know. I suppose I think primarily in terms of the written arts.

I tell you these things come of themselves. I have had experience of that. Look at the *Gurmat Sidhant*, the work I wrote in two volumes; one, nine hundred pages, the other, one thousand one hundred pages. I used to write at about eight or nine at night. I sat and was writing. One day some writer was there watching me. "From what are you writing so fast?" At about midnight he said, "Look here, you're writing so fast, you're not copying anything; but how do you write?" I said, "Someone is dictating to me, I cannot follow Him."

You were writing that in Urdu?

In Punjabi. I have written books in English that way, under the shelter of this tree. There were some sitting arrangements then. [*Master points to a tree nearby.*]

That was dictated by Sawan Singh?

It was intuition; the same.

Of course; You have put His name on the book.

It's all due to Him. How can one be ungrateful? My books are dedicated, "To God and to all in Whom He manifested and Baba Sawan Singh, at Whose Feet I have imbibed the Truth." Ungratefulness is the most heinous crime in the world. Most heinous.

Well, what You're saying then is that the arts, if they are going to manifest, will flow through all sorts of unlikely people, not only sat-sangis but many, many others, and so we perhaps should not concentrate on them in Satsangs in order to promote and tell Your message.

I don't get what you mean. Do you mean that those who are not initiated, newcomers, that they should not be told about this science? Is that what you mean?

Well, I had wondered at first if it would be possible to suggest to sat-sangis to look around to see if they had a novel in them or a play in them or something of that nature to tell the story that You have put in prose.

First tell them in general terms, "We are physically advanced but how far are we developed spiritually? Man is perfected only when he is developed all around. Otherwise he is an amputated man." Then if he is after it, he will put further questions. If he is not, then it is just like throwing pearls before swine. It is better to be quiet. But just sound them out or say something very definite. When I give a talk, I give it purely in the third person. My talks are not in the first person. When those who are seeking have grasped it, they come up. Those who are ready, they will come. Not others.

I suppose what I'm really trying to ask is whether the message should be placed before millions and millions of people or whether it should be restricted in its placement.

I think the reply has already been given by Christ. The farmer has sown seeds: some fell on the rocks, some fell on the ground, but some fell on the ready ground. You are to explain that. Maybe some are ready. I went to a nearby town and was sitting in the morning, saying, "I'll tell you, there is hope for the worst of robbers." One head of the robbers was sitting in on the talk. "Is there really any hope for robbers?" "Yes," I replied. Next day he turned up and requested initiation. He got initiation; he left off robbery and he brought other fellow robbers to be initiated. It is right to speak, but only they will catch it who are ready, not others.

So would You recommend as wide publicity as possible with the hope that someone might see, someone might hear. . .

Those who have eyes may see. Those who have ears may hear. Not everybody. That is what was meant: "You speak from the housetops." That was the message of deliverance. Only those will come to you whom God sends. Those are ready, who are on the Way. There is no need for exaggeration. The facts should be there. Sometimes people make a mountain out of a molehill . . . "he was flying in the air; he was doing this and that." Those who have ears, who are ready, only they will come. There are some people seeking, not all of them; they need some inkling, that's all.

Should we submit articles to newspapers? Should we submit programs to television and radio stations?

I think there is no harm. One should be sincere. No exaggeration. No lies. Sometimes people say so many things simply to broadcast the name of the Master. Not that. You can say, "Such a man is coming who is awake. People have derived much benefit from Him." They must at least know. People who are ready for spiritual things are after it. There is hope for them as in the past. Those who would like It may come and have a contact.

So the kind of things that perhaps would be appropriate would not be something that would exhort, that would try to proselytize, but would just announce.

Announce. No exaggeration, just the facts. You can give articles to the papers on the subject of spirituality. The general subject of spirituality can definitely be included. There are publications that do these things now and then, not all the time. Their editors are known to those people concerned over there. Whether they're paid for it, I don't know. The majority pay them. There's no need to pay, I think.

In other words, You would not recommend taking ads, but to submit articles instead of ads?

My point is to place some facts you've fortunately come to know; let these facts come to the notice of others, those who are seeking, that's all. Bare facts. Sometimes they give very long, exaggerated announcements which are misleading.

Would You suggest that placing ads announcing facts in newspapers be a high priority item for all Satsangs?

I think if you've got something valuable, naturally you'd like to tell others who are near you. You are all brothers; where's the harm? Most people are only interested in an idea when very exaggerated statements

are made. If they come and don't see, they won't read anything further. Now Spirituality is a subject which cannot be proved. How many, by only giving a meditation sitting, can give something? Very rare. But I think that will appeal only to those who are searching for it, not everybody. In a town of ten million people, I think maybe fifteen or twenty people will be in a Satsang. There are ways to broadcast news on radio and television so that you can make use of it, but not by exaggeration; that is wrong. Sometimes people speak over-enthusiastically and then the people don't find it up to their expectations. I can give you an example. There was a man from ——. God knows what expectations were given to him there. He came here. He was given a sitting. He got bright sun-light. He heard the sound of violins. Good experience. That was just a start—I told him it was just a start, you see. Someone had given him exaggerated accounts. He was disappointed; he was expecting me to fly in the air or something like that. But he found me a man.

Have You had many television and radio people attracted to Delhi, to the Ashram, to cover some of the activities which could then in turn be used in the United States or elsewhere?

I never tried, but I was asked to talk on the radio—twice, thrice. They're after me now to broadcast on television; some talk is to be given. I will go. I have to go. They have come up. I'm not, I tell you, doing very much about approaching them, but they're approaching me.

That's always preferable.

Television people came to the last Satsang; they recorded the talk. They came up of themselves. Now they want to make a regular film. They said, "This teaching that you give out, that is the need of the hour." I told them, "The real integration starts from the individual man. Not from individual religion." They broadcast it so many times. Twice I gave talks on the radio and they were repeated perhaps fifty times. The Government asked me for an article on Guru Nanak. I never do anything of myself. When I am asked, I am to do. So I sent my article; my article was selected the best. Part of this article was issued in *Sat Sandesh* [January 1970]. It has gone out in all languages. It started, "Guru Nanak was not the monopoly of any sect." I touched on His various integration reforms, as well as being a farmer, a lover of God. So I think there's no harm in telling any friend, true friend—give him an inkling—"There's some hope," but that's all. The main thing is; don't exaggerate; that spoils the whole show. Exaggeration spoils the whole show.

When I went to America, there was one gentleman, he's passed away now, a Sikh gentleman who was giving talks on payment. He married a French lady. He was initiated by Baba Sawan Singh, I know, definitely.

When he wrote his first book, he sent a copy to Baba Sawan Singh. Master gave it to me. It was a copy of what I had written. I wanted to meet him but he always evaded me. I was in America four months. I asked him for his program but he would change his program. We never met. He said he never even saw Baba Sawan Singh, and his book is the exact translation of a portion of the book I had written.

Which book, Gurmat Sidhant?

Exactly.

What part?

Certain portions from the first and second part. I asked Mr. Khanna to approach him. He said, "He won't receive you." I went to California. He left his home. I met his wife. When I was there he went to the East, and when I went to the East he went to the West. Only to hide. He said he was a born Master.

Yes, he said he had no need of a Master, that he came directly from God.

That is what I say. And when he went to India, he never met me. So such-like things are known. After all, the cat is out of the bag. Is it not? To sit at the feet of a Saint, is it a sin? A man who is given up to intoxication will seek those who have sufficient to drink. It is God's intoxication. I have only given out that which I got through the Grace of God and through such a Saint. Then? Where's the harm in it? His foremost disciple [*of the self-proclaimed guru*] met me. He asked for initiation on my 1963 tour. He was with me in the car; he was asking me questions, one, two, three, a hundred and one, like that. I politely replied quite calmly. He said, "I'm very surprised. Had I talked to him about these things, he would have slapped me in the face. He always gets angry. I put you so many questions, and you politely and very calmly replied to me, but he would have slapped me in the face."

In all fairness, however, his wife suggested that we contact You.

She might have heard about it.

She knew about You.

When I went to California, his wife was there. He said he was initiated by some priest in the Himalayas.

He was actually an initiate of Sawan Singh, wasn't he?

Definitely, I know. He sent his first book to Baba Sawan Singh. I was there. Master gave it to me. He was in a regiment in Amritsar. Such-like things, I tell you, are not good. After all, these things come out. If I have got something, I have learned something from you, I must be grateful to you for that. Whatever little I have learned from you or anybody. Ungratefulness is a heinous crime, most heinous. The more the sheep

bleats, the more morsels fall down from his mouth.

I almost hesitate to ask what would happen to a person who did that.

Why should you worry about this? Even what I have told you; to be polite, this is wrong. You should not broadcast anything which is not correct. If you have a hundred dollars, tell people you have a hundred dollars. Don't say you've got a million dollars. This is what I mean. People don't believe all these announcements in the papers. That is one of the reasons, you see. So these announcements need only be given in a very simple way, to attract the eyes of those who are really seekers. People don't like to read long yarns. Simple facts. "Many have benefitted spiritually. Those who care may see. Something is there." No exaggeration. Exaggeration spoils the whole show. Let the others say, "I am this and that." Calmly and quietly a Godman can give talks for an hour or two, heart-to-heart, never tiring. He can speak all through the day. So honest statements are always best.



On Sleeping, Dreams and Visions

Dehra Dun, September 15, 1970

When a man is Involved in meditation he says, "Oh, God prolong the hours so that they may never finish, never end." Any time spent in separation should be shortened.

May the time be hastened when I can make that statement.

Yes, prolonged. Pray that the days and nights be prolonged.

My wife was wondering, based on a remark of Yours the other night, if we can work off some of our karma in dreams. Would you explain it a bit more?

Sometimes it happens that man has to go into another life but in special cases Master can pass that life in dreams, you see. You will feel, you will see everything. But it happens rarely.

And you can work off that other life in dreams?

The Master makes it work off, not you. Not all.

So, in other words, the dreams that you're dreaming are working off that extra life that otherwise you would have to come back here to . . .

No, no, no. Generally all dreams are only reactions of our many thoughts which occur to us during the day and are not completed. There are dreams and there are visions. There's a vast difference between the two. Sometimes in dreams you're not clear at the time; in the morning when you rise you think that you have seen something. But in visions, you see; you are wide awake; you see things. You remember at the time, and quite vividly even in the morning. They are called visions. So there is a vast difference between the two. Dreams are quite hazy. You are not quite conscious at the time.

Explain dreams a bit more, won't you? Quite a few people say that they have been having unusual dreams since they came here. Someone was saying that tonight.

What sort? Most of them will be reactions of the past that come to view. Some dreams, as I explained are not dreams; they're visions. You can meet the Master; you can see many future things which are going to

happen. These are visions. Sometimes it happens that we dream of something and years after, you happen to be there. They are visions. Any unusual thoughts, dreams? Let me hear them.

Nobody wants to admit that they had some unusual dreams.

Yes, let us hear one, two, for instance.

I don't try to remember them. I have been having a lot of dreams.

A dream is always hazy, not clear, disconnected. In the morning you may have a hazy idea about it; so these dreams are not unusual—any dream which is unfinished, uncompleted, happenstance, some head here and tail there, disconnected. Some dreams even from the past do come. They're not reliable, I tell you. Visions are reliable.

When you go to sleep and you may be half asleep and then you start to leave the body, your soul starts to move up, is that going into a vision or

. . .

If you are in a dream you go to sleep; are you conscious?

No, not if you are asleep. You are going asleep and all of a sudden you become conscious that your soul is rising.

Yes, the soul withdraws. That's all right.

So what does that mean?

You've relaxed. You've withdrawn. In sleep we are in the habit of leaving the body. We withdraw from the body outside, then go down. You have dreams in the gullet. If you go into the navel, then you're in sound sleep. In visions you're wide awake; the body sleeps. The more you relax, the more you'll feel withdrawn.

But it feels as if the soul is going up.

Let it go; leave the body. Don't be attached to it. That is withdrawal. That's good. Relax fully [as in meditation]. That is why I say, "sit there for a while and then rise. Just go. Go up." The question is of full relaxation. You may be sitting, may be lying. When lying the only fear is of going to sleep. But the same process is there. In sleep also we withdraw. Once somebody asked Prophet Mohammed, "Do you sleep?" He said, "My body sleeps. I do not sleep." The soul does not sleep; it withdraws.

I was very sorry the other evening when you asked us to step into your bedroom; the tape had run out and at that time you had several comments on consciousness that I wished very much that we had recorded. Could you repeat them?

What was the subject? What was the question? I give out as it comes.

I asked you if You Yourself did any sleeping and then You came up with this answer that I wasn't able to record.

When you withdraw the first process is the same in both sleep and meditation. The soul withdraws from outside, withdraws from the body below and comes to the back of the eyes. Eyes are like those in a man who dies, you see. That is the usual process. Now in dreams the soul descends into the gullet and sees dreams; in sound sleep, it descends to the navel. But [in visions] there you'll be able to remain conscious and the body will sleep. So the need for sleep is lessened, the more you are accustomed to it. You can usually sleep six hours, seven hours, five hours, four hours, three hours. We've seen many cases who only sleep one hour, two hours. That is sort of what you experience when you completely leave the physical body. In meditation the body takes rest, but you are wide awake.

I remember when I asked you whether you slept any yourself and you asked me, "Are you worried?" and the answer was, "Yes." Perhaps I should not be worried about this but I have a little worry about it. Do you ever sleep at all? Ever?

Yes, why not?

The rumor is that you don't get much.

Less than an hour or two. That is relaxation, sometimes when I'm tired. As you go on your need for sleep is lessened, as I told you.

But in that hour you're able to recuperate? For the next 23 hours?

Yes, there is recharging. Daily you recoup. On spiritual health depends the life of mind and body both. Soul withdraws and again you come back in. That is recharging. When you're very tired, then recharging comes. The curative power is in the soul. Medicines merely help to clear the way, that's all. I remember in 1914 I was sitting in the office of a doctor. He wrote a long prescription, I think with eight or ten medicines and asked his compounder to dispense. I was watching; he hardly put one thing in it, and then added water, distilled water. I asked him, "What are you doing?" He said, "This is to satisfy the people. The real work is from nature working, soul working. The curative power is there. I give only a little something, tincture of ginger, acid, soda bicarbonate and so on, that's all. And it takes effect."

Is there anyone at all in the West today of Thoreau's caliber?

Maybe, how will it help you? Even in you, you have got some light. Is there any doubt about it? Yes, when I initiate I tell them, "Look here, you have got something with the grace of God." By parallel study of religion I found that this was the high road and by meeting different Masters and sitting at the feet of my own Master I found that which has been conveyed to you, with the Grace of God. I could find nothing better

so far. If perchance you get something better, I request you to take me with you. After all, we are after Truth. This saved some people from wrong propaganda. They made mountains of molehills and various gurus have not proved true. They tried to bring their own men to the highest possible by propaganda. That is not right, you see.

I think — would willingly admit in India the spiritual leadership comes from today but she's being a little provincial and is wondering if North America may not have someone who comes close to Thoreau at least so that we can have somebody seventy to eighty percent over there as Thoreau was; I believe you said the other day [In the talk of Sept. 7 which was not recorded, Master said that Thoreau came closest to being an illuminate in the U.S.—perhaps seventy to eighty percent] . . .

Maybe less or more. The world is not without Them after all. A few must be there. That cannot be denied. Mainly the center of spirituality has been India. Central Asia, India, has been the main place. History shows that. But you have got sufficient advancement in the material way. What more do you want?

I wasn't thinking about Satsangis at all, Master. We have You. We don't need any other Master.

I'm not Master, I tell you. God in me is the Master. I never dream that I'm the Master. I see some Power helping others; all thanks go to Him, not me.

You don't mind us calling you Master, though, do you?

This is a misnomer. God is the Master. There is some word for it, maybe Master or Teacher or elder brother or father. If you call me father, your brother, or your friend, what difference does it make?

I notice the other day someone referred to you as Maharaj.

Maharaj means "highest person." That's all. Words. These are words. Really the Maharaj is that which is within me. That is within you, too.

I think somebody had another question back there.

Yes, come up. It may be the worst of questions. Don't be afraid. No reservations, and I hope that I will reply to the best I know. Don't feel reserved, you see. Tell me, like the daughter comes to the father, as the son comes to the father, as the brother comes to the brother. Where's the question of reservation? Not in me. Don't be ashamed.

While you have the chance, ask it.

I was wondering, Master, why you give names, separate names, five different names to the Moslems.

Yes, what is the reason? There were saints in the Moslems' religion

too. They had the same words translated into Arabic, meaning the same thing. But it is only the charging that helps, not the words, mind that. All Scriptures say you must remember God through a Saint. What is the reason? Charging is the action behind it. I'll give you an example which I tell at the time of Initiation. One man was bitten by a scorpion; there is pain. The man who has got that incantation, breathes several words and that pain is lessened. The same words may be repeated by another who has a Ph.D. and so many other degrees, but those words don't work. The man who has that competence can even ask a little child to repeat the names. His words will help—that is the charging, thought transference, of the words. These names are given in the books. Anybody can give them. Our Master used to say, "Even the spinning girl can give you these five names. But they don't carry the charging, you see. Only the charging will give you experience."

What is the nature of the charge that you put into the words?

Thought transference. Thought transference. It works through the thought transference. The words are *charged* because the thought transference is there. Now I tell you, these names are given by so many; but the people don't get any experience. When anybody [*initiated by another*] comes to me and asks, I simply say, "Repeat these names: all right, now sit down." And by thought transference he gets experience. You follow me?

And further, one thing more. If you leave fruit-bearing trees to nature, they will take six to seven years to bear fruit. If they are handled by scientific ways those very fruit trees will give you fruit in two or three years. So these words coming from a competent Man, will increase your progress within. What you would do in a hundred years you can do in, say, three years. That's the difference. The words work against the Negative Power behind. Moreover, if the Negative Power appears or there are any delusions created within, and you repeat the Names [*the words which carry the thought transference*] they'll be off. The charging will help.

What you are saying in part is that if you chose you could pick just any five names at all and give them to us.

Any, yes. That's why I give them in Arabic.

Do you give any other combinations of names—Persian?

Persian is Arabic. Any man may say, "All right, say 'Ram', say, 'God.' " That Ram, God, conveys only one aspect of the case. One aspect. Ram is permeating through all creation. And the word Ram means that. That is one side. These five words correspond to different planes and explain the whole creation.

But I mean You could at initiation give, “Apples, pears, prunes . . .” If You gave it, that’s the thing that counts.

I never give anything, and the people have the experience. That’s thought transference. Children on initiation day, ten-twenty-thirty children sit down, they see Light. They are not given the names. That is thought transference. You repeat the names. Those who are given names which are not charged with transference say they’ll bear fruit in years. These [charged words] will bear fruit then and there; in months. It makes a vast difference. I’ve seen such-like instances. When they’re initiated, they’re given the same names and told, “All right, you go on with it. It will take time.” Then he sometimes starts by putting one hour, two hours daily, [with no results], so they are told to put in more time. Such like people have come to me. They said that they were told, “All right, simply put in more time.” They began to give four to five hours a day. With all that they did not get experience. Fortunately or unfortunately they came up to me. “All right, sit down. God gives it.” So thought transference is the main thing. Words are only a means to it, in a very scientific way.

What is the purpose of creating the planet earth in the divine plan?

Who created it? You should go to Him and ask Him. What is the purpose for which I’m making Manav Kendra? After all, some purpose is there. I wish it. I’m inspired. I wish all men should sit together without any labels. They may be of any religion, but they are men first. The purpose is there, of course. God wanted to create earth, after all nobody can question Him like that. When you reach Him you’ll have no intellect, no questions.

Is that answer available at the top of the mental plane, too?

Everywhere.

So the answer is really, go meditate some more.

You are in a house now on fire. You must try now to go out to save yourself. Instead of your asking, “Who put it on fire?; with what purpose?; why has it been done?” When you come up, you may inquire. Wouldn’t that be better? I put you one question: did the hen precede the egg or did the egg precede the hen? Tell me? These are all questions in the grand delusion. Unless you transcend the astral plane you cannot know. If a man reading in primary is put a question in trigonometry, will he understand? When he reaches college, he then begins to understand.

Where do we stand in the educational scheme, spiritually? You spoke of college and grade school, are we even as far as kindergarten? Most of us? When does kindergarten begin, when you break through? Is that kindergarten?

There's no kindergarten here. You start when the kindergarten is finished. You rise above physical body kindergarten. You are in the physical body of the outgoing faculties. When you rise above them, only there religion starts.

So you just start school when you get in here [points to forehead]. You're looking in.

Where the philosophies end, there religion starts. *Re:* means back; *Ligio:* means to bind. The ABC starts from there. All other things concerning your outgoing faculties, mind or intellect, are lost. They're all meant for the purpose to understand *That*. Good actions beget good reactions but the doership is not gone. Doership goes when you rise above physical. Daily you rise and naturally you feel your outward attachments lessen. You'll never be afraid of death. You'll be jolly, glad.

Jolly glad to throw this body away.

Yes, yes. I told you those who were initiated go jolly, smiling. This is the way my wife passed away. She said to me, "I am going on the second, Master told me I am going." I told her, "This is a very busy day; thousands of people will be here. Tell the Master not to take you." So on the morning of the third, I asked her, "Are you quite ready?" She said, "Yes." "All right, go." She smiled and left. This is a good death. This fate awaits everyone who puts in time regularly. We daily die. Guru Nanak said, "Die a hundred times a day." Hundred times a day. This is daily dying, you see. Take cross daily. What does that mean? Cross? Can't you remember what the Cross is?

Oh, yes, take up your cross daily . . .

Yes, this is Cross. [*Master shows cross as the human body with outstretched arms.*] We have symbols, yet have forgotten what they stand for. They simply took the burden of the cross here on the shoulder and passed through the streets of Jerusalem. That is symbolic, but within is Light. Merely taking the cross on the body is a symbol. The real taking of the cross is to rise above body consciousness. This is going up.

You mentioned Guru Nanak a moment ago. There have been some people who have described seeing you with Guru Nanak. But I was wondering how those people are able to identify Guru Nanak. They never saw him in the flesh themselves.

That recognition arises from within. And when you compare with the outward photos, etc., they mostly agree.

But there were never any photos taken of Guru Nanak, of course.

There are some; few.

Paintings?

Paintings. Hand paintings. They all meet inside. You recognize them from the inner sense, from the sixth sense, not the five senses. But I think it is better to go there and see.

I know. That's your constant message.

Unless you see for yourself these things may be interesting to you for a while, but real interest will arise when you See inside.

I wish everyone of you to become an ambassador. Saints want everybody who comes to them to become a Saint. Every king would like his son to be a king, not a minister. Do you see? Saints want everybody who comes to a Master to become a Saint—the real Saints and not the business-like saints. That's another thing. What did Christ say: Beware of the false prophets who come in sheeps clothing but are ravening wolves. They appear to be very polite. The only criterion can be one who can give you a lift, open the inner eyes so that you see there is light there; not tell you that you'll get it in due course. What other criterion can there be, tell me? Their propaganda? No! There is no dearth of propaganda anywhere. Money can buy anything. Propaganda can be paid for. But what is the criterion? Can he open the inner eye, remove the darkness from within for you to see? There you say, "God is Light."

You speak of the false prophets as lambs who are ravening wolves.

I don't speak about the false prophets, Christ did.

Well, others have.

Christ, I am quoting his words.

But you also, of course, have spoken of so-called masters which is another way of putting it.

A very polite way.

Yes, but haven't the so-called masters at times been helpful. Now you spoke of one the other night and we didn't mention his name but he was of help to me and my wife if only briefly.

You see, you can learn from some; you can learn in the primary class. If a teacher is there, be thankful to him. I say, be thankful for whatever you learn from anyone. When you go to the middle class, if that very same teacher can give you the college teachings, well and good. If not, have respect for him for what you have learned at his feet, but then you will have to go to someone for further way up. This is something. We sometimes say we have got no guru after we learn something from him. Well, everybody has some teacher in the outward way. Even those who are advanced, they also want to sit together and enjoy.

That's a terrible sin to admit you have no guru when you really do.

It is deceiving your own self, and deceiving God. Of course, we are

thankful for anything we learn at the feet of anybody. They have been the stepping stones.

I've learned so many things, I tell you. Lukmanu the Great was a very wise man. People asked him how he became wise. He said, "From the fools." You see? What he meant to say was that anybody could get the same thing in different ways. The same pain may be expressed in so many ways. I had an experience once when I went to America. I was called to be on television. When my name went round like wildfire in the United States, some of the heads of the religions sat together and said they would defeat me. They called me on this television show without informing me that anybody else would be on. There was a round table. Four or five people entered and I greeted them, "All right, how do you do. I'm glad to meet you. Thank you so much. Sit down." One was a Jew, another was a Roman Catholic, one was a Protestant, one was something else, and one was the head of a newspaper. "I hope you won't mind," one of them said, "if we have something to ask?" "No, you're most welcome to ask any questions." The television program started and then all of them, one-two-three, all of them put questions. I replied. "Anything more?" Then again they asked further questions to which I replied. Third time around only two or three remained. They put more questions and I replied. It was a round table, you see; underneath they were passing messages. "Put him some more questions," giving signals with their legs, with their feet. Then the last question of all, "How do we know that we have known God?" "How do we know that we have known God?" I told them, "When you have got pain in your stomach, how do you know?" They shook heads and said, "You are right."

How do we know that we have known God? Basic teachings are the same. Truth is one. That school is all right, that religion is all right that turns out a perfect man. Definition of a perfect man I showed you the other day in the Manav Kendra pamphlet.*

What do you foresee ten years from now for Manav Kendra? What's it going to be like out there in ten years?

That's a place of refuge.

Refuge from what?

From the troubles of the world.

Like bombs, maybe.

Maybe in twenty years.

Twenty years for refuge from the bombs.

* "Let man's physical 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 unto all the world over, under His will."

It appears like that. You'll have a common ground to sit together as a man. That's the only refuge left now, I think.

That's why you spoke of its ability to accommodate a million persons?

No, that is only because it is a vast place. If all men sit together, even now, when they go there ten thousand gather together. It is like that in the Ashram, too. Twenty-five to thirty thousand people gather together. In the United States they also had thousands in one day.

Is this one of the blessed locations that will not be affected by, shall we say, atomic radiation?

No place is safe from this atomic radiation. Seasons have changed from radiation, you see. But this is an aloof place, north of India. So I wish that Manav Kendra should be located not only in the north but also in the east, west and south—all corners—one in the center, too. Ultimately that will happen.

You imply that India is probably going to be spared the holocaust that might hit other parts of the world. Otherwise, these five centers, of course, would not continue to exist.

India may be the worst.

It may be hit the worst?

It may be a place where there is a field of action. Times have changed for the worse, you see. So far China came on India like anything and turned back in only a day. India is the home of our Saints—of Spirituality. Spirituality has been radiating from India and Central Asia generally. And the Punjab has been separated from this part. All places [such as this] have lost sanctity, I tell you. Just the same they still have their atmospheric affect, less poisoned by the people at large from the towns. When I came here in 1954 it was all isolated, nobody was seen, there were hardly one or two out walking. All doors were open, no theft, nothing of the sort. There is a vast difference between then and now. It is better here compared to large towns. But you still find so many government offices here; and now, theft has just begun here too. We never dreamt of it before.

Has theft penetrated your household even?

Not here, not here. God is here, but it is coming in this area, I mean. The poison of the towns has been wafting in now.

As far as we're concerned here we can throw away our locks.

My point is this place was all calm and quiet at one time. Even now when you go back it's more calm and quiet. Have you been to the back?*

Yes.

* Back of Master's house in Rajpur.

It's very calm and quiet, all wilderness.

It certainly is.

When I am here usually in the morning, you'll find me there. I come sometimes for a day or two, then go.

Back by that little river back there?

No, by the water tank. It's very calm. Very atmospheric. You hear the Sound Principle when you sit calmly in secluded places, where the poisons of the town have not reached. But the best place is within. Outer solitude helps to some extent, but a very air conditioned place is within you.

All right, good night.



To Him Who Is Obedient, The Keys Are Given

September 16, 1970

If you're sitting for the first practice—Seeing—and the Sound intervenes very strongly, what to do then?

I tell you, if you cannot bear that strong Sound, it is better to divert your attention to Seeing. That will polish down.

It is better to divert, like to Seeing?

Yes, to Seeing, to lessen the unbearableness, *or* follow the Sound; That will drag you into the beyond. You see? Either of the two, whichever you like. If the Sound is very strong and you cannot bear it, then divert your attention to Seeing. That unbearableness will go. It will become bearable. Or, you follow It, and It will drag you into the Beyond. You follow me? You may sit in the same position, that makes no difference. Sitting on the feet position is always better because it is the position of the child in the womb of the mother. In that case you withdraw. If you simply begin to sit on feet, your soul will withdraw. That sitting position helps.

So I should change? If I'm going to listen, I should change?

All right, you'll just take your thumbs from your ears and See. Repeat the Names. That will polish down. Or if you follow Sound, That will drag you into the Beyond. Go, and Master will be waiting for you.

Master, how should one conduct oneself in the presence of a Master?

That's different according to each man's advancement. I think by questioning, we put one question, one phase of it, and He replies to that. But if you leave off *all* questions, simply hear Him, and become receptive, all your questions will be replied to. As I told you, I only put two questions to my Master, all through my life. First was about visualizing Master's form. That I told you about already (Sept. 9).

The other was "What is the proof that this Science will remain alive after You?" and He said, "For whomsoever I will order, I am responsi-

ble; for others I am not." These are His words. And then I further put Him the question, "In what form He will be?" He said, "He will be in Sikh form." So these were the only questions . . . I learned all by simply looking into Him, and hearing what He said. Now this is not the fate of everybody. Who has stepped into the intellectual plane must have the whys and wherefores. He must understand. He should put in all questions, clarify always, because he won't be able to take up the way unless he's intellectually satisfied, has got some proof. So it's better always to clear your heart. As I told you the other day, there was one learned man, another was an unlearned man. There were a hundred stairs to reach the top of the building. The unlearned man said, "All right, if you have to go up to see sun, go up," and he starts going up, you see. But the learned man says, "Well, first of all, give me any example, any evidence from anybody that I'll see the sun when I go up." Then he says, "Suppose my foot has slipped? Then what to do?" You see? He would like to understand. Then he puts in a day or two, goes fifty steps or forty steps, but he does not see any light. "It's all dark. No light." Sun is there. You'll see when you withdraw your attention from all sides, rise above outgoing faculties. Mind is still. Seat of the soul is at back of the eyes. Fix your attention just there, the place where the *Shiv Netra*, the third eye or single eye is. You'll see Light. If you're going up, you'll see Light. So those who've got questions should simply let them loose, give me all questions, and those will be replied. Sometimes people write to me: "Where is the proof?" I tell them, "All right, go inside." One writes, "I want time to be all alone with You." "All right, I'll give you this. You come here, sit inside the room, and lock it up and keep the key with you and don't come out unless your questions are answered." This is what I tell them. Questions are of the same nature, put in a different way, that's all. Unless you go up, you cannot see. When you're near the top of the house, when you're near the roof, then you'll see little glimpses of light. When you really go up, you see full Light. So it is better for those who have entered into the intellectual plane to be satisfied. All these things need to be explained; that such and such Master said such and such things, only for a little courage to take up the way. It appears to be correct to him, but he can not be satisfied unless he sees for himself.

What's the explanation of the different colors of lights that are seen in meditation?

No book will give you that, I tell you. But there are definite reasons for it. That depends on the inner development, backgrounds, some determining attributes in a person's life, you see. That's the cause of all the different colors. So the yellow-golden light is spiritual; the pure white light is also spiritual; the red light you'll find at least where there's some

pushing attitude. These are different colors for different stages; there are different sounds also.

Are they different lights for different people or the same progression of lights for everybody?

Those who have got background, they go up further. For those who have to start, there's a regular way. They'll see the sky; they'll see stars, big star, then transcend it; then the moon comes, then transcend it. Those who have got background, they start all at once from there.

Yes, I was just thinking every morning in here when we meet everybody sees various lights. We seem to be about on the same level, many of us.

Yes, of course. Sometimes. . . There is one who sees two Masters, Master Sawan Singh and

That, of course, is beyond most of us.

Not beyond. I get letters [saying Master appears within]. Of those who are regular, they have it. They talk to Master, too.

The blue light, You didn't touch on that. Everybody seems to see the blue light. What is that?

That's the first. It denotes a loving attitude. When you see a picture of Lord Krishna, His face is blue, His clothes are yellow. That's showing the combination of different developments, that's all.

So really when you start to meditate, you should try to get to that golden light as rapidly as possible.

You cannot visualize, you see. That comes of itself. When you reach that plane, naturally that point comes, but that is (as I told you), that is where Master's form manifests.

And these lights just seem to stay for a short time. Will that increase as time goes by?

By regular practice. And that time is increased only the longer you can stay in whatever you see, continuously without break. The more you stay, the more your progress is also there.

Suppose you have to scratch yourself. Does that take you right back to the beginning again?

If that happens, you've not risen above body consciousness. You're still not at the top of the roof; you're still on the way. If you had risen above, you wouldn't have felt it.

Some people have said, too, that just about all the body consciousness disappears and there they are, up above, but nothing else happens. That's where the Grace of the Master enters in, isn't it?

Grace of the Master works the very first day when He initiates you. It

is there. Money is deposited in your name in the bank. It is for you to go to the window to have the money, that's all. The more you can stay at the window, the more you can have.

If You don't mind my saying so . . .

No, no, I don't mind anything; the worst possible. . .

I think I read in some books . . .

Written by whom?

Either by You or by Your Master Sawan Singh . . . That the grace of the Master is at the pure discretion of the Master.

Surely.

Does that imply then that on occasion, the Master might like someone more than someone else?

Why? Why? Is He a worldly man?

No, I mean among initiates.

Among initiates who have more obedience, He's got more love for them.

He gets more Grace?

Grace. The more you turn your face, the more Grace you have. If you shut your eyes in a room and say, "I do see darkness and don't see any light," then it is for you to come out, that's all. He has love, that is why He initiates. A man may give you clothes, may give you money, may give you buildings. Nobody gives his life. He [the Master] gives you His life. His life is Light and Sound. He gives you *Life*, you see, His very *Life* to start with so that you will develop. So who can give this? Here also you'll find very few who'll give their blood. That's a very great sacrifice He has made, but He gives His Life. His Life is what? *Word made flesh.*

You've placed a portion of Your Life in us?

Well, yes. A man who sees Light within, He can give you Light. He who has no Light within, how can he give Light? From a burning lamp you can light another lamp. But from the lamp that is not already lit, how can you light another lamp?

That gets me back to a question which I asked earlier but which perhaps I didn't phrase well enough, but seems appropriate. . . how should we behave in the presence of a Master? Some of us aren't certain. Some of us wonder if we're doing the right thing, if we're according the correct courtesy and so on.

I tell you. Go to Him in whatever attitude you like. If you are really after the Truth, He won't be annoyed by your questions, even if you ask one hundred and one. He'll explain to you, lovingly. You may even go to Him with criticism. He'll reply to them in a very loving way. If (the ques-

tioner) understands, he'll change. People come; they put in so many (one hundred and one) questions, and then they see, because I told you many things are taught not by tongue, only one-third, two-thirds through radiation through eyes. So when a man sits in front of a Master, His eyes are the windows of His soul. That also affects.

I mean, do you behave toward a Master as one does toward an Emperor?

Take Him as your elder brother; take Him as your father, as your friend. Just understand what He says. When you get something substantial for which you bear out evidence *yourself*; you see that it is so, then start; go on with what He says. The highest criterion, I think, is a Master who is able to give something to start with, some capital to start with. That capital is given only by raising you above the body consciousness for a while. Of Him, whosoever can give you that, you can say safely, "He's got *something* beyond." How great He is! I think when you know Him you'll become that very Man. In the early times when I went to my Master, some people asked me, "How great is your Master?" So I told them, "I don't know how great he is. That much I know for certain, He is more than what I want." A very honest reply. If you know a Guru or a Master, you'll become the Master. He cannot be known. Very few people really know the Master. They know only some part of whatever He condescends to give them.

While You are having this talk here with us tonight, are You having similar talks on other planes with more advanced of Your initiates?

You see, the point is, they are not left alone. Those who have no attachment to the world, they are taken to the different planes, to whatever stage they have advanced. If they have no attachments for the world left except for the Master, they will not even be sent down in the man body. They will progress further. He advises them there. But there's one thing to note. It takes much longer time to have that progress there as compared with what you can have here now in shorter time. What you can do in years there, you can do in months here. Why do I press it (to do your practices here)? Why did my Master press it? A learned man, a scholar, is only a scholar after death if he was a scholar while alive. If I go out of this building, it does not mean that I've changed. Whatever we have developed, we go to that plane. From there we have to go on. The more we can do here, the better.

But it must be done correctly.

With proper guidance and help, and by receptivity also.

Does incorrect meditation count in our favor?

It is better as compared with not doing it. But it is up to you, if you

want to progress here. Hafiz, who was a great Saint of Persia, said, "Sit down in meditation at His door. Don't think whether He has heard you or not. Your duty is to sit at His door, quite cut off from the world and that is all, nothing more to be done." Do we sit quite cut off from the world? If so, you will have it. Why don't we transcend? Because we are attached; we've got so many entanglements, you see.

Assuming that we are able to have complete concentration, how long should it take ordinarily for our body to become completely numb?

When Master initiates, He takes you into the Beyond. There are those who see the full sun, full moon, some cross full moon, the very first day of initiation. It happens here. With little thought of His, each man has his own experience according to his background, of course. But there are cases like that, who cross the big star, who sometimes cross moon or sun. It does not take long.

In the time of my Master, I went to someone's home in Rawalpindi. They invited me to come when I went to my office. I just entered their home, sat down; they were all sitting, the husband and his brothers. "How long does it take to leave the body? To withdraw?" I told them, "Do you want to know? All right, I'll show you." I closed my eyes. They thought, "He is dead." You see? That takes no time for one who is accustomed. It takes practice. In the beginning it is difficult. On the very first day you do get something. That something only comes when you rise above the body consciousness or are nearing the top. But we have to develop. That's a very regular Science as two and two make four. No doubt about it. People can have it and See, and that's the *only* criterion of a Master. No propaganda. People can have propaganda with money; they do so many things. One untruth stated ten times, twenty times, by propaganda, becomes equal to the truth, you see.

Why is it that it's so much more difficult to listen to the Sound than it is to look for the Light?

Because the mind is killed with that Sound. Mind would rather go into the opening of the cannons rather than hear the Sound because hearing the Sound kills the mind forever. He will engage in Seeing all right, but hearing the Sound is difficult. He [mind] says, "My death is come" . . . on account of it.

Do You still want us to have exactly the same amount of Sound listening as sight viewing?

That depends on how far you would like to advance. Excuse me. If you want to advance, you would like to put in more time. Both are counter-parts, Light and Sound, you see. I say if you give equal time, you'll advance quicker. But generally we do not. Simply hearing the

Sound, Sound will drag you into the beyond; you'll see Light. Man must know where he's going; both Light and Sound are a necessity to know where you're going, and the Sound will be dragging you like anything. You do not know where you're going, so both things should be developed. Sound Principle is the guiding principle. Those who take up only Light, they may be enveloped by Light, but do not know where to go further. The Sound Principle guides there. Both things go hand in hand.

I have no more questions, thank You.

Thanks have no value, as I told you the other day. We may give you thousands of dollars. You say, "All right, thank you." But if we give little, you also say "Thank you, thank you." It's become a misnomer, I would say.

Should we stop saying, "Thank you?"

This is what I say: If I give something from my own self, that requires thanks. But I don't give anything from my own self. What I have got is Somebody's store given to me to look after. That's all I can say at the moment. My Master found me to be quite a spendthrift. So He'd say, "All right, go on and have it and do it." That's all. Because it is not my earned money; it is only kept in His favor, you see. Man should, but . . . I think it would be better if you put in more time. Sound Principle gives you more concentration. And Sound Principle is the only way to control the mind, a quicker way. It was said in Lord Krishna's lifetime that he plunged into the river Jumna. There was a dragon with a hundred heads. Krishna played on a flute and controlled it. That's a metaphor to show this mind is a hydra-headed dragon within us and how to control it. Mind has a hundred ways to mislead us. If it can be controlled, it can only be controlled by that Sound. Guru Ramdas says, "When you come in contact with Naam, mind is controlled." Things are very clear, like daylight. Not as difficult as people think. Again I would say it is difficult to become a man. God is searching here and there, everywhere for the ideal man. Kabir says, "I'm so purified now that God is after me, calling, 'Kabir, Kabir, Kabir.' He follows me like anything." If a man has got four, five sons, and one son is very dutiful—he just understands the very inkling of what is in his father's mind. He follows without asking for anything. Do you not think father will be after him? Of course, he will give a share to every son; but to the foremost son he will hand over the keys. [He would want him] to look after the interests of others, too. He won't give the keys to everybody.

That's all I can say. Be regular. Regularity pays. When you are initiated, that God Power resides in you. That is Master Power, Christ

Power. It won't leave you until the end of the world. Unless It takes you to Sat Naam. Sat Naam takes you further, absorbs you into the Wordless State. Now take heed, He is within you. Don't purposely transcend or break His commandments. If a man will keep His commandments, such a man is not to fear, not only in this world, but also in the three worlds. When Baba Jaimal Singh initiated somebody, He would say, "Look here, I am now residing in you, mind that. Don't do anything unlawful." Those were His very words. "I am now sitting in you, residing in you." When he [an initiate] came back, He asked, "All right, what have you done? How far have you proceeded?" Our Master used to ask, "How are you?" And the man would begin to say, "My son was sick. He's all right. My wife was sick. She's all right. I've won such and such litigation case there, this and that. My son has passed such and such examination." And then He'd say, "Have you done my work so far?" You see? Very politely. "Have you done my work?" This is His work. Outer things come as the reactions of the past. Of course, Master helps in all our affairs. You see, there's no shortcoming anywhere. He extends His protection, His physical protection always, whether the initiate knows it or not, even then. The only thing is, we have to turn our faces to Him. The rest He is to look after. If a man has three or four sons, one son says, "I want this, Father; give me." "All right." The other says, "I want a cycle." "All right." The third says, "I want a motor." "All right." The fourth is reticent and doesn't ask for anything. Do you think father will ignore him? Do you think he will ignore him? Will father ignore him? He'll keep everything in reserve for him. To him who will follow his beck and call, I think he will give the keys of the Whole Thing. But such a son will never say, "It is mine." He says, "It is my father's."

It's always better to be open-minded; leave nothing rankling in your heart. There should be no reservation, no shame, to the worst of questions. No question should be left, you see. Should there be something not clear, there's darkness. Do you think darkness will leave the room by striking its colors or beating it? A little light is required.

So if you think anything has not been given—you are most welcome to ask. I haven't said anything imposing or anything like a boss. I have placed before you common-sense talks for understanding.

So it is a great blessing to have a living Master. I tell you many things are cleared. All Scriptures become as open as daylight. Even if you don't understand the language, you'll always See those things. Once it happened in the time of my Master. I was detailed by Him to give talks, to hold Satsangs. Some people came in a very critical way. They thought perhaps I memorized the talk beforehand (that's why I give everything

fluently). One day when the talk was over, I sat with a Sanskrit scholar. He said, "I want you to explain . . ." and then he quoted to me in the Sanskrit language something I did not follow except for one or two words. It was a description of Daswan Dwar. He said, "You give me an interpretation of this thing." I told him I don't know the Sanskrit language but I can tell you about the place it describes. "That is a term meaning there is a light-giving tree with so many lights therein." He said, "No, no, no, this word does not mean that." I told him, "I don't know whether your scriptures say this or not, but the place about which this refers is like I described." Then another Sanskrit scholar who was there said, "This word also means that." You must See things, otherwise the scriptures are sealed books handed down from posterity to posterity and nobody understands what is what. They all say something the authors say, but those who now know, See, and they say the same thing.



On Bhajan: Do One Practice at a Time

Morning darshan, Rajpur, September 19, 1970

Would You talk for a couple of minutes about Bhajan?

Bhajan? Bhajan means what? There are two practices, one Light, the other Sound. What do you mean by Bhajan, first practice or the second? Second practice is called Bhajan, coming in contact with the Sound Principle. You would like to know about Sound Principle? Light? What?

Master, when I sit in Bhajan . . .

Bhajan means hearing the Sound Current.

Right. Is it correct to put the attention here? [He points to forehead.]

I've not told you that.

Where does the attention go?

Attention is solely in hearing. But the seat of the soul is there. You are always there. If you put your attention there, then your attention will be divided. You should be quite cut off from outside, just hear from within any Sound that is coming. If any Sound comes from the left, don't pay attention, that will give a debasing effect. Only listen to that Sound attentively which is coming from the right side. If it is at a distance, don't follow it. If you are searching for the origin of the Sound, it will grow faint and die out. Hear what kind of Sound comes from the right. In that case, the Sound will come closer, become stronger, and ultimately come from above to drag you into the Beyond. You are *not* to repeat the Names at the time. You are *not* to fix your gaze during Sound practice; the seat of the soul is there. Just hear what comes.

Sometimes a lot of Light comes from the front and I can't cut it off.

I think I have explained this twice, thrice, four times, since you have come. Do one practice at a time. When you hear the Sound, if Light intervenes, don't pay attention. For example, I am talking to you, but looking at someone else; I cannot pay any attention to you. When you are seeing Light, and Sound intervenes, put your whole attention into seeing. When you go within, and both of them combine, then that's all

right. But initially put in whole attention into one practice at a time. You follow? That requires practice. Practice makes a man perfect. Food eaten won't give you strength; food which is *digested* will give you strength—otherwise it will create disease. You will have dysentery; you will have diarrhea. These very things are given in the instructions at the time of initiation. So practice makes a man perfect. Theoretical knowledge without practice leads you nowhere. Because you're very rich, very learned, because you hold a very high status in life, or you're a millionaire, that won't save you. Only this thing [the Naam] goes along with you, the very Bread and Water of Life. This is the Real Thing that goes along with you. All other things leave, including the body. On spiritual health depends the life of mind and body. If you stop all questioning and put in more time in meditation many things are found unasked for.



What Epithets Can We Give God?

Evening darshan, Rajpur, September 19, 1970

Silence speaks more than words. In silence many things are revealed . . . Why not ask God if there was anybody before Him? You go to Him and ask Him this question, “Where were You before?” In Sanskrit it is said, “I am One and wish to be many.”

Will we ever be in a position to ask God that question? “Why did You create the material world?”

That is only when you are able to ask Him.

I know, but will we ever be in a position to ask Him?

Then there’ll be no intellect. When out-going faculties are controlled, mind is stilled, then the intellect also ceases to work; it is you who gives strength to the intellect. This question will then not arise.

As I told you the other day, we are not happy here. We are in a burning house. We should come out and then inquire why the house has been set on fire, who did it and why. Everybody is after happiness, *permanent* happiness.

Like an onion, we have covers, one, two, three, four—go within and taste it. What is the soul? She is all covered. So that is why I say God is a mystery—all have become silent there. They have spoken of God with so many words, in so many ways. “How wonderful,” that’s all right. Simply keep quiet. The more you speak about Him, the more you belittle Him, excuse me.

In 1909 I was reading in a Christian mission school, as a teacher, the missionary used to come and preach. I asked him, “We find in the case of other Saints, ‘Shri Maharaj,’ and ‘Holiness,’ and this and that, so many epithets we attach to them. How is it that there has been no epithet given to Jesus Christ? Nobody says, ‘His Holiness Jesus.’ You simply say ‘Christ.’” He gave me a very good reply. He said, “Do you put any epithet to God? Do you put, ‘His Holiness God’; do you ever say that?” No epithet. Because God, Christ Power, and the God-into-Expression Power are all the same. The *Guru Granth Sahib* is very voluminous; more than one thousand three hundred pages, and nowhere will you find

any epithet added to God. Because we are finite, we always speak in finite terms . . . Guru Arjan says, we are God. If we say, "I am Mr. So and So: the reason is because we are finite: we have to speak in finite terms, that's all.

They say once the district officer, known as Deputy Commissioner, happened to visit a remote village and camped there for two days. The village folk came to meet him and greeted him in every possible manner. When the time to leave came, they bade him good-bye and invoked blessings of God, saying thereby "May God make you a Patwari." A *Patwari* is a government official in the village who keeps the land records, and the simple villagers had never had the chance to see any higher official than the Patwari. Little did they know that the Deputy Commissioner who was just leaving them was the appointing authority of such officials, and the whole district abounds with hundreds of such Patwaris! So what epithets can we give God?



Have We Forgotten the Kernel?

Morning darshan, Rajpur, September 20, 1970

I've been re-reading the introduction to Jap Ji which suggests that one should not talk too much.

In my introduction to *Jap Ji*, you will find a digest of the whole Sikh scriptures. By referring to parallel thoughts and other things, the basic teachings are the same. We are too much given up to rituals and outer performances. They help to a certain extent, but if man is stuck fast in them, there's no way out.

That is why Ruhani Satsang was meant for spiritual gathering. Man Center means the whole thing is in man. You see? Macrocosm is in the microcosm: unravel it, you'll find the mystery of life solved. Nobody cares for that. They spend hours and hours in outer performances, but never put in time to go within. At most, I would say now, one out of a hundred might have a view to do this, ninety-nine percent don't. Well, that's a social sin, excuse me if I say so.

Outer symbols were made to make people understand what is what. So for want of right understanding—true company of the Saints—they are stuck fast in the casing and have forgotten the kernel. People come and ask me what temple have You made? I tell them there is no temple. Here we have the earth below and the sky overhead and the true temple is the body—a miniature symbolic temple.

Once the owls sat together and had a big conference. They decided once and for all there is *no* sun whatsoever. Somebody went to them and said, "There is sun outside and also within too." "How can we believe it?" He told them, "I will pray God to give you eyes . . ."

If any man is going to assert that, "I am the Son of God," then they put him on the gallows. Christ said, "I and my Father are One." Guru Arjan said the same thing in His own language, and so many others, too. Guru Arjan was made to sit on burning iron pans, red hot. Christ was put on the gallows. Shamez Tabrez' skin was taken off. This is the fate of these people.

Do You think this modern successor group will ever have to undergo such persecution as that?

Times have changed. The way is different; now it's the polite way. That was a drastic way, by killing . . . Gold is gold, and silver is silver, and copper is copper, and iron is iron. The true worth of man is in knowing himself, his soul and God.



Mind: A Good Servant But A Bad Master

September 21, 1970

My friend, you followed what I told you this morning? I think now you are wide awake?

Yes.

That's all right. Thank God. There is no question of disappointment. Do as you're told and you'll succeed wonderfully. And do one thing at a time. Don't leave the world and go to the jungle, to deserted places to pass your days. Remain in the world. Swimming can be learned in water only, not on dry land. Don't you think so? You must remain in the world, develop physically, intellectually, and also spiritually. Develop all around. And do one thing at a time. You've started from today. You took my words to your heart, didn't you?

I tried to.

There's no question of trying. To try means not doing. If a learned man says, "Try, try," even he won't do it. Say yes or no. You'll do it. "I'll do it, I *must* do it!" You see? "Trying" means polite way of saying, "No, I won't do it." If you want to do it, you'll do it. When you have decided you have come to the right conclusion that we should develop all around, physically, intellectually, and spiritually, you'll devote time to those things.

What do you do when the mind is in control though?

For mind control you have been given a definite way. For concentration there is no high-road. The only way is to concentrate, concentrate, and concentrate. In due course it will come. When I joined the government service, I was not accustomed to chairs. I could not sit on a chair continuously for an hour, I tell you. When I was initiated I used to sit for twelve hours regularly. And at one time I sat for thirty-six hours continuously, without a break. So this is a habit. If your mind wants something, that's all right. Put in one hour, two hours, three hours, four hours, and clarify what you want. If you want something,

put in time; out of twenty-four hours, eight hours, ten hours, twelve hours. You should also develop further spiritually. Does it appeal to you? Then do it. After all, *you* have to leave the body, nobody else has to leave the body in your place. If you now learn to rise above it, then no sting of death is there. One can say, "O death, where is thy sting?" The last enemy that we have to conquer is death. How to conquer it? No escape. Then learn to die. This is a Way which gives some demonstration the very first day, for a while, before it is too late. And by regular practice you can do it. Does what I'm saying appeal to you? common sense. Then do it, please. When you go home don't say, "I went to the Master and nothing was done." I wish you progress before you go. If you do it, you'll be *sure* to progress. Did you sit for meditation during the day after that?

Maybe just fifteen to twenty minutes because we were outside.

All right. If there is any difficulty, I can understand. Just say a little prayer, to make an atmosphere, then sit down. It will help.

I find I've been up and down with my mind so many times and each time . . .

Is the mind yours, does the mind belong to you, or do you belong to the mind? The mind gets strength from you. If somebody's servant catches you by the ears, and drags you by the leg, then? Do you approve, do you appreciate it? So the mind is your servant, like fire it is a good servant but a bad master, you see. I won't let you go unless you progress. You were telling me, "I'm going this morning." Why? I'll ask the government not to let you go from here, that's all I can do. You're a sane man—I'm talking to you as man to man, as a friend, as a sympathizer. You say you cannot do it? Just obey. If you listen literally to what I say, you'll say that you are progressing. That's why I want you to have regular recourse. You should eat what you are given at the regular times; there's nobody to meet you, no correspondence, nothing of the sort. I think with one or two or three months' training the mind will be all right. It is not difficult, only setting the habit. Would you like I should not let you go?

Yes.

Then it's all right. You have come here, spending so much money, only for that reason—you have come here not for any excursion—then make the best use of it.

I would like it very much.

I wish you to like it. If you like it, who stands in the way? Who is there? Your servant mind, that's all I can say. God will help you. It's as definite a Way as two and two make four. In the beginning naturally a

man has to accustom himself by regularity. What we do today, tomorrow, for ten days, fifteen days, the mind will go there naturally. So regularity like that pays. Wholly and solely do one thing at a time. Now you say it is like that; later you'll say, "Oh it is all right."



Are You The Servant of Your Mind?

Evening darshan, Rajpur, September 22, 1970

You put such stress on not hurting anybody's feelings. What is the spiritual significance of that?

When one man hurts another's feelings unknowingly, that's another thing. If anything is done purposely, that will react. If it is done unknowingly—you never meant it—that won't react. But what you do *purposely*, that will react.

Will that person chase you around the astral, or something like that? I mean, what is the spiritual aspect of it?

If you do it purposely, you think evil of others—thoughts are most potent—you hurt them by words, or maybe physically, naturally this will react; action and reaction will go on. The more still the water, the more it will reflect your Self.

I know, but is that worse karma than other kinds of karma to collect?

We incur many karmas without knowing. Truly speaking, even to eat is a sin. Even vegetables have got life, although in the lowest form, but they have got life. All creation is made of five elements. There are vegetables, reptiles, birds, animals, and man. In man all five elements are fully developed, in animals four, in birds three, in reptiles two, in vegetables one. So to know God, live on that which causes the least sin. To breathe also is a sin, excuse me; we kill so many insects, and so many get trampled underfoot. You don't do it purposely; all the same, ignorance of the law is no excuse. You should become a conscious co-worker. Then all are absolved—there's nobody to suffer reactions against you anymore.

Is mind your servant, or are you the servant of your mind? If mind is your servant, then it's all right, but if somebody lives in your house, and somebody takes you by the neck and somebody by the nose, or by the ears, and drags you here and there. Would you like that? If not, while

you are in this body you must be the master of the body. On account of you the body is working. Would you like your mind to come and drag you here and there? That is not honorable, I tell you. Your mind gets strength from you. Yet your servant, who is dependent on you, is dragging you here, there, and everywhere. Do you think it is honorable? Then why not say, "Wait please. I'll attend to you later. Let us do this first." The mind wants some enjoyment. Tell him, "All right dear friend, wait." Make him wait; befriend him, you see. "All right dear friend, I'll attend to you. Let me do this work first." This is the best way, I think. Try that tonight when you are sitting for meditation. "Well dear friend, what do you want? We'll see to that. Wait—let me finish this first." Wholly, solely, do it, and you'll succeed. Do it tonight, and tell me in the morning. Befriend your mind; strike up a friendship with him—this is the best way. Try this morning and tomorrow morning; otherwise come along tomorrow—I will give you a sitting. That's all I can say, stop all reading. . . .

All reading?

Yes. Are you writing any letters?

No, I just keep a diary.

A diary means that once in a while when you do something you put it down, that's all. I am afraid you are not putting in full time into your spiritual diary. If you are watching yourself fully each moment, then where will the mind go? The mind won't affect you.

Should I be spending all available time in trying to meditate?

Not trying, but doing.

Every moment of the day?

If you can do it, but you cannot do it even for two hours. Even if you do it correctly for half an hour, you will have the experience. It is not impossible. The word impossible is found in the dictionary of fools—this is what Napoleon said. There is nothing impossible. You're great; great is man. Why are you belittling yourself? Are you not the son of God like all others? What is the short-coming in you? You are simply led away by your servants. In many spiritual books, you'll find the mind is not spoken of very highly; but I say: Be friends with your mind.

If there is a thief in your house, and you know he is a thief, he will steal all your books, everything. But if you tell him, "You're a very honest man, very truthful. Keep this money with you; I will take it back in the morning." Do you think he will take the money away from you? He is a thief, a professional thief; but you have said, "You are a very good man. You're very honest, very truthful; I leave this money with you." Don't you think you will save your money in that way? It is possible. You know

he is a thief, but tell him, "You are very honest, very truthful; glad you have come here to live with me." I think he won't make a fool of you if you treat him in this way. So in the same way, befriend your mind. Give him enough to eat, then sit down and meditate, saying, "Now, dear friend, let us remain still for a few minutes." Just try this way.

I remember an incident of a man who went into the street and bought some melons, small melons. He took one or two and ate them. They were very sweet. His mind wanted more; again he took one or two more. After that he thought, "they are really very sweet"; the mind still wanted more. Once, twice, thrice, he gave in. He then sat down, "All right," he said, "Now eat as much as you want." He finished up to the gullet. "No, no, don't stop; eat more," his mind kept saying. This is a very drastic way which I don't advise. But there have been incidences like that—after that, the mind never wanted anything more! "Take more." "No, no, I don't want any more." You see? He'll say no. Now he can be easily led by you. I don't advise you to try this way. I would advise the other way: befriend him. When he is afraid of you, he'll never dare to disobey you. Be the master of your house.

When you meet a Master, what does He do? He gives you some way to be the master of your house. And you are given servants to work at your beck and call, and those are the outgoing faculties. The way is there to come into contact with the Naam Power within. With that, the mind is controlled once and for all, forever. By the outer performances and rituals, and doing *this and that*, the mind is stilled for a while—but then it rakes things up again.

Once, I remember, a very learned pundit came to our Master. I was there. He had a talk with my Master. At the end he said, "Will you kindly initiate me?" He was initiated. Then he told the Master, "Master, I will become proficient within three months. I'll do everything You say and come back." Master said, "All right, what more is wanted?" He came back after six months, and fortunately I was there because I had the privilege to be back with the Master. He said, "Master, previously I had been putting in eight hours a day in worship, and my mind never disturbed me. Now I cannot sit for a moment." You see? It is because in the outward performances, the mind gets food. You light the candle, you offer flowers, then you do this and that. The mind gets food. But in this way, the mind meets its death. He would prefer to go into the mouth of a cannon rather than enter within.

So this is the only means to control the mind. Befriend him; you won't do it the other way, the strong way. He will complain, "I don't like to be such a servant; why should I be?" The easiest way is to befriend him for a while. Then do this. I think you follow what I say? All right, do it! This

way is very easy; the other way I don't think you'll do because life is more dear to you. You won't force yourself. But in coming in contact with the Naam Power and befriending him, that you can do. What did Christ say? "Get thee behind me, Satan." What does that mean? That means, "Now wait." So you've got two prescriptions. And the third one is to keep the company of the Saints, but fully; not when the body is there but the mind is running away somewhere else. That is no company of the Saints. Be wholly there. No thought should arise of the world while sitting there. And you'll see that the mind will stay still for a while. In the company of the Master, as He is surat [attention] controlled, by radiation He controls your attention. Mind gets food from the attention. When attention is not there, it cannot get water. Digest these things. Sometimes we are sitting with the Master, and thinking of such and such, "Oh, who is sitting there?" Your body is there but you are not there. Even the stone which is put near cold water will become cold, what to speak of a conscious man.

So anybody else? You? You are going on all right?

Yes, Master. I wanted to know, is it all right to keep pushing the mind to do as much meditation each day, as much as it possibly can? Just keep forcing it and forcing it?

You see, forcing is all right, but by loving way is better. "All right, dear friend, let us enjoy this for a while." But have some discipline also. You will be able to do your meditation correctly only when you have control over yourself. Sit when you are fresh and buoyant.

We shouldn't try to sit all day then?

Who can sit all day? All day means how many hours—twenty four?

During the day, say twelve?

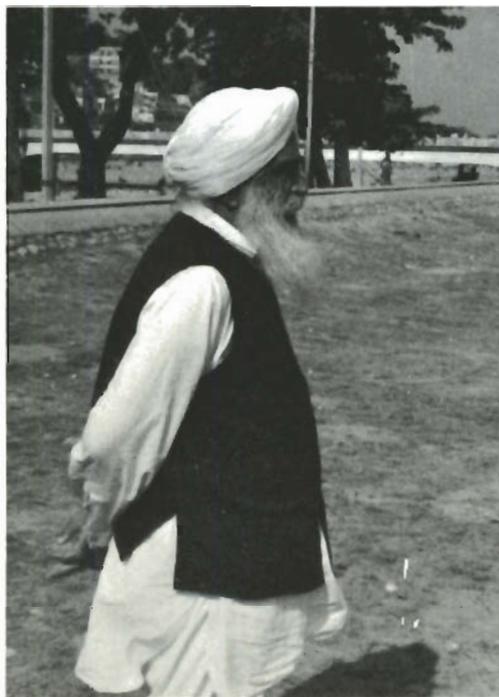
If you can sit even two, three, four hours, wholly, solely, then it's all right. In twelve hours, if you *really* sit three or four hours, *that* you might be able to do. But I'm afraid you won't be able to. In the beginning, start from two, then three, then four, like that; step by step—you may prolong the time. Or there's another way: we fast for three days. What sort of fast? The fast of the mind—remembrance of God and no other thing. Do it! Temporary fasting, that will help you. After three days, then hunger is not felt. After three days you don't feel hungry. So if you can do this—fasting from food—now fast inside from all outward things having sweet remembrance of God. It helps temporarily. But we are worldly men. How can we do all that? Maybe we can do it for a week. All the Saints in the past did it, you see. Christ fasted forty days, did He not?

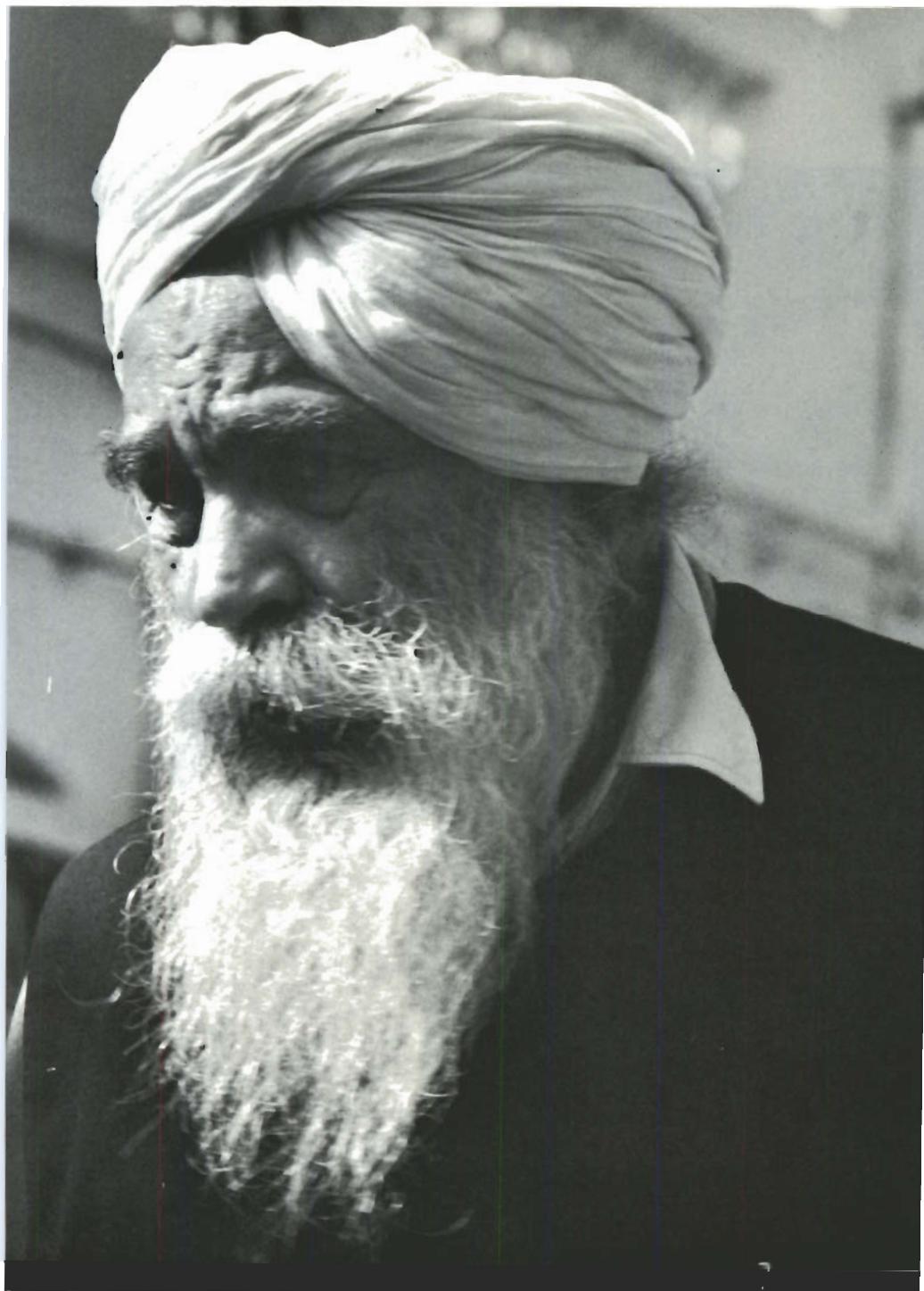
Yes, in the wilderness.

That is a true fast. Empty your mind; there's no harm in it. Do it while you're here. At meal times you might eat something, morning and evening. Then the rest of the time think of no other thing except God, sweet remembrance of God, or the sweet remembrance of God-in-man. That's a good idea. We go for excursions two or three days in a month. Every week we enjoy one day off from work. Why not have the enjoyment of God every week, or *his* excursion two or three days a month? These things are helping. That is required at the beginning, in early stages. When you are trained, even in busy towns you'll enjoy [His presence]. So do that, please. You are here only for that.

All these questions you put will make a book!











Within the Atom: Light and Sound

Evening darshan, Rajpur, September 23, 1970

Do scientists find it difficult to become initiates?

No, no. When I first went to America a scientist came up—He gave long talks, followed by long discussions—it took him over five hours. Then I questioned *him*—I had heard all that he said—I asked him, “You have been able to create energy, but have you been able to create an ounce of consciousness?”

“He said, “No.” He was right.

Then I told him, “Well look here, two halves of a loaf can make one whole loaf; can a hundred fools together make one wise man?”

He said, “No.”

In the field of energy you have made so many inventions but nothing in the way of consciousness.” Then I further questioned him, “Have you analyzed matter? What did you find?”

There were elements,” he replied.

Then I asked him, “Have you analyzed the elements?”

“Yes.”

“What did you find?”

He said, “We found atoms.”

Then I further questioned him, “Have you been able to analyze an atom?”

“Yes.”

“What did you find?”

He said, “One circle was revolving, something going in a very fast way, round and round.”

“What did you find there?”

“Some sound.”

You see? Now they have found light too. Then he came round, you see. The people who were attending this discussion said he would never turn up the next day for initiation. He was the first man to turn up, and he got the highest experience. Then he invited me to his scientific association. I had to give a talk. These things commonly appeal to

them, you see. In the field of energy there's wonderful progress. Atom bombs, but all for the destruction of man. Railway engines run at a very fast speed but they have no consciousness; they are directed by some conscious man. There's no consciousness in trains. Airplanes have no consciousness; they are guided by some conscious man. They can dash against anything; they go where directed.

Have you read *The Mystery of Death*?

Yes.

How did you like it?

Very much, except I did not think I could pass it on to certain people—it would scare them too much.

I think there is no imposition—common sense talk, some spoken by others; quite practical.

How could we make ourselves more humble?

More humble? I think there's a very easy answer. You tell us, please.

By going out and sorting grain and carrying rocks on your head?

[*The Master laughs.*] This is one of the things. Of course, that will give you *some* humility, not everything. Real humility comes up of itself when you see a Grander Work working. By becoming a conscious co-worker of the Divine Plan, you become conscious of a very Grand Power working, and that you are a mere puppet in His hands. The means to that end is coming in contact with the Light and Sound Principle. Humility is the ornament of a real Saint. That requires no acting or posing. People act and pose. They are humble, they are this and that, but at heart of hearts they feel, "Oh, I know so much." You see? Real humility will only arise when we see some higher Power working, and we know we are a mere puppet in His hands. I issued one circular on humility, two or three pages I think; did you read it? * Some people do say they are humble but at heart of hearts they feel, "There is nobody like me." By sitting at the feet of a Master, you come in contact with the God-into-Expression Power. The more you come in contact, the more you will be filled with that Light.

[*Master is counting the days left for a disciple's stay in India.*] Seven days. May the days and nights be prolonged. There was one Mohammedan King in India who was enjoying the company of his Master. He said, "O people, just put iron chains on the feet of night so that the night would not pass. There should be no disturbance of this enjoyment. Let the enjoyment be prolonged."

Yes, how did you find today?

*[See: *Way of the Saints*, p. 341]

It was hard meditating.

You come along with me tomorrow. I won't leave you. [*All chuckle.*] It means you don't sit accurately, that's all.

I don't.

You *should!* If you don't, you should. Why do you waste your money by coming here? How much time did you put in so far?

About a half hour or so.

And what were you doing the rest of the time?

I was reading some of Master's books.

And what do the Master's books say?

They all say to meditate. [All chuckle.]

Then why don't you meditate?

My mind.

Is mind your servant or are you the servant of mind? Would you like somebody who lives in your house to drag you here, there, everywhere by the nose, the neck, the ears? If not . . . You are the *Master* of this body. It is on account of you this body is working. Would you like for mind to come drag you here, there? It is not honorable, mind you. [*There is a long period of silence.*]

The very silence sprouts forth into Light and Music of the Spheres. Silence is golden. So, all is Nirvana now, is it not? All is Nirvana now.

Well, I think this is the closest we will be to Nirvana for a while.

Yes, be thankful. If you go into the silence for a while, then I think that will result in progress. To go into the silence of the heart, maybe for a while, well that means progress.



Some World Problems Beyond the Solution of Man

Evening darshan, Rajpur, September 23, 1970

We have our problems in America.

Problems are everywhere. Prejudices are everywhere. Not only in America but everywhere. Problems are sometimes man-made, sometimes unavoidable. What are the problems over there? Convey some of them to me.

In America we have racial problems that seem to be coming to a boil now. And also there seems to be a greater problem as far as confrontation between the generations is concerned.

It's everywhere, but in an advanced country like America, it should be less there.

And we also have a current problem of inflation.

Man will have to learn at a very high cost, in due course. They will come round, but at a very high cost, I tell you. These things lead where? To destruction. Don't you think so? In due course, when these things go on from day to day, more and more, they result in destruction. Too many conflicts will arise. It is growing more and more. Right understanding is the only remedy. Unless you come to that, there is no peace. Man is being divided, more and more. He is a man first; then the religious label he is carrying, then his racial label, then from which country he comes—so much splitting up. These atom bombs are waiting. God forbid. This is high time for right understanding. The New Age question is coming up among the young. There *is* awakening, but they require right guidance. Papers, television, radio, they can do much to ameliorate the false position—but they are also going the same narrow way. If general right understanding as an ideal is put before people—they try to publish these things in a very sweet way—I think that might have a good effect, a better effect, to put down these conflicts. There are political restrictions between countries; there are language restrictions, and racial restrictions, as you say. Truly speak-

ing, all this trouble has passed beyond our care. We can only pray, "Oh God, the world is aflame, it is past our care, we cannot do anything about it. You condescend to send down some Grace to set it right." Let God save us in any way He likes. We want betterment just now. From day to day these things are growing worse and worse, tighter everywhere.

Is there an explosion coming up soon?

If the trend goes on like this, there will be an inevitable result. If God sends some Grace in any way He likes to set this right . . . otherwise it is past our care, the care of human beings. Every day tensions are growing more and more. The good we are trying to do is like pouring water into sand—it is just like that. Unless Grace comes down from Heaven, from God—that's the only remedy. They say the Golden Age will arise from the Iron Age. There is an awakening. With His Grace it may become more. It might meet it to some extent. Every country is wanting peace, peace, and yet they prepare themselves for war. Military expenditures—every country is trying to have an atom bomb; many have it already.

Is India trying to have an atom bomb?

They say they are not after it, but if there is an increase in nuclear arms, they will have it to at least save their lives. This is what they said publicly, "We are not after it; we are not after the atom bomb." Well, I pray God send His Grace. It is past our care already, honestly speaking.

It's taking more Grace from God these days than it has in the past then?

Surely. And still more Grace is required to put down all these troubles which are growing more and more.

Is that additional Grace going to be forthcoming?

What goes out of the heart of the afflicted people, naturally that is sent by God. After all, we are all His children. But suchlike affairs are doomed, I would say, irremediable. They've gone to such an extent; they say, "Peace, peace, peace." They are trying, but with all that, they are preparing themselves for war—as it appears on the face of it. In some places the difficulties are communism; they are provincial or national or racial. And these problems are everywhere.

Since we've been here for the past three weeks, I haven't followed the newspapers at all, and I don't know how the Peace Talks are coming along. [The Vietnam Peace Talks then being held in Paris.]

Actually what we say we should do, we should live, then it's all right.

They talk of peace but are spending more and more on genocide day to day. Don't you think so?

Lots spent on armaments, yes.

If they talk of peace, let them also have less armaments. More than half of the income of a country is spent on that, even more than half. And if this was spent for the good of the people, then? We are all brothers. Each country should advance as much as possible and be a source of help to others. You strengthen yourself and let others also have strength.

In addition to individual karma, I suppose there is national karma as well?

Haven't you read it in *The Wheel of Life*? I mentioned it there.

Is the Master Power going to stop this explosion which seems so inevitable?

Many will be saved who turn their faces to Him. That's all I can say. The only thing is, we say something and then do something else. That's the trouble. If the governments *really* want peace, then where's the trouble? They should avoid encroaching on the rights of others; live and let others live; make their country so advanced and peace-giving that everybody else would like to come there. Now there are restrictions. You cannot go out from one country into another without a visa. You cannot leave a country without a passport. So these are strongholds, is it not so? We go around like prisoners. When I returned from the 1963 tour, the airplane was not in order; we had to stay in Cairo. So we were restrained . . . "All right, leave all your baggage, all your passports." If we had to go to the bank, there were two soldiers with bayonets this side, and two that side—to go to the bank! This is our fate. Just think . . . if your visa has expired, they won't let you leave the ship. You will be turned back from the port. This is what is happening. Rusel Jaque [the author of *Gurudev*] came to India. Perhaps you might have heard about him. He has written one or two books. He has stayed in the ashram. His visa expired. First it was extended for three months, then six months. You cannot stay here more than that. He sent it to Pakistan. From there it was extended. He wanted to live in India. Then again he came to India; again his visa expired. Then he had to send it to Burma, the other side. Then again he wanted to extend his stay. He applied for it and by the time the sanction arrived, his time had expired the day before. So he was turned out of India. The sanction did not arrive a day earlier, that's all . . . a true mirror of the fate of the country! He could not remain because the sanction did not arrive at Calcutta in time. It was only a day late. I sent

him a wire, but he could not stay. This is a very ordinary incident I am quoting. There are more, graver than that.

There are so many governments. Each man should keep his country in a blooming state, let anybody come in freely and enjoy it, and then help others bring up their governments in the same blooming state. That should be the attitude.

You're painting a very dismal state of affairs tonight. Can't You offer us any hope?

This is hope: there are Saints, of course. Those who turn their faces to Him, who stand at His door . . . But I'm talking of the general state of affairs. The trend in which it is going will end in disaster, headlong down daily. They speak of peace, they speak with their lips, but they act otherwise. "Mohammedan countries form an alliance." "All Christian countries form an alliance." There's trouble going on everywhere. In India too we have got the provincial troubles. Wheat has been sold at Bombay, say at one hundred rupees a *maund* [about eighty-two pounds]; the same wheat is sold here, thirty rupees; the same wheat is sold in other regions also at a different rate. The country is the same, but one province will not let others help. The same wheat in Pakistan is sold at a much cheaper rate. If we think we are all one, then where is the trouble? Right understanding is required; there's no other remedy; and His Grace. This is what the Masters did in the past. They went out and gave people right understanding and also "wake up." Anyway, it has passed out of the hands of the son of man, that much is sure. Now it is 1970. Don't you think in twenty or thirty years we'll be in more trouble, if it goes like that? But there is awakening also. There is a good sign.

They are having conferences to bring all religions together. And the religions are forming pillars; and now the further trend is, we should have all world religions united—a world organization. Each religion, whatever they give you, the basic message remains the same. What is wanted is reformers, not of others, but of themselves. Let us reform our countries.

If we're going to reform our countries, it means we're going to have to get into political action. Is this the time for that? I mean, as opposed to reforming ourselves?

Politics cannot be reformed. Here in India we have more political parties than in other countries where they have only two or three; here we have about nine or ten. Now I've found the remedy for that—for instance, the Delhi area consists of five or six areas; in each of those areas I went out and gave a talk. I told them, whether you are a Hindu, Mohammedan, or Sikh, you are all brothers, you live together. Be

responsible for the honor of others, daughters and mothers. Be responsible for the life and wealth of others. Those who are sick should be helped; those who are in need should be helped—all should be looked after in your area. If anybody is not good, try to reform him, and similarly, if you do that all over India, let the world governments change or remain the same; what is it to you? If wife and husband go on amicably, what has the Emperor got to do with it?

Advocate social rather than political action?

Yes, that you can do. That is in your hands.

You suggest that people of integrity should stand for office, should be voted for, and that would imply perhaps satsangis. And yet on the other hand, satsangis, you say, should indulge more in social action than in standing for office.

All are satsangis. Some have been put on the Way, have been given a touch inside, but they are still yet to become full-blooming satsangis. All are satsangis; some have got ingress, others have not, but the Truth is there. All ministers, everyone, should resign for three months before voting. Then you should vote for the man of integrity. He must have some background of service, selfless service. If he is chosen from any party, he should serve as the son of the country, not as the son of the party. Those who are chosen because of their party, they fight for the party. And who is in trouble? This is what has happened—and is still going on. And moreover they should have full conviction: Government of the people, by the people, for the good of the people. And once they are chosen, if they have not proved up to the mark, they should be recalled—even the Government. If they are enjoined to resign three months before the date of voting and these things are followed, then I think the Government will also change. You cannot turn out those who have been chosen now, can you? No. They continue, maybe doing good, maybe bad; they fight for their parties standing against others because they belong to that party. So I think this appears to be a very common sense remedy. I'm not a political man, I tell you. They select me everywhere; all men are dragging me for so many things. They have faith in me; they know what I say will be common sense. Don't you think Governments will change in ten years if we go on like that? If they're not changed, even then we can still live amicably. Just have that Inner Way. So reformers will come up that way. This is the way to develop the Golden Age out of the Iron Age—with His grace of course. Pray for it.

Both political and social reforms then are needed before the Golden Age comes?

That will inevitably result if you do these things; even the Government can change by voting. But they're not after change, you see.

Do you think that today's youth is fundamentally idealistic enough to bring about the changes that You suggest?

They want right guidance only, now. They've got no right guidance. They are after it, that urge is within them, but they are not given right guidance. If they're given this, naturally they'll take a change in hand in five to ten years. I don't know if anybody's going to tell them these things.

Do You think these things can be told in the regular media of the day—the regular newspapers?

Where's the harm in it? Man is a free thinker. Government might impose, that's another thing. But this is the only way. Before voting, all should resign. Then there'll be fair voting. Now these parties while in power, in the chair, exercise every influence to be voted in again by the people. Only those who are men of integrity, those who have got some background of selfless service, when chosen, should serve. If he's in America, first serve America, not the party. Now parties are fighting like anything, as I tell you. If two bullocks are fighting, the crops are spoilt.

I get in trouble when I use the word satsangi, but should we assume that initiates should not run for office?

If they're chosen they can behave as I have explained. How does it go against initiation? You wish good for all, is it not so? If such-like people were really initiates, and they're really on the way, they're selfless, they're honest, they've got higher, spiritual strength—they'll work wonders.

I think it would be just wonderful; but wouldn't it take away from spiritual development?

My Lord, how long do you put in for meditation out of twenty-four hours? You put in two or three hours. In the rest of the twenty-four hours, how many do you put into your work? Put in some time the right way. You're giving yourself in the sacrifice of others. When a brick is well baked, you can use it anywhere—it will make a strong wall. If a man is changed, he will work wonders in any line he chooses. We've not to stay away and live in the forests. This is very common sense. To me it appears like that, maybe not to many. But as a free man I think you'll agree.

Politicians are the worst people.

They are chosen by us. You curse yourself; why did you choose them? I say sometimes to people when the Government is bad, who is

the cause of it? You! Why did you vote for the wrong person? So for the future, don't do it. If they cannot come round before that period, whatever they're chosen for, three or five years, after that, don't put such people back in office. That is your responsibility. Now people are driven in like animals to vote. Is it not so? In India especially, but I see in every country it's like that. They're fighting like anything among themselves. Whereas all this is meant for the good of the country. With all good wishes, they're splitting up the country. Don't you think physical, mundane, and political problems could easily be solved in the spiritual way?

I think it's a wonderful concept—I don't think I've ever heard You say before that initiates should get themselves thus involved in actions of the world.

I've never said they shouldn't. We are not to leave the world and go to the forest. We've come here to live—we have to learn swimming in water, not on dry land. When everything goes with your will and pleasure, where's the difficulty in your being very calm and quiet? But if even in the heat of the moment you remain calm and quiet; that is wonderful. For that you've got the Bread of Life; It helps you spiritually but also physically, intellectually, socially and politically—everywhere.

Socially, I don't know; I mean in certain social groups I'm aware of, I don't know how endeared being an initiate makes you to members of those social groups.

You have something to give to your spirit, to give you strength spiritually. If you're weak, have good food, have exercise; it does not affect your work—that makes you stronger, is it not so? Now we are amputated men. Physically we are developed, intellectually we are developed, spiritually we are nowhere. On spiritual health depends the life of mind and body both. This is a very important phase of life. Everybody is groaning, crying, against governments, this and that—who is at the back of it? Those who are crying. So you see, spiritual life does not stand in the way of services, genuine service to society, to the country, to the world.

When we talk like this, time flies. Anyway this is a very important subject. You told me you had so many problems; we've been talking them over. If you had not mentioned them, naturally, I would not have talked about them. The remedy for all these problems I see very clearly.



Hunger After God

Many of us here live at Ashrams or centers or headquarters in the States, and there's a lot of Master's work there, and I know in my case in particular, there's always typing or filing or books to be mailed out.

And you have also told us to put in time regularly for meditation when you suggested at least a minimum of ten percent, two and a half hours at a minimum, and more would be better. Now, after our worldly obligations are finished, when we return and we put in this two and a half hour time for meditation, generally I find that there's some time left over, a few hours. Now, should this time be devoted to more meditation or putting in work, Master's work?

What in your opinion is better of the two?

I don't know. I really don't.

Master's foremost work is meditation. Then, do other Master's work. This is good work. It keeps you all along in sweet remembrance of the Master if it's done so [with remembrance]. Sometimes you go on doing it without any thought of the Master and that is not as beneficial as if you would do this work seeing you are doing Master's work, like a slave. All the time you are conscious of that: then that is something substantial. But at the same time, you are not to ignore your meditation.

How much time should we put in when we're back there, then?

Out of 24 hours, how much time do you require for your job?

Nine.

Nine hours?

Nine, yes.

All right, that leaves 15 hours. Then, what about your personal self? *[laughter]* Let's be business-like. How many hours do you want for your own personal self, physical . . .

Including eating?

Everything, breathing, eating, resting, sleeping.

Maybe twelve —sleeping, eating, everything else.

Twelve hours. How many for sleeping?

Seven or eight.

Seven hours. All right, one hour for eating?

Yes.

How much altogether?

Ten.

Now what altogether—three hours for eating? I don't think it takes more than fifteen or twenty minutes for eating . . . do you think?

Yes.

Well, come on. So nine hours for your job. That's all right. Seven hours for sleep. All right. Eating . . . then leaves eight hours. How many hours do you want in all for your personal self? One hour, two hours, three hours, four hours. Even then you've got four hours. It is a lame excuse for not doing meditation. Do you follow me?

Would you suggest any number?

You want number! I have counted in a business-like way.

Four hours meditation?

Four hours are left to you. Well, do some of Master's work. That doesn't leave four hours for eating, I don't think. [*pause, chuckles*] But you have to leave the body. You have to leave the body. I'm not leaving in your place or anybody else's. Wake up, please. If after hard work on Master's work you put in an hour or so, then you benefit more than if you do three hours of meditation. That will compensate you. And all the time, while you are working, are you conscious, always in sweet remembrance of the Master?

No.

Then? It is being done in a business-like way. If you think you are working for the Master but, "As a slave I am doing Master's work . . ." That's all right. So you must adjust your time during the day to do your meditation first.

At the cost of meditation, don't do other work. But you've got so many hours you can do more work. Doesn't mean you shouldn't do Master's work. Do more. Is it clear to you now? What have you followed?

Well, put in first time for meditation, and if there's time left over, for working . . .

If you have to put in more for Master's work, then take it from your sleep or from your other program. Meditation should not be sacrificed, mind that.

That's a very helpful suggestion for me, Master.

Everybody. So reserve five hours, if you don't have Master's work, all right, do two hours, three hours. Don't leave your meditation.

Master, I would like to meditate quite a lot and go inside. But I find that very difficult. At night, sometimes, I think that I should pray and sit and all that, but then after a couple of hours, about an hour-and-half, sleep comes and I lie down and sleep.

You must persevere. Habits form habit-forms. By doing something regularly, after some days, trend of the mind may form a habit. Out of twenty-four hours, you *must* devote some time; you are required to. There are no hard and fast rules for sitting while doing it. You may sit in *any* pose you like, that suits you most. But don't go to sleep. Be conscious of it. Keep wide awake. If you feel that way, who will do it? Nobody else can do this work for you. It is your work to die, not anyone else's. You must learn how to leave the body. Some concession can be there; you have done your best, leave the rest to God. *Some* concession can be there, but all hundred per cent concessions cannot be given. There is one way out. If you've got *full* devotion to the Master, you have surrendered yourself to the Master, the love in the Master is most in your heart, then you may be saved from coming back, you need not come back. You'll have to continue this further, but it will take longer time There as compared with here. You please.

How does faith in the Master-Power develop?

By regular practice. Faith is, I would say, the root cause of religion. For faith you must have something to stand on.

Some people are in the make already, they have that grown already. Others have to form faith in due course, not all at once. So it's better when you see you are helped by Master in all your affairs; when you see some improvement in your inner way. First, when you see quite impossible things are made very softened down, naturally faith arises. Faith is the root cause of all religion. If there is no ground, where will the building stand?

First, you have to take it as an hypothesis, then you must benefit regularly by seeing or by experiencing your faith. The Masters say: Don't believe unless you see for your own self what is what. The more you come in contact with Master, and the more you become receptive, the more faith you will have in Him.

[Question in Hindi]

They asked, "Should we love only our brothers in faith or others as well?" I told them, those who come in contact with you, those are dearer than anything. Understand my point. Those who are not yet on the Way,

after all they have got the same soul in them, the same God is in them. Many suffering, and dying; let us pray for them.

There was a story about one lady saint who went along with others going for a pilgrimage to Mecca. On the way, there was a well. Everybody was given water to drink. But she also saw a dog, who was thirsty, very thirsty; his tongue was hanging out of his mouth. She stopped; left the party and went to the well. There was nothing to bring water up so she tore up all her clothes and made a rope of them; even that could not reach the level of the water. Then she cut her hair and made rope from it and let the clothes soak in water. She then gave the water to the dog. When she sat in meditation, God said: "Your pilgrimage has been accepted." Your pilgrimage has been accepted. Man is man. Leave all narrow-mindedness.

I will tell you the story of the Tenth Guru. Some fighting was going on in the Mohammedan religion. There was one man whose duty was to give water to all who asked for it—those who were being killed and those who were killing others. He was giving water to all. Those people who were not very fully following the theory came and reported to the Tenth Guru. "Our own man is joining with the enemy and giving them water." Guru called for him. "What are you doing?" "Sir, I am giving water to You. Guru has said, You are in everybody." And Guru told him, "You have understood my teaching rightly." Then He gave him some gift also, some spiritual food.

The man who is really after making progress, but cannot progress; what should he do? He wants to put in time, but cannot put in much time. Regularity pays—sit at the door, with full devotion, whether he hears or not. Hafiz says, "Sit at the door! Don't be anxious whether your prayer has been heard or not." You have done your duty. Such a man you will see has got full love for the Master and God. He takes sitting at the door as a sacred duty, thinking all the while of the Master. So in that way a man develops love for the Master, for the God in Him. If he has not done much; well, each man does something; he has a concession. If he has full love for the Master, he is not to return, but he has to make progress on the other side. That will take a longer time.

How can we develop hunger for God in others?

Develop hunger in others? All are not ready, or don't want God. Do you remember what Christ said in that parable of the farmer: he threw seeds; some fell on the road, others fell in the thistle, the one fell on quite ready ground. Those who are ready, your duty is to tell, give them a hint. Those who are ready will grasp. Your duty is to tell them from the housetops: "This is the Truth," like that. But everybody won't accept. Only those will accept who are ready. Some people will take up, just like

the grains on the road side, which are eaten up by the sparrows. Those sown in the bushes will not grow any further. Those involved in the formalities of the world will say, "What will people say?" What fell on bare ground, very set, bore fruit. So first: example is better than precept. Even by radiation, you will be of help to others. How can we develop hunger in others? If we are hungry, (for God) our words will be charged, you see. They will go to the heart of others. But only those who are ready will receive. That is why Christ said, "Don't throw pearls before swine." Live it. Example is better than precept. Live it yourself . . . Wanted: reformers not of others but of themselves. An example is better than precept. If you are really hungry, people will come in touch by radiation.

I tell you, when I was in office . . . I was a superintendent, in one section many long years ago. And there were so many other sections. One superintendent came to me, "Look here . . . In your section we find everything going on quite calmly, very sweetly, no discussions, no quarrels. Why is it?" I told him, "Well, please concentrate within your own self." I told him what to do: "All right, go on, concentrate, start." This was long before I went to my Master. He was a practical man. After two months he came to me: "I sit, but I hear all the things going on around me." "All right, put in more single-minded attention." Then after two more months, "Now in the beginning I hear the sounds of outside; then I don't hear them." After two months again he came, "Now do you hear?" He replied, "While I am sitting there's no noise."

Regularity pays; regularity pays. You are not regular. Sometimes you run. Sometimes you lie down, sometimes you sleep. Regularity pays—at a tortoise rate of speed: regular. Sometimes you go ahead of a hare that runs, then sleeps. So life affects, you see. If you see a wrestler, then? Are you not affected by seeing? Naturally you receive radiation. If you are really hungry, have hunger after God, naturally by radiation, others will come up.

All are not ready.

Then you can't do anything. Those who are not ready, then what can you do? If you want the seed to sprout forth, that must take time. We are in the make. Those who are ready, they can have it.

I see. Will everybody be ready?

In due course. But that will be quickened by a Master. If the fruit-laden tree is left to itself, it will take seven years, six, seven years. If by good fortune, he comes in contact with other scientific means, then they will give fruit in two or three years. So society, company radiates to all. That is why, true prayer should be as the Sikhs do: "O God let us meet a Man who is really hungering after You."

What should one do when one is not true to oneself, and in other words, knows better, knows what you should do, but doesn't do it?

That's all right. Diary is meant for that. Keep your diary, I mean sincerely—be true to your own self. Don't deceive your own self. Everything comes up. If a man having a lamp in hand falls down in the ditch, then? Knowing is not sufficient. You must live up to it. An ounce of practice is worth more than tons of theories. We must live up to what He says. Diaries are for that purpose.

Well, I feel we, I mean myself, we have a lack of receptivity towards the Master and the Master-Power. I was wondering if it comes from a lack of effort or is it limited by their karmas?

Karma, you say, karma? Well, it is in the man-body that we are bound to some extent and free to some extent. All others [other forms of creation] are bound: they are not free. So according to reactions of the past: five or six things will come, life and death, riches and poverty, good name or bad name. These are bound to come. That you cannot change. The railroad line is set, and the engine must run on that track. For future you are free to choose which way to lay the rail line. So in man-body, we are bound to some extent and we are free within certain limits. We must make use of that freedom. Everything comes. A man with no experience becomes rich, another man has experience and undergoes debt, does not make a profit. This is the reaction of the past.

I wonder about how to rise above the ego.

Ego? How to lose the ego? So long as we are the doer, whether we do good, right or wrong, we have to bear the fruit of it. Good and bad actions come up, just like chains of iron or of gold. You will lose your ego only when you become Conscious Co-worker of the Divine Plan. You see He is doing—you are not the doer. You are merely a puppet in His hands. So this is the only way ego is lost. "I" and "mine" are lost only when you sit at the door of the Guru or the Master, when you are receptive and you come in contact with the Light of God and Sound Principle. In due course, by regular practice you'll see some Higher Power is working. It is not you who are working, but some Higher Power. You are merely a puppet in His Hands. That is the only way of losing the ego. You, please?

Why do I feel depressed sometimes when I sit?

This is the reaction of your own past; day to day thoughts. That is why you should weed out all imperfections within you. The reactions, depression, of good or bad. At times you'll have boost, you will be joyful, at other times, not. Sometimes the society of others affects. If you come in the society of a very learned man, naturally you will feel that effect. If

you come in contact with an ignorant person, then? Become strong; you should not be affected by others. You must develop strength to affect others. That is why I say, never look into the eyes of others. Eyes are the windows of the Soul. Out of the abundance of whatever is there, that radiates there through the eyes. If the other man is good, good radiation will come.



Look Only into Master's Eyes

October 21, 1970

Sometimes when I am sitting a lot of figures come.

Figures?

I can recognize them.

Yes.

But it is not in the Light.

Do Simran and they will go away, that's all. Don't pay any attention to the scenery or anything else.

They go away, they disappear. Why do they come?

It is negative. Why do they come? They come to retard your attention. So many things come up. When you go into meditation only be after Master, Light or Sound. Where the Sound is very strong anywhere; pay attention to it. If the Light is strong anywhere, just see it and Master's Form will come up. One of the three you should be after.

[A disciple asked a question in Hindi.]

Her question is what sort of Love can enable us to reach God. You see? First thing is to obey what He (Master) says. This is first. Do everything required. Then He says, "All right, weed out all imperfections. Don't think evil of anybody else, even in your mind, in thought, word or deed. Don't deceive your ownself by telling lies."

Don't hate others, because their soul is of the same essence as that of God. Love is spirit, soul. When you strike a sword anywhere that will cut anything into two. But the sword of love is one which, when struck, it makes two into one; it unifies. This unification is the ultimate result of Love. Then you forget it is He or I. In other words become receptive, forget everything else, then you forget your ownself. That is the first thing. Then you see that, "It is not now I, but Christ lives in me."—the Ultimate. I think it is such a fire it consumes everything except God or Master.

I was wondering if when somebody wants to harm us in any way or say false things against us, should we ignore it or try to defend ourselves?

Take defensive measures, but don't have ill will.

Is the mind competent to really know what is in harmony with the Creator of all?

Mind—No. How do you define mind? In the East they consider mind is not conscious; in the West they consider mind is conscious. There is a vast difference. Mind gets consciousness from the soul.

It is the soul which recognizes God, not mind. When the outgoing faculties are stilled, mind is at a standstill and intellect also ceases to work—then He comes up. But it is the soul that recognizes God, not mind. You follow? Like knows the like. Mind is material. It is the essence of the negative power. Soul alone can know God. That is why it is said, know yourself—know thyself. All Masters have said like that. You are not mind, you have got a mind. You are a soul. You have a body, you have got outgoing faculties, you have got intellect, you have got a mind. It is you, a conscious entity, a drop of the Ocean of All Consciousness, that can know All Consciousness. So like knows the like. What else?

You please?

I have a question about parents, and our responsibilities to them when very often there is a conflict between trying to get closer to the Master and the desires and wishes of our parents, when our parents want worldly things for us and we are trying to get away from them.

You're taking up so many questions. One by one, now: first?

What is our responsibility toward parents?

Toward your parents? They brought you up while you were in a very helpless state, you could not even move, at their own sacrifice of money, time. Well, your first duty is to serve them.

Serve?

Remember your mother carried you in her womb for nine months. Your first duty is to love and serve them. If the parents are pleased, God is pleased. You may serve Master, but you must meet with their requirements. If they really *need* you then it is your duty to serve them first, *then* the Master.

What if for example my coming here displeased my parents very much?

You have no devotion for your father, and moreover it is due to some misunderstanding that you have created, by saying perhaps you are not really after their religion. If you had brought home to them that these are the teachings lying at the very basis of Christianity, they would *not* object. They love you. They are afraid that you are being

led astray. First you are a man, then a Christian. First duty is to your Self; keep your body fit; then to those who brought you up; then to those who have been brought in contact with you through the flowing pen of God as a karmic reaction and then further . . .

So what to do in a case when parents are hurt because of trying to be more on the Path?

Then that shows want of your love for your parents, I would say. Have you followed exactly what I mean to say?

Yes. That I should have more love for my parents.

Surely.

And in that way they would understand.

In the West, thank God, you observe Mother's Day, Father's Day. In India we never have such days. What does it mean? You must meet your mother and father and serve them to the best you can and earn their pleasure. By celebrating Father's Day or Mother's Day what does it mean? Does it not show that you have been devoted to your parents? Be thankful to your father, mother. Sometimes parents have real love for you, but they are afraid you might have been misled, might have gone astray, that's the point. They might get that misimpression. Sometimes they ask, "Oh, what are you doing?" They are jealous. But really what I'm saying today, is not to hurt their feelings. Love of God is necessary too. Give them right understanding of the Teachings you have got: it is not a new religion. These Teachings are the very core, I would say, of all Masters' Teachings, those who came in the past.

But I am very thankful that they observe Father's Day and Mother's Day. And at the same time judge your question how it stands.

Where is the line though between attachment and love in the relationship between parents and children?

Love means charity. Not lust or attachment. Do you follow? Love of God, for God resides in every heart. Love for all is love. When it's only congealed to one object—that is attachment. If it is congealed with the outward sensual enjoyments—it is lust. Very clearly. This you won't find in books. What else, dear friend, anything?

Master, several days ago you asked us to write down any question that came in our mind, and that day I did it. I wrote down and I brought it.

Then?

And then when You asked for it I became ashamed and afraid. I didn't like the question. I thought it . . . it really didn't matter to me.

Look here, look here. Why afraid? I am a man with two hands, two eyes. I am not a bug-bear. Why be ashamed? Children go to a teacher to learn so many things. There is no question of being ashamed. I tell you, bring the *worst* question you have got in your heart. Don't feel ashamed or feel reserved. Bring all your questions for the pleasure of a Friend, put them in writing. Bring them tomorrow, the worst possible questions. Don't be afraid. Don't be reserved. These thoughts lurking in your mind will get you nowhere.

You mentioned in Morning Talks that it's not right for us to touch others if we wish to remain chaste. But in America everybody wants to shake hands. So what should we do when someone outstretches their hands?

Look here. Children meet mothers, or sisters meet brothers, or daughters meet father or mother. The whole poison lies in the *mind*. You see, mind should be chaste. When a daughter is lying in the lap of her mother or father, how chaste they are. So it is the mind; poison lies in the mind. In India also, I think, forty years back, sisters would like to play with their brothers out of love. Mothers who kiss their children never dreamt of anything. Now because of the values they have got, now everything is different. Now if a father is sitting by the daughter, they will say, "Oh, what is going on?" It is a poison of the mind. I have seen in the West, it is a custom, they shake hands, all right. To kiss also that's a custom. But all the time they don't mean it. Or if a daughter kisses father do you mean to say they are going around?

I'm glad you answered that, Master, so truthfully. It's wonderful. Because in the West they are absolutely twisted in all things. Even the parenthood in America is disappearing, any regard for the parents. It's really quite terrible. They even undermine the very hand that has been bringing them up and feeding them. They have turned against them and are treacherous. It is very difficult, Master. And I have met all kinds of young people that are really not at all actually regarding their father and mother with any honor at all.

I replied to that.

Yes, I'm so grateful, Master. It is one of the salient things in America, that very loss of love for their parents. It's extraordinary; you meet it everywhere.

That's the difference in the East and West, you see.

Now there's another thing that I would like to say to you. There is a Satsangi who happened to come into our group and this boy came all stooped over and he wouldn't look at anyone and he wouldn't look

anyone in the eyes. And I said, "What is this, son, what are you doing?" Because I couldn't understand how he was going to get through life if he just kept his head down all the time and walked like that. And he said, "Well, Master said not to look in anybody's eyes."

That must be in reply to the letter he sent.

Oh really? Well, I'd love to know how you answered that because it was . . .

Look here, man gets all unchaste thoughts. When he sees anybody he gets unchaste thoughts, lusty thoughts. Well, I told him, "to save you from that don't look into the eyes of others."

Well, I worried about him because he has to earn a living.

I tell you, look just for awhile, you will see lust attacks through the eyes, anger attacks through the ears. If we don't look into the eyes of others we won't be affected by what they are. Look into the eyes of whom? Who is definitely chaste, a spiritual man.

Oh, I'm glad to hear you say that because I felt maybe I was hurting that boy, but I was thinking . . .

That was only in reply to his letter, you see. He wrote, "How to save myself?" I told him to keep a diary, be critical to the utmost as you would criticize anybody else, and don't look into the eyes of others.

Moreover you are affected by others through the eyes. Through eyes you are affected by others. If you are stronger you will influence others. If not, you are affected by others.

Well, that boy, I felt sorry for him because I didn't know how he was going to get through life because he went around like that.

Better he should have been explained further after he had read my letters. "All right, don't look into the eyes of others, unless you have got something to offer or look into the eyes of some Man Who is higher."

He won't even look at a Satsangi.

Well, do you say Satsangis are Saints? They are *not* all Saints. They are on their way to becoming Saints. It is safer not to look into the eyes of others. In old days, women in India would never look at any man except their husband. Laxman, the younger brother of Rama would never look into the face of his brother's wife, Sita. When Sita was abducted and they were searching for her, Laxman could recognize the ornaments of Sita's feet, not of her face. He had never seen her face. There's some truth behind it.

Yes, I know that, Master. I was just wondering because in the West when a man fails to look into his employer's eyes, they think they're

shifty. They think they're criminals. Criminals do that you know. I didn't know what he's getting into.

If a man puts a question, he gets a reply only for that question. He wrote, "Is it all right to look into the eyes of others? Please tell me what you have to say."

Thank you, Master, for that. I did have a question of my own. I would like to know the ratio of time on this plane. When you told us last night that if we didn't meditate and do a great deal of meditation on this side that time was so much longer on the other side. What is the ratio of time on the other side to this time here?

What takes a month here will take years there.

A month here will take years there?

Years.

I heard the Satsangis talking about that and I made up my mind I would ask you and see.

People talk, talk, talk and don't do anything. An ounce of practice is more than tons of theories that everybody understands. But he does not bring into practice. Even if you bring ten questions into practice you'll change like anything. You know so many things. Everybody knows. Who is there that does not know? Almost anybody you meet can stand and give a very wonderful talk. But the question is whether we live up to that or not.

Yes, there's a great difference.

Wanted—reformers, not of others, but of themselves; and what will you get?—Godhead.

I wanted to ask you about—I feel that I'm spirit, that—

You're spirit, yes.

And that you're in me and I'm in you, and that when I do something I feel that it is God doing it.

You feel or you See?

I see. I think I see.

If you See, it's all right.

How can I do anything wrong?

If you See, you cannot do wrong. But the question is whether you See or not.

The question would not have arisen at all, if you See.

Of course, I have a problem with the diary.

Diary problems, you'll still find many things there. Just see to it. You'll find. Don't spare yourself. Try. I have also kept the diary all

through life. Just keep that straight, then everything will be remedied. If a man Sees that He is doing then I think what more . . .

It's only common sense.

Common sense is something else. Seeing is something else. You're talking about common sense or drawing inferences or by Seeing? Feelings, emotions, inferences they're all subject to error. Seeing is above all. You feel. If you See then there's no doubt. I mean there's no doubt left. Seeing is above all. If a man becomes conscious that He is doing, sees He is doing—then? Then how can he do anything wrong? But does he really See? That's the point. With feelings, come emotion; emotional life. If you love the Master, keep His Commandments; abide by them, even if you don't understand them. I will tell you one instance at our Ashram at Delhi. There is one old lady. I asked, "All right, all of you keep the diary." She said, "I cannot write." But I said, "All right, you keep a diary anyway." She kept a diary. She put flowers on that diary form and also burned some incense daily. The result was Master was within twenty-four hours of the day and night. She followed literally.

In the diary you are confessing every moment, you are remembering your Master. With inner constant remembrance, there is no difference between the Master and yourself—"It is I, not now I, but Christ lives in me." In the case of that old lady it was different. That's another thing. Diary is a blessing. That will remind you every time—I have to fill in the diary. I'm remembering all along. And if you do something wrong then that's sort of confession. I issued one circular on that. I hope you must have seen it.

Yes, I've read it.

But seeing is above all. Feeling is all right. Emotion is all right. Drawing inferences. But they're all subject to error. Seeing is above all.

I don't See?

What?

I don't See.

[*Master chuckles.*] I'm not imposing. I'm explaining the whole thing. I'm explaining the whole thing. Anything else? All right, nine thirty-five. All right. Good enough.



Love Beautifies Everything

You will have His sweet remembrance. If you want to have love for somebody—remember Him sweetly. That will result in attachment of the mind and outgoing faculties.

When you get sweet perfume in the company of the Saints, it is like a man who sells perfumes; when you go into his shop, you enjoy perfume, even by radiation; and if he will give you a phial of perfume, then—what more do you want? This is the way the Saints develop that Love within you. Your angle of vision will be altogether changed. The more you come in contact with the Light and Sound Principle within you, you'll have all That. These are elementary steps; to live what the Master says—obey His Commandments. The more you come in contact with the Word Power within you, you will naturally overflow with *all* virtues. All virtues will come to you. Faults will leave you. You'll become the abode of all virtues. That requires sincerity and devotion. These are the things to be *lived* up to. They are developed in due course; not in one day. If you begin from day to day—like that—you'll find after some time—just heart to heart communication, naturally.

Love knows service and sacrifice. Love does not want any taking. It is always giving; sacrificing for others. Serve and sacrifice for others; only if we love, you see. God is Love and Love is God. That is why all Saints laid a great stress on the Truth.

The tenth Guru proclaimed, “Hear ye all! I tell you the Truth. Those who Love, they can know God.” Only those who love can know God. You may belong to any social religion—that makes no difference. You're a man after all. These are only social bodies, the badges of which we are carrying.

And in the Bible, Christ says: “Love Thy God with all Thy Heart, with all Thy Soul, with all Thy Strength,” and the second of the Commandments: “Love thy neighbor as thyself.” If we love God, and God resides in every heart, and you hate, then? Well, He says you are a liar. You see? So all Masters have stressed Love—laid stress on the term Love. They say, “Without Love you are nowhere—whether in this world or the other world.”

Love starts from the body but is absorbed in the soul. And that love which arises from within the body and is absorbed in the body—that is lust. That’s the difference between the two. The first is called charity and the other is called lust.

So Love is there. You are Love and when you are attached anywhere, you forget all duality. When you have Love for the Master then you will feel some day, “It is not I, but it is Christ living in me.” That means to become a Gurumukh: the mouthpiece of the Master.

Put in one ounce of Love in *all* your affairs, even the mundane affairs; you’ll have your happiness. All these strifes are going on for want of Love. And the main thing is: Love knows giving. Loves knows service. Love knows sacrifice. If we learn that subject, everything comes in.

There’s a parable in the Hindu scriptures: they say once that Lord Vishnu invited all angels, and gods, and men to a feast. Lord Vishnu stood up and said, “Look here, all this is for you. Eat to your full satisfaction. But there is one condition: do not bend your arm to put food into your mouth. Those who were worldly people said, “How can we get the food into our mouths unless we bend our arms?” They became angry and left the scene. And the other gods who were there said: “This is something Lord Vishnu says; so there must be some secret in it.” They thought over very gravely: “O, that’s all right. Why bend our elbows—we can give food to the other and he can feed me.”

You bend your elbows. That’s the basic cause of the world troubles . . . the basis. If you learn to give, give, give, then where is the trouble? If you won’t let anybody remain hungry, can you remain hungry? If you won’t suffer anybody to remain unclothed, you cannot remain unclothed. If you make everybody happy—then? Generally we live for our own self—the whole trouble is there. We should learn to live for others. Then there will be happiness in the world; heaven will come unto the earth! It’s all the feat of Love. The whole trouble is we want to congeal within ourselves and have everything for our own selves. We are man; animals live for their own selves. They fight like anything to be the king of the other. We have to learn to live for others. The world is full with those who have love for themselves. Only he is a man who lives for others, not just himself. Then he has the right to be called a man.

He who is overflowing with Love—only He is a man. He will have no attachments. All strifes, all conflicts, all troubles go when you live for others. This is the main subject—the main teaching the Masters give.

Guru Nanak said: “Peace be unto all the world over, under Thy Will O Lord.” “Hear ye all, I tell you the Truth. Whosoever Loves God, He

meets Him!” Very strong words. God is Love and Love is God—and the way back to God is also through Love. And that is already innate in you. You see, you don’t have to buy it from the shops or grow it in the fields—It is within you. That can have a boost when you come in contact with Someone who is overflowing with Love and Intoxication of God.

Chaitanya Mahaprabhu was a great Saint in the Bengal area of India. He used to repeat the Name of God: *Hari Bole, Hari Bole*. “Speak the name of Hari.” Words coming out of the Saints are charged, you see. He went to a place where all the washermen washed clothes and stood by one who was washing. “Speak this: Hari Bole, Hari Bole!” The washerman thought: “Some mendicant has come—he wants some money.” So he said, “No, I won’t say it.” “You must say it!” Then the washerman thought: “All right, he does not leave me, let me repeat it. Then he will leave.” But when he repeated the word of Hari, he was charged. He left the washing and began to speak: “Hari Bole, Hari Bole, Hari Bole!” And the other friends came: “What is wrong with you?”—“O, Hari Bole!” And all the washermen began to shout: “Hari Bole!” This is what you get in the company of the Saints, by radiation, direct. When the thought is pure that which you see goes to the heart; it goes to the heart. He speaks to the soul direct.

So that is why we want, and pray for the company of the Saints. “O God, let us have the company of those who Love You.” Every night we should pray: “O God, let us come in contact with those who are overflowing with the Love of God.”

You have to find *no* outer performance or outward this and that thing. What is the ultimate object of performing the outward rituals in this way or that way? It is to develop Love for Him. Again I would say, it cannot be bought from the shops, nor grown in the fields. It is given from One who is radiating, overflowing with Love. That is why they have stressed: “The company of Saints for an hour, for an hour only, will give you results which you could not have of your own self for years.”

Love is everything, you see. If we but Love. Develop Love; it is already within us. Put in an ounce of Love in your home affairs—there is Peace. Put it in all your rapports, outward and inward, you’re at peace. Put in Love between religions, there will be Peace. Put in an ounce of Love between countries, there is Peace.

So we should learn to live for others. That saves. That’s only the result of Love. If you Love you will learn to give. Love knows service and sacrifice. You live for others, that’s all. That requires no special drawing inferences. Solid facts, you see. All your outward affairs will

be beautified. They will become a source of joy and peace. This is the basic teachings of all Masters Who came in the past.

By radiation our souls are drawn to become One with the Oversoul. So Love is everything. To keep the Company of the Saints in sweet remembrance, and contact the God-into-Expression Power, are the main things.

For whomsoever you develop Love you also Love those near to Him. Suppose I love you—if your children come to me, don't you think I would love them also? Naturally. If we say we Love the Father, but not His children, how can that be? That is why Christ said: "Those who say they Love God but do not Love other men, are liars." Where there's love there is peace, bliss, joy. For want of love, all these troubles arise, whether it's the worldly way or any other way. Unfortunately, people say, "We love the Master," but they don't love one another—those who also go to His Feet. Can they be telling the truth? They say, "Love God," and fight within themselves. Where's the teaching?

The main thing is to come in contact with that God-into-Expression Power which is already within you. Fortunately you have got a contact with Naam. Come in contact—you will change, within a month or so. Spirituality is not difficult—but to become a man is difficult, this I would say. God is after finding a Man.

Baba Jaimal Singh went about 200 miles from Beas to find Baba Sawan Singh. Was there nobody else to give Initiation? Saints know what is what. A man standing on the top of a hill knows where fires are burning. Kabir says: "I've become so purified within, that God is after me, calling: 'Kabir, Kabir, Kabir.'" So God is *seeking* you—He is within you. We simply go astray. Direct your attention towards Him, you'll be attracted like anything. What you get by meditation you'll have all at once! That's a step for going up. And how fortunate you are, you have been given some Contact to rise above body consciousness for a while on the very first day. When you rise above body consciousness every day at your will, this is the ABC to start from—that's not the end-all.

So love is a great blessing, you see. As I have already defined, love is not love which begins in the physical body and ends in the physical body. Love is that love which begins in the body and gets absorbed in the soul within. Then you forget everything. When you have love for somebody; you may be sitting in a gathering of two thousand people, but your whole attention is on the one for whom you have love. You are sitting amongst so many but still you are not sitting amongst them. So those who have love for God—they live in the world.

Why should we love the Master? Once our Master told us, "Master has already love for God, He has no need of your love. We love Him only so that all of the outward attachments are broken and come to one point." He used to give an example of a pipe with so many holes in it—if the water flows through each hole in the pipe, drop by drop will ooze out. If you close all the holes except for one, then the water will sprout forth—shoot forth.

To love the Master, the God in Him, is to direct *all* your attention to Him. That gives you a boost. To love the Master—what is it—*Vairagya*, renunciation. True renunciation is to love God with the whole attention. Then naturally you are in the world yet out of it. Boat is in the water and not water in the boat. That's all. So love is a great blessing. So we should love the Master—the God in Him. Master used to say: "Well, Master does not need love of you at all." It's for our own purpose, we become overflowing with Love by coming in Contact. If you are sitting by the side of a fountain, you will not get wet. But if you just sit under the fountain, you'll be drenched with water.

So love is a great blessing of course. Why do we pray for the company of the Saints? So that we may have some injection you might say, something to start with by Radiation. And if He gives you the means to come in contact with God Power which is All Love—then? That is the greatest blessing you can have.

If you have love—naturally you will have no ill will for anybody else. No. When a child is besmeared with the filth, the mother washes him with love and keeps him to her breast. She does not kill the child. Hate the sin but love the sinner. This is within you all; we're brothers and sisters in God.

When we have love, it is a great fortune. Such a one lives for others. He always thinks of the good of others—he lives for them. If it's necessary he will sacrifice his *everything* for the sake of others. He is prepared even to give his own life. You know, the Master gives you the contact with the God Power, which is already within you. He is Word made flesh, He gives His whole life to you people.

Take the example of matchboxes. You may have dozens of matchboxes put under an oven but will they heat the water? But if you ignite one . . . the whole thing will be ignited . . . then the water will become hot. Do you follow what I mean to say? If a Man is already ignited, and you come in contact with Him—you'll ignite, you see? The fire is within you already and that will sprout forth. That is why we need the company of a Saint. He is all the time conscious of that God Power within Him. He always differentiates between Himself and That. He says: I am the Son of man and God is in me. Christ, in His life, too said

this: Son-of-man and the Father lives—talks to you—“Who have seen me have seen the Father.” So this is the Truth given out by all Saints who came in the past. This is a digest in few words.

So ultimately, love knows what? Unification. All duality is gone. It cannot remain two. It becomes One: two in one, you see? Gurumukh means: He who has become the mouthpiece of the Guru. “Father and Son take the same form,” as Guru Arjan said. St. Paul also said, “It is I, not now I, but Christ liveth in me.” See for yourself. Sometimes, when you are absorbed, you don’t know whether you are speaking or your Master is speaking—you cannot differentiate. So that’s the ultimate end of a soul. Of course that cannot be developed in a day. It comes by regular devotion of time, and constant Remembrance, and also coming in contact with that God Power which is already within you. You have not to buy anything from outside. It is already within you.

Great is man. All these things are given in scriptures and books. The very Source of all this, what they gave out in the scriptures—you will have in first-hand contact. You will speak books. You will see books in rivulets and sermons in stones. So develop Love please.

He is the greatest man who has love for God. And His Power goes all around him in whom He is already existing. It is just the Controlling Power in you. He loves the snakes, He loves the birds. He loves all Creation. As I recently mentioned: One day the talk was going on, when a cobra came up and sat in front of me. “Here is a cobra, don’t mind.” The talk was going on for an hour or more—all the time he was looking at me. When the talk was over he sneaked away. They said: “Let us kill him.” “Why?” It is only love—that beautifies everything. Even the children sometimes take the snake and put it in their mouths—they don’t bite them. When you see and think, “Oh, kill him,”—that very thought affects him. He takes defensive measures. But he will not harm. The great men’s lives had many instances like that all through. Guru Nanak was lying in meditation in the field, when the sun came over His face. One cobra came up to give shade to save Him from the sun. When His sister’s husband saw this he exclaimed, “Oh, Nanak is dead.” But when he came closer the cobra went away and Nanak was all right. They will love you.

So love is a great blessing. We have developed love for our own self. Now help one another. If you live for others, only then, not otherwise can you be truly called a man—in the terminology of the Saints. Learn that lesson—we are already blessed. Everything will be beautified. Love beautifies everything. Love knows service and sacrifice.

All right, God Bless You.



Avoid Nature's Bill And Don't Worry About Past or Future

Rajpur, Morning Session, November 26, 1970

Prophet Mohammed once commissioned one doctor to attend to any sick people. The doctor remained with them for six months long and nobody fell sick. He went to Prophet Mohammed and said, "Well, I've been here six months—there appears to be no need of me, I had better go."

Mohammed said, "Look here, I ordered them to eat one morsel less than their appetites. 'Leave off your food when you've still got some hunger, and exercise.' That is why there is no need of any doctor." This is the best prescription you have been given. Eat a morsel less than you really have appetite for. Leave the table still a little hungry. We eat to our full, you see. If the stomach is so full, digestion is not all right and in this way you go sick and run to see doctors. There was one doctor in Paris. All doctors ran up to ask him for advice—what he had discovered in the medical way. He said, "So long as there are free doctors—nature's doctors—no doctor is required: Ample sun, air and water." So long as these three doctors are there, there's no sickness. So use an abundance of water, abundance of sunlight, and abundance of air, that's all.

Swami Shiv Dayal Singh said: "Those who want to do Bhajan, they must have only one meal a day." The more the stomach is empty—the more you can be concentrated.

Bibi Hardevi used to do this. I'm not advising you to do that thing, but I'm telling you what some people have been doing. They eat less, only that much that can be digested. If you leave the table with little appetite still, then naturally that food will digest and there will be no derangement in your digestion. Nature does not spare a little carelessness, as I told you. I think you are the better judge. These are very ordinary things, helping factors.

Hafiz says, “You may fast for years—do you mean to say that will give you something?” No need of fasting. Sometimes a day or two days fasting might clear your system—that’s another thing. That’s a helping factor. But the best thing is: Eat a morsel less than you need—take leave of the table when you are still hungry a little. If you eat to your capacity, sometimes, your digestion helps, sometimes not. Machinery used too much will be worn out—you see, it wears away. There’s a grinding action in the stomach—machinery-like.

Anything more?

It’s all love! One Power is going into Expression: Causing all Creation—Sustenance and Maintenance—going out. The other Power is receding, pulling you back to your home, that’s all.

It seems to be the Power against Light—the Power of Darkness . . . where does that come in?

There’s no darkness. He’s all Light. It is all God’s Expression. If you close your eyes you see darkness. When they’re open you don’t see any darkness. What goes into expression . . . if your thoughts go out into expression—that is going away from your own Self. You have to withdraw from outside, come into your own Self, then you see He is already waiting for you.

These Powers, the going out and pulling back, are expressions for explanation. After all, it is all the God-Power —no other Power was created. Are there two Gods? You would have to think there are two Gods—one evil and one good. But it is all the whole Creation of God. Was Satan born before God? Then? Don’t go into these things—the house is on fire—get out and see who put it and why he put it on fire—that’s all. Go up! Many things will be solved. You see you have got something very definite. Are you satisfied—does it appeal to you intellectually? Are you on the Way? If so then go on with it. See for your own self what is what. Outer Guidance *is* necessary—you may ask for it.

As I told you last night, the more you come in contact with the Sound Principle, you will become the abode of all virtues. If a tree is to be cut . . . then it is better to shear off all the branches first, then cut the stem. So self-introspection means to cut off the branches. The ego, the stem, will be cut only when you come in contact with that Sound Principle or Light Principle—you’ll see that, He is the Doer—I’m not the doer.

If you come in contact, everything will be all right. Spirituality is not so difficult as people had thought it to be—It is very natural, a simple way—but we have made it hard to understand, you see. What is it—withdraw from outside—close your eyes—the seat of the Soul is back of the eyes—that’s it: The whole world is there.

From there the ABC starts. A plane leaves from where?—from the airport—and this is the airport from where the plane flies. And don't be afraid that you are going to die.

For that little things have to be observed. The first thing is accuracy. The second is worry. Don't worry. Worry kills a man—it puts the *whole* system out of order. Avoid these two things; you will have it. The more you will come in contact with the Light and Sound Principles, the more fresh and buoyant you will become: And One—two in one.

Master, if I or if we followed your teachings exactly, how long would it take us to reach the inside?

There's no hard and fast rule for that. The more accurately you live it—you'll have quicker results. Some men come with background—they start—if they go on like that—regularly—then they will go on progressing. Another man—who has started here afresh—who has no background but is really on the Way . . . If both of them go on regularly—that's all right. But if the one who has got background—goes by fits and starts, first runs like a hare sometimes, then sleeps sometimes; the other man who has started afresh and who's regular, will go ahead of him. You follow what I mean? Regularity pays. Even those who have got background will have more if they put in more time. If they have background and they don't put in more regular time then, naturally, the other man will go ahead.

So there's no hard and fast rule for that. You can finish it all in this one birth! The proper guidance and help is there and you are to *live* up to that.



On Controlling Our Thoughts And Living Up To The Teachings

Morning Talk, Rajpur, November 27, 1970

When it comes to the diary—when we have criticism in our mind of other people—we see them doing something and we say: “They shouldn’t be doing that”—Does that come under non-violence or does that come under . . .

Non-violence.

Non-violence?

Surely. Look here, there are two ways. If you find any shortcomings in anybody—the best way is to tell them privately, friendly, lovingly—“Will you kindly change?” But if you’re only spreading gossip like a plague rat—going around telling, “He is like this, he is like that”—that is bad. If you are bringing them around, friendly, lovingly, privately, that is the best way. If he does not come around—you are not the commander of all. Each man will suffer for what he is doing. Give him a hint. If he comes around, well and good. In your private life you can in some instances tell him. If not what can you do?

But if I still have the thoughts and I keep seeing what they’re doing . . .

Look here. A child is a child, if he is besmeared with filth, mother’s work is to wash him. Not kill him. Is it not so? All are gods in man. Each soul is of the same essence as that of God, of course environed by mind and outgoing faculties—identified with them. All the same it is gold. Look from that angle. Beg pardon?

I’m just saying I’m deaf, can’t hear.

My Lord, I must sit by you then—while we talk. That’s all right. So have love for him—tell him privately, “Dear friend, come around.” It is of some use if we do like that. But it is of no use spreading like a plague rat—here and there—he’s such and such—the more you think like that, you’ll become that. Thought waves are very potent. You see?

If there is anything at all—like a child besmeared with filth—mother won't kill him—she lovingly washes.

All the same, we are all gold. If cleared from the filth and other things it is gold. You see you are all souls. Have love for all. Wash with love. Do not spread like an unpaid apprentice of the CID of God. "He is like that. He is bad." That affects you—as you think, so you become. If you always think evil of others, you will become that. I tell you in the beginning, the missionaries went to Japan. They preached there: "Thou shalt not strike a woman." After a few years preaching they [the Japanese] asked, "Is it in your country that they beat the women?" And they began to beat the women. Negative thoughts. Avoid that please. If you see anything wrong with anybody—tell him friendly, bring him around lovingly.

He wants to know, when you have these thoughts, where to put it down in your diary.

That I've told him—under violence—non-violence. In the negative way of thinking, you are sending thought waves against him. Thoughts are more potent. I tell you—Thoughts are very potent. Once, I told about Akbar the Great—Emperor of India who had a very good minister: Birbal by name. Birbal told him, "Thought waves are very potent—Don't think evil of anybody. Always think peace, joy, happiness for others." He said, "How can that be?" He said, "All right, come along—we'll show you how this is so, then you'll find for yourself." They went outside all alone. Akbar the Great was going bareheaded. One man was approaching from about two furlongs distance—so Birbal told him, "Just think about this man who is coming. Then when he comes near you, ask him what thoughts struck him when he saw you."

So when that man came up the Emperor thought: "I should kill him—shoot him." When he came nearby, the Emperor said, "Well dear friend, I forgive you. Don't be afraid, tell me what thought occurred to you when you saw my face." He answered, "I thought of beating you with my fists—to break your head." So thought waves are very potent, you see. You have to use control—you have to control the thoughts. Don't fritter away your life and strength in thinking like this. Think positively. If you think somebody's good, you'll become good. If you think ill of others, you'll become like that. That's the secret of Saints, I think. Even those who would kill Them, They wish good for them.

At the time I came to my Master there were some religious bigots who were very strong. The men of the village where I lived were gathered together and said I should be excommunicated. They called me to the temple where I gave a talk. They had nothing to say against

me, yet they passed a resolution that I should be excommunicated. There were five people there. Then one man took the vow, "I will kill him this night"—me! This was many years ago, 1924. I didn't tell anybody. He did come at night, but he would not dare to kill me. Then after a year or so he came to Lahore where I was. I met him on the way and said, "All right friend, come on, have your meal with me." Eventually he said: "Dear friend, I was after you." He told me everything. So thoughts are very important, you see? If we control our thoughts we can control anything. God, with one thought, made the whole creation. And we are drops of that All-Conscious, can't you make a town even? You are micro-gods. Great is man. You're the sons of God. When you meet a Master, you are a son of God, because in the Master God is working. He doesn't unite you with Himself, as the son-of-man—but with the God-in-Him. That is already within you. He unites you with That.

There are only some things written in books, but what you have from the word of mouth gives you very direct—brings it home. Note down this point, very important point. Diary is very helpful—if you keep it strictly—don't spare yourself—you'll change in a month or two. I issued one circular like that, you remember, on the diary—and also one circular on humility.* You see, the humble are the peacemakers. If there's humility, where's the strife? So that is why the Saints say: "Peace be unto all the world over—under Thy Will, O God," of course. So these are things not only to be understood but lived! The more you live them, you'll change. You'll become a Saint. Saints have their past. They were sometimes like us. A man who has become a strong wrestler has not made himself a wrestler in one day. He has been working for it—day and night. A strong man revels in his strength and the weaker man wonders how he got it. When he first takes exercises his muscles begin to pain. "O ho ho, this is wrong." But if he continues, his muscles become strong. So this is what is wanted. You are in the make. Make the best use of it. You *must* change. I wish all of you to become ambassadors of Light. This is what Christ said: "What you've learned in secret go tell from the housetops!" If you don't live it your ownself—how can you say? The words of a practical man go to the heart of others. His words don't affect others if he is not living up to them. Any arrow stretched to the breast will go to the target. If it is left dangling? Words coming out of the heart go to the heart.

It is said of Mahatma Ghandi: One lady came to him, "My child eats sugar." Ghandi said, "All right, come again tomorrow." Next day

*Refer to *The Way of the Saints*, "Humility" p. 341, "On Keeping the Diary" p. 369.

when they returned: "Well child, don't eat sugar." Mother said, "Well, if you had to say only that much, why didn't you explain it yesterday?" He replied, "Because yesterday I was also eating sugar."

So how can our words affect others if we don't live up to them? Listen, understand and live it! Live it! If you don't—what's the good of it? The stone may remain in water—cold for awhile—then, not. Even with the Sweet Company—also live up to it!—try to live up to it! The diary is meant only for that. People confess to ministers or priests after a week or a month. This diary is confession every moment—you'll see your faults and say: "O God, I am wrong . . . I have done . . ." Confession is almost a washing, you see? When you repent, "O it's done—all right, be careful!" Our Master used to say: "The poison you have taken—that can be washed away. But stop taking more poison." No more poison.

That's the point.

Yes. Stand somewhere. That is the reason why sometimes our meditations improve—sometimes go back, proceed and again recede. Diary is a very strong helping factor. And that is the pity—generally we don't keep it. We spare ourselves—well, the God in you knows it! How can you deceive Him?

[After some conversation about whether the group should remain in Rajpur or go with Master to Delhi]

I want everyone to be with me—not away from me. I don't like to part with you—how can I? You have to come to me—so dear to me. I think you don't know how dear you are to me. This heart goes to heart. Heart goes to heart. All right, be jolly today!



Keep Your Mind Occupied

December 2, 1970

How much time did you put in yesterday and today?

Yesterday, I guess about six hours.

That's all right. What do you see?

I see a little ball of Light. It's as if it's veiled. It's a little ball of Light. It's not in the center. It's to the side. I can't seem to get it in the center to focus.

Don't worry about it. That veiled Light—put your attention into the middle of it, that will grow bright and burst. The Sound is all right?

I hear a very loud and constant ringing.

That's all right.

But once in a while I hear tinkling of tiny bells, very far away.

No, whatever is out at a distance, don't follow it. Put whole attention into what is clear only. Sometimes the Sound is at a distance. If you follow it, it grows faint and dies out. Listen only to what comes from the right side. That will draw nearer and then ultimately come from above to drag you up. You're keeping your diary? That's all right.

Do you have any questions? Yes, come on . . .

Master, is it possible to hear the Master's voice and not see the Master's Form?

Look here. When you hear a voice, tell him to come forward to manifest to you. Sometimes the Negative Power imitates the voice of the Master, and a man is misguided. If you hear any sound, tell him to come forward, appear to you. If he appears to you, then repeat the Five Names. If he is a man of the highest he will stay—others will go away. If it is the Negative Power, he won't stay, mind that. Many are misguided by the negative way. He can imitate the Master's voice and the man is under the delusion, "Oh, it is the Master speaking to you, follow him"—you may go amiss. That's it.

Yes, anything else? Are you putting in time all right? And you? It is

getting better? No. Then what's the use of it? There's something wrong somewhere. Sometimes you say you are getting better. Sometimes you simply just nod your head. How much time do you put in daily?

About six hours.

That's all right. Then why is it not better? There is some reason for it. What are you doing the other eighteen hours of the day and night? [*no answer*] Do you keep a diary?

No, not fully. Sometimes . . .

This is wrong, you see. Sometimes won't do. When you have self-introspection, you are going within all right. When you are led away by sense attractions and other things, naturally that affects your meditations. Obey. When you are told to do something, why don't you obey? If you really love me, then: live up to what I say. Let not your mind remain vacant. A vacant mind is the home of the devil. Forget the past, as I told you; forget the future. Live in the *present moment* as I told you. If each moment is looked after—a vigilant watch is kept—then? Everything will be all right.

Do you understand me? Then why can't you live up to it? Try to live up to it. As I told you, even if you live like that for a few days, you'll change.

Yes? [*to another disciple*]

It's not getting better, Master.

It is not getting better. What do you have? That's the point.

Well, I have Light . . .

Ever since you have come—are you improving? That's the point. If it is getting better, then it's all right. The word better means more than before. You see? What do you see now?

Well, I see Light at each sitting, but it's dimmer now than it was before. I have difficulty with my mind, controlling my mind. I try to keep remembrance . . .

No, no, no. It is not you who are to control the mind. It is that Power within you, the contact of which has been given to you. The more you come in contact with That, mind will be controlled. It is only God Power that can control it, and you have been given a contact with that God Power in the form of Light and Sound. The more you come in contact with That, the more the mind will be stilled. When that sound begins to be heard, without closing your ears, all the time, then your mind will be controlled.

Do you hear the sound at any time without closing your ears? Yes? It means that will develop, and you will hear *all* the time, you will have a sort of intoxication, that will just keep your mind controlled . . .

Sometimes my meditations don't seem to get better during the day, and at night they get better again, then in the morning they . . .

You are living every moment of life, if any thought crosses your mind, that affects it. Keep a vigilant watch over your mind. Keep your mind engaged. When at work, be fully at work. Work is worship. When you eat, be fully at eating. God has blessed you with that food; thank God. When you're in good health, thank God you're healthy. All the time, remember in some form or the other. Forgetfulness results in drawbacks.

Master, what is the effect when you do Simran while walking through busy streets—you can't close your eyes?

Look here, don't close your eyes on the way—you'll dash against something. [Everybody chuckles.] See impediments, see and hear what is going on, but have Sweet Remembrance.

But does it have an effect?

You'll keep your mind engaged, that's the effect. The vacant hours always bring trouble. Look at what is ahead of you. The regular way up is by sitting in meditation. Have sweet remembrance of Him, of the Master or the God-in-Him all the time. You can be doing so many works and all the same be remembering somebody with whom you have love, can you not? You are not to speak with words. Words are only the expression of the love within you, that's all.

The thing I don't understand is . . . I feel the Master Power sometimes on the subway and places like that, and then in my meditations I don't.

In meditation, you sit, cut off from all outside. Power is working, that's right. Sometimes you see that Power is working, but if you sit in meditation, you'll go up.

But why is it that I feel It in the most unlikely places, the presence of the Master Power.

That's all right . . . That saves you if your attention is directed to That; you won't be affected by outward environments. Just as in an air-conditioned room, you won't have the effect of the outer influences.

Any news from New York? You have been the latest . . .

It's growing. Everybody's anxious for you to come.

I'm also over anxious. They are anxious and I am more anxious. God willing, I'll be there. Man is a mere puppet in the hands of God, you see. Man proposes and God disposes.

[Master speaks in Hindi or some other language about the satsang and the circular message being prepared—the Christmas message.]

The real Christmas message, has been given here. The messages convey the same things that I tell you now, the same thing in one form or the other, you see. Every time you have the same thing in different ways. You have your food; sometimes you prepare it in one way, sometimes in another way, but it is the same thing, our present food for thought.

Master, how can we comprehend your love?

Have you got love for anybody? A brother or anybody?

You.

No, no, that comes next. I'm talking about in the world. How do you develop that? By constant remembrance, being constantly in touch. So to be in constant sweet remembrance sprouts forth into love. Again, where there is love there is constant remembrance. You have to develop love in this way. The same rule applies here too, you see. This is one way. The *most* effective way is to come in contact with or enjoy His presence. Once you have enjoyed somebody, then naturally his sweet remembrance will go on. Once you have eaten a very delicious sweet fruit, whenever you think of that fruit, you'll have sweet remembrance. When you come in contact with the physical presence of the Master, by radiation what you get carries constant remembrance. To keep sweet remembrance, you have to develop love—have the sweet remembrance of Him all the time. When that develops then naturally you'll have Sweet Remembrance. This is one way. And when you have seen Him, His physical body at your own level, talking to you, have enjoyed His presence, then that effect carries sweet remembrance all the time. Naturally you see, there's no difficulty.

So this love is not grown in any fields or sold at any shop. It is within you. You are love. The main thing about love is to be attached to somebody. Our soul is a conscious entity—it has to come in contact with All Consciousness. It has to come in contact with the physical too, but that is perverted love, that's all. The love of the soul should be with the Over-Soul. Love is within you. By inversion, you come in contact with Him. When the Master gives you contact with Him, you have to develop from day to day. The more you put in, the better. When the seed is planted, water it daily—regularly, regularity pays. Also sweet remembrance.

You —, do you have to say anything? Nothing? If you go away, you'll say, "Oh, I had to ask this thing and I had to ask that thing." Then . . . when you go away, you'll just say, "Oh, I should have talked to Him and asked Him this and asked Him that." Now you have nothing to say. How are you getting on? Quite fine? You? Does the carpet help? You must be cold on the ground. No? Love knows no inconvenience.

That's all right. Yes, anything come up?

Master, I was wondering would it be because of work, work-a-day life, that my meditations before seemed to be better. I would progress more in a two hour sitting than as I would in about four hours here now, would that be because I was working there and I'm not here?

You see, man cannot put in longer hours in one thing unless he does it by regular practice. There you only had one or two hours but you put your whole attention into that time. Now you are going at ease, "Oh, all right, I'll do this and that. . ." You are simply loitering away time. How do we live it? There you were occupied with something. You kept your mind occupied, you see. Work is worship. Your whole attention was there. Vacant mind is the home of the devil. Now, you've got more vacant time. You must be more vigilant.

Master, but most of the time is pretty well put in, for meditation or one of the other things are occupying my mind, but I don't think it has the same effect.

No, no, no. Follow what *I* say. When a donkey is burdened it will go on all right. But when you take off the burden, he will play frolics. So keep your mind occupied, that's all. Work is worship. Keep your mind engaged with some pure pursuits. When you're not engaged, remain in sweet remembrance—you are here only for that purpose, and no other. Keep your mind engaged in, I might use the word, "pure pursuits." Pure pursuits, not sensuous. That will help in your occupation and you'll have better results. Everybody should go on progressing. If you do not go on progressing, there is something wrong somewhere, and what electricity you get is earthed [grounded]. If you live only a month or two like that, you'll change. Have you got any other job here?

No.

Let it [mind] be occupied fully on that. You have to change the course of your mind. Keep it occupied, in a righteous living, that's all. And it cannot be controlled, as I already told you. It is the God Power within you, by coming in contact with Him, that mind is controlled; no other way. Outwardly, even your chantings control the mind for awhile, then it runs away again. Just as a fire which is under ashes appears dead, but when the wind blows, the fire is set ablaze there. But if you put water on the fire, then even a cyclone may come but it won't have any effect.

Try to understand—live up to it, that's all. To know a thing is good, to understand the theory is all right, but unless you live up to it . . . There's a story in India about Lord Rama and Ravana that you might have heard. Ravana was a very learned pundit—he knew all the four

Vedas, all six Shastras, and more. Knowing all that he still abducted the wife of Lord Rama. So with all that knowledge he fell down. Knowing is not sufficient unless you live up to it. You may be doing so many things, you may have all kinds of foods, but if you don't digest them, that will cause disease. The more the food is digested, that will give you strength. The more you know of what you say, then the more you will live up to it. There is a story of five Pandavas; they went to their teacher. He gave them a lesson: "Speak the truth! Always be truthful!" Then he dismissed the class: "All go and memorize it." The next day, four of them came up, but one did not come. Yudhishtra by name. He asked them, "Where is Yudhishtra?" "He says that he is still memorizing the lesson." One day passed, two days, three days, four days, a week passed. And then they said, "Look here, teacher, you told us that we must live up to the truth; we learned that but that very blockhead has not learned these few words so far even in seven days." Finally Yudhishtra came up, and said, "Master, I have learned it. . ." And he lived all through life being truthful. This is really learning. He never spoke a lie all through his life.

When you see a thing, live up to it. Simple learning by rote or only by memorizing, won't help you. I am afraid that will make you worse. If a man having a lamp in his hand, falls into a ditch, what is the good of the lamp? You have light before you: Be careful.

With all your learning, you are nowhere. Learning only means understanding. When you have understood, that is also not sufficient, unless you live up to it. This is the only secret—this is *the* secret. We know so much, I think if anyone of you is made to give a talk here, you would give a wonderful talk. But the question is of how you live. We ask so many questions—we ask a hundred times. We read books, scriptures, that's all right. But again the same questions come up? Why? Digest it, live up to it. Or if you live up to, do only one thing, say for instance, "Be truthful," all the other things follow. Deeds of darkness are committed in the dark, not in open day light. The difference between one who is advanced on the way, and one who is not advanced, is that he lives up to what he memorizes, the others don't. The learned know so many things, of course. I think each one of you could write a book. You would write wonderfully in your own language. But there is radiation going on, how you are, how you live. Even the consciousness of a learned man appears in how he lives. You need not speak, the radiation will go out. And this is what we have to learn.

Do you know that telling the truth is all right?

Pardon me?

Do you know that telling the truth is all right?

Yes.

Do you know that to be chaste is all right?

Yes.

Do you know not to harm anybody's feelings?

Yes.

Do you know that you must help the others who are in distress, having some difficulties? I think you know intellectually. Then, do you live up to it?

Sometimes.

Sometimes? and the other times? That makes the difference, you see. Take one virtue, all other virtues will follow. Or if you come in contact with the God Power within you, you will become the abode of all virtues. You have not to think for this or that; everything will follow. Outer self-introspection, as I have told you so many times before, is only like when you are going to cut a tree; you have first shorn off the branches; then the stem is cut. When the stem is cut, all the remaining branches naturally fall away. That stem is ego within you, and that can only be set aside by coming in contact with the God-into-Expression Power, the contact of which has been given to you. No more lectures are required, like Yudhistra, go on doing and come up to me only after you have set it. You need not ask any questions. When I came to my Master I did not ask any questions. I simply sat by Him, and got by radiation. So only one-third, as I have told you before, is given by word of mouth, two-thirds by receptivity, by radiation. Soul speaks through the eyes. Eyes are the windows of the soul. Through eyes you'll learn so many things. The eyes speak such a language that cannot be expressed in words. Very wonderful are eyes; are they not? You speak through eyes such-like language which even the words cannot express. Is it not so? Perhaps that is why it is said that is better to enter the world with one eye rather than two which will take you to hell. These things are given out in our scriptures. We simply ruminates over them, that's all; we don't digest them. An ounce of practice is worth more than tons of theories. You know all these things. Why should I repeat them? I am not telling you anything new; only you are not living up to them. For that I have to prescribe keeping the diaries, this and that thing. Have the physical presence. But even from thousands of miles, you can have the same affect through receptivity, that you have got through the physical presence. Of course, physical presence cannot be underrated. You get the radiation. When you enjoy that, then naturally you always carry the sweet remembrance when you think of Him. No more lectures are required. That's all, it's a very simple thing.

There are no very strenuous penances that you have to undergo. Simply, sweet remembrance. What does it cost?

Nothing, Master.

Kind words don't cost anything.

You may make your brain a storehouse of *all* scriptures, of the East and West, but if you don't live up to them, then what is the use. That makes you more haughty—your ego is strengthened. "I know so much," "I . . ." But you know little or nothing. So the question remains of whether we live up to it or not. Try to live up to what you know. If you've got one virtue completely, then all others will follow of themselves. When you come in contact with Light and Sound Power within, you have not to adopt any virtue but everything, all virtues, will come within you of themselves. You will become the abode of *all* virtues; you'll learn all virtues given in scriptures, the more you come in contact with that Power within you.



Rise Above Come Out of This Delusion

December 3, 1970, Rajpur Road

How are you feeling—you were sick yesterday? Are you better today?

I feel good now.

You must be feeling cold. Or are you cold proof? Yes. Who are you . . . hmmm—behind the shrouds, watching. Let me see. [*Master spots one shy disciple behind a tree.*] And you friend?

I've been having some lusty dreams.

That's the reaction of the thoughts during the day. That's all.

Everything else is fine, progress is good.

That's all right, thank God. But keep a vigilant watch over your thoughts during the day. Don't look into the eyes of others. That's the main place that you get the infection. Eyes are the windows of the soul. So only look into the eyes of someone who is chaste. All right, if what you want is to look into the eyes, you will be affected. If you're a strong soul, you must affect others. If you are weak, others will affect you; it's but natural. Keep constant vigilant watch over your thoughts, every moment. If you watch the present moment, that will go on till eternity. Nothing can go wrong. It is what you digest—reading and amassing your brain with facts and figures, all scriptures of the world won't help you. Right understanding only comes with God's Grace. Even if Grace comes, unless you live up to it, something is still lacking. So that is why it is said: First is God's Grace. He has given you human birth. This means you can go up: go back to your home. Again His Grace—the second Grace—you met somebody who was Word made flesh. This is His Grace. Then that Word made flesh—(Grace was there) gave you something to start with. So all this—God's Grace and Master's Grace is done. So many thousands of dollars have been deposited in your name. Now comes the third Grace—your own grace—have grace on your own self, and go to the window where that money can be drawn. So even God's Grace and the Master's Grace does not help much unless

you have grace on your own self, you see. The whole thing depends on you. When you have the right understanding, that's all right, that's His Grace. When you have the right understanding, that you have been given something, some capital to start with, and you don't go to draw the capital? Whose fault is it? Tell me whose fault it is. Ours? No—it's your fault unless you have grace on your own self, pity on yourself, I would say, *God's Grace and Master's Grace* do not fruit fully. Do you follow me?

Yes, Master.

There's some thief watching over there—behind a tree. Send someone to catch her.

All right. I think this is the main thing. Have pity on your own self. Don't be thinking of saving others, but save your own self first. When you are saved, you can save others. How can the man who is always worried—flowing down the river, sometimes breathing, sometimes going under the water—save others. He must save himself first; become a sailor, you *see*. Only then can he save others. You see, generally when we have got something—little or more—“O let us save others.” If you can, that's all right—but if you drown your own self, then? Even if a man who is a swimmer goes to rescue some drowning man, the drowning man simply catches hold of his neck and the swimmer will also drown. This is how it happens. The whole thing boils down to that: You help yourself. Those who help themselves, God helps them. Now the whole defect, whole shortcoming lies where? Do you know? You can use the information well; do your best and leave the rest to Him. Hafiz says: “Sit at His Door completely shut off from all the world over. And also from your own body. Sit at His Door.” Don't think of what He has given or not given, it is for Him to give. When somebody sits at your door, continually sits, you may not ask him for one day, two days. But eventually you will say, “Well dear friend, what are you here for?” Would you? This is but natural. When you sit at His door, naturally He will ask, “Well dear friend, what do you want?” This is a very simple thing, you see, it doesn't require long eloquence or acting. Simply understand. A thief is going. [*Disciple leaving her position behind the tree.*] Catch her.

Any other thing? These are small heart to heart talks. They will help you much if you live up to them. Simply knowing won't do.

How can you avoid looking into the eyes of others?

How can you avoid it? It is you who have to avoid it. Don't look into the eyes of others, that's all, what to speak of the opposite sex. Out of the abundance of his heart a man speaks. And the abundance of heart comes out through the windows of the soul. A weaker vessel will be af-

affected. Even if you're strong enough—you affect others, otherwise you'll be affected. And how can you become strong? By giving the Bread of Life to your soul.

The Sound Current is the best it's ever been.

The whole atmosphere is ringing. You go behind that tank—the atmosphere is ringing like anything. That is more solitary than here, too. Have you been in back? Back there—in the garden*—there's a small tank with no water. You sit by it; you'll find. That is a gift of God—it is already there, but we simply have to attune ourselves, cut off from outside.

Make the best use of your time here—that's all. In the worldly daily life there is not so much time at your disposal, it is not so? Now you are here exclusively for that purpose.

Master, one question. How should we deal with worldly people in the business world who have no ethics?

Avoid them. If you cannot, then have self control. Have self discipline. You must not be aggressive, but you must be defensive with no thought of harming anybody.

It's like the story of the cobra: he said, "I told you not to bite, but I didn't tell you not to hiss."

Yes, yes—that is exactly what I mean. Have some respect for them—the God in them. Only mix up so much as you are not affected. For work's sake say: "All right dear friend, go on with it." If he does not want to do his work, "Well, you are paid for it. Please do it. I will help you." That's all. I've been in service in the world for 46 years now. Through worldly life we learn how to swim in the water. When everything goes according to your wishes, you are a Saint. You are not perturbed or anything like that. If anything goes against your wishes, then you can adjust yourself. This is what you learn only in water, not in solitude anywhere.

Anything else? You say something, Yogi. (*Master speaks to an English yogeshwar.*) You have so much experience in this life too.

I'm learning, listening to you, Father.

That's all right; listening gathers much of course—that's right. I learned only by listening. If you listen to some Saint regularly, you learn so many things. Even those things which you never had a thought to learn. The difficulties of everybody are the same—maybe in a modified form, that's all.

You are going on all right with your meditations please, you?

I was sick for a couple of days, and the Sound current became very weak. But it seems to be getting better.

*Master refers to the garden area behind His house in Rajpur.

You were sick or your body was sick?

My body was sick.

Oh, then it's all right. Anything that's wrong with the house can be repaired, is it not so? When you go sick, then everything goes sick. So that you learn only by withdrawing. Not as a matter of inference, but by rising above body consciousness. So daily practice—regularity pays. In due course, everything comes up. When you are withdrawn, you'll find every time, "I'm working through the body." Your whole angle of vision will change.

So all right, good day to you. Make the best use of your time today. I have to go there [*Manav Kendra*], you see.



When We Are In Control, There Is No World

December 5, 1970

Where does the will of God originate?

Where? It is better you should ask God. Don't you see? It is better to go to Him and ask Him, because there was nothing before. All became only after Him. His Will only after *He* wished it. Just ask Him.

What does it work through, Master?

It is His pleasure—why He has done it—we should go and ask Him, I tell you. There is no other reply—all Masters have said like that. Why He did it? One thing: The house is on fire, and we are hemmed in that house. What should we do? Should we find out who the man is who put the house on fire? It is better to get out and then ask.

Ultimately, all Masters have said, “It is His Will.” Why He created it? Kabir says, He is just like a juggler. He sustains all His things.” It is all His play. Why did He want it? There's no question of why He did *not* want it. All these questions cease when the intellect ceases to work. We rise in our own consciousness then, but that's only a drop of water in the ocean. It's a play and can only be given by God Himself, is it not? All Masters spoke like that. When a child stands up by his mother, “Mother, I know you.” Well, what can a child, a small child know about his mother? You see? Why did she give birth to him? It is something like that.

So there's something—these things go on like a mystery circle: was there first the egg or the hen? Which was first, the egg or the hen? Were you first? The seed or the tree? How? He's something going complete in Himself. He put in something—action—all complete in Itself. Nobody knows whether anybody else is at the back of it or if that goes on just of itself: that inner Way. In *Jap Ji* perhaps you have read, “Once He created It, It is going on of itself, automatically.” And why did He keep it? This a man cannot understand. The more you go in, the more you are absorbed, these things are seen. Try to know yourself. Rise above body

consciousness. ABC will start from there. ABC will start from there. Where the world philosophies end, there the word 'religion' starts. Philosophies deal with theories, but mysticism is direct contact with the God-into-Expression Power.

Does it work through the mind, Master?

Mind is a vehicle. Mind works only when it gets strength from us. There's a difference in the East and the West in the definition of mind—what is that? East considers mind is material. West considers it is conscious. It is soul which gives strength to the mind. The mind's a vehicle.

There is a misunderstanding there.

And within, when you are absorbed, where's the mind? Or where's intellect? It is we who keep all the machinery going on. Look here—I am absorbed in you, solely; all others are forgotten. If you direct your attention to someone, you see only that much. We have to control our minds. Thought is the outcome of your attention. You are at the back of it. It is like ripples in the sea. The more you come [inside], you'll simply lose yourself, that's all. All Master were quiet. "There is much more . . . Nothing more to say." With intellect we say, "It is mine, it is mine. It is not God's plan." The Masters say it is He working.

We see that all the machinery goes on when we direct it by our attention. In other words, when you are in control, there's no world. We create the world, do we not? Best thing is to know oneself, by self-analysis. Then something comes. When you have got a lantern with you, it means you light the way about ten yards. And when you go further, another ten yards is lit. The more you go, the deeper you go . . . The Ultimate—it simply baffles your intellect. It is not a question of intellect. You are not the intellect. Intellect is also a vehicle through which we work, that's all. We are at the back of the intellect. We can look into our own selves. That is why it is said: Self-knowledge precedes God-knowledge; or, Self-knowledge *is* God-knowledge. The more the Self expands, the more it expands into Him, and one loses one's self. These are delicate questions, I tell you. People are baffled in that.

One lady was in a family way. She asked her mother, "How will I know when the child will be born? Will you please inform me." She said, "You will know of your own self and will tell me." When you come you'll see for your own self. You'll see for your own self. It appears to be a sort of mystery now.

So by and by you'll know yourself—really know yourself. Not by feelings or emotions or drawing inferences, but by really rising above body consciousness, by self-analysis. Then you'll see things in their right perspective—not before. We are all under a grand delusion, I would say.

That delusion subsides when you rise above it. When you go in a plane, you see the world in its right perspective: very big mountains appear like mounds, very big rivers like rivulets or small channels—like that. The greatness of the world is lost when you rise above it; it is illusionary. Now we are attracted to it so much that we think it is the be-all and the end-all, but it has little or no value. It has use in its own way—that’s all right, so long as we are in the body. But when you rise above, you see all the world here is very good for enjoyment. Just as you go up in a plane and see all around—there are so many layers of clouds, one, two, three, five, go up, go up, you’ll even see the sun there. Now the sun is covered by clouds. When you rise you see still higher, and that sunlight is very sweet the more you go up. These things are solved of themselves as you go up. So the first thing is to know yourself. All Masters who came in the past gave out: Know Thyself. Guru Nanak says, “Unless you know yourself by self analysis, the delusion cannot be set aside.”

There’s a big factory which is run by a power house. The different departments of the factory are run through switches connected with that department and the power-house. Whichever switches you turn off, that department ceases to work. If you switch off the main line switch, the whole factory will stop working. It is something like that. To know one’s self is the first thing, and the foremost thing. Unless you know yourself, you are not in a position to know Overself. Even then you do not know fully—you are simply to be absorbed, that’s all. It cannot be expressed in words. There are no words to explain.

Understanding is greater than intellect.

The right understanding will give you right thoughts. You’ll see the things in their right perspective, by understanding: then right thoughts will be the outcome. Right thoughts will result in right speech. And right speech results in right action. There are few who have got *real* right understanding.

The understanding comes without thought.

Thought is the result of understanding. You understand one thing, and that you give out. It’s almost the same, but still a very fine difference. You understand something, then you say something—mentally or by word of mouth—if you’ve understood.

You can rise into understanding . . .

Yes. If you can control your thought—it is only that thought that entangles; and back of thought is your consciousness.

Master, understanding comes only through experience, doesn’t it?

What do you mean by experience? Define that I may give reply. Experience by physical . . .

You can't understand . . . can you understand the spiritual realms unless you go inside and see for yourself?

Understanding is first learned at the level of the physical plane; by learning from word of mouth, seeing or going through the sayings of the teachers who understood. They gave out something to help others to come to that understanding. So these are helping factors. Right understanding is that you are a soul, oversoul—conscious entity. You are a soul—that is Oversoul. That is the right understanding, but you have not realized it. Do you see? That is why Masters say: "Meet somebody who has right understanding, by meeting whom you'll come out of the delusion. View things in their right perspective. Those who have Seen sometimes give you a little demonstration, you might say. When you sit in meditation you forget your body, you see some separate something: This is only a little beginning. When you rise at will, transcend into the Beyond, then that is also not the end. There are veils under veils—physical, then the astral, then the causal. And you are at the back of it. I tell you, these are delicate questions. Unless you rise above yourself, you cannot really follow.

So first thing is, come out of the house which is on fire. That's all. That happens when He is able to withdraw you from the body for a while—give It to you. Then go, day to day by regular practice. Practice makes a man perfect. Then help others to go out of the house which is on fire, if you can. These things are not very clearly given in books, they're just given in digest form. But I have followed it and found almost all [scriptures] say the same thing. The mode of expression may be different; the way of a language may be different, but the basic thing is the same. I got a letter the other day from one very learned man—he always puts questions in a very intellectual way. So he referred to some book—he says on such page it says like that, on such page it says like that. I appreciate that he's a good, learned man. He's an initiate, but his letters are always intellectual wrestling. So I answered him: it sometimes required one page, two, three pages to reconcile. "The basic principle is that God is Spirit and you are Spirit. You can pray with Spirit only, you see." He says the soul does not dwell in the body or work through the body; what difference does it make? These are his questions. He says some other power works through him. He sees it. We are conscious entities. So these intellectual wrestlings or wrangling, I would say, will lead you nowhere.

Some letters are very interesting. There was one—40 pages. O my Lord, he asks questions like anything—101 questions. I think three pages of questions—I had to write three pages to answer one question. It's just at the intellectual level. Granted that helps you in understanding

a bit, but the whole delusion does not become clear unless you rise above the intellect. So that is why it is said: It is not known by the outgoing faculties, mind or intellect. Be still, then—you'll see you are at the back of it. So these things are explained in different languages, but the basic principle is the same. When we dip into it we see, "Oh it is all the same." You see sometimes the Masters say something from a certain level.

Different levels of consciousness.

You say so, but really there is no difference. Man sees from one level—that is all right. He is on the way, we have respect for everybody.

You are given something, the very core. Be thankful to God, you get something. If you have to work through levels, that takes time; after all, this is a shortcut. But you have to prepare yourself by self-introspection. That cannot be avoided. You cannot do two things. You cannot do three things. You must see from that angle. Everything will be clear. If you want all these outer enjoyments when all the same you know they are diametrically opposite . . . But if you know God and through that angle of vision you see everything, that's the point. I've just replied to the intricate point in a very simple way.

So first of all know yourself, be able to rise above body consciousness at your will, and transcend. And that is not also the end-all and be-all, but where the ABC starts. That requires time factor. A strong man revels in his strength and the weaker man wonders how he got it. Well, he did not get it in one day. When I was at Lahore, I was very fond of rivers, this and that thing. I used to go to the riverside at night, even in the cold winter. There was a wrestler there. His father wanted to make him a wrestler. He turned him out of his house in cold weather all naked except with one pair of knickers on. The whole night he was exercising to keep warm. When I was there I used to meet him. He was doing exercises all the time till morning—then he turned out to be a strong wrestler. People would say, "Oh, he's a wrestler—he defeats everybody!" How did he become a wrestler? That took time. So regular practice makes a man. Try to understand this—not the words which may not be very good English or very learned talk. Learning sometimes takes you *away* from the point. I'm giving you in heart to heart talks what I have come to know, with the grace of God, of course. So that is why I always say to make the best use of your time here. You know when you go away you'll be doing other things too. Out of 24 hours you'll have to put in eight to ten hours for your livelihood . . . looking after your family and this and that—of course those, these things cannot be ignored, but you have to find time for your Practices. Now you are here solely for that purpose. You may live here for a month—make the best use of your time here—you'll learn more than if you would remain here six months and not put in your whole time, full time.

All time does not count: I mean the time you have really put in meditation, that counts: not only the time by your living near. By living here, if you make the best use of the Radiation, that will help you. That will give you a boost. But if you put in time, that will give you more—better results compared when you do your Practices all alone anywhere else, unless you have developed receptivity; that is different. By developing receptivity you can have the same thing even at thousands of miles away. But until then, the Physical Presence cannot be underrated. That gives you a direct atmospheric boost.

If you're sitting for meditation, say for five hours, six hours, what is the result? You must progress from day to day—if not, there is something wrong somewhere. And for that, diary is meant. As I told you in my message this time, you remember, right use of the present moment will go on till eternity. You've understood basic things; live up to them, that's all. Understanding also won't do, you see, unless you live up to it.

Did you put in time as I explained to you last night?

I put in an hour last night and an hour this morning, but I didn't . . .

This morning. You had no time. Please find time.

I had time but I had such bad dreams last night when I woke up in the morning . . .

When you woke up you had no dreams.

No, but I was all tense.

You are not having dreams now—Go and sit down. You have been explained the difficulties on the Way—why you are not having any experience. That, as I explained to you last night: Don't think of the breathing going on—don't think of the withdrawal; don't pay any attention; don't look up, strain your forehead or eyes—just look: intently, minutely to find out what is in there—patiently. If you continue like that . . . If thine eye be single, thy whole body shall be full of Light. This is how the eye becomes single. Follow me? *Do it please.* You must have something before you. While you live here you surely will have it as two and two make four. You'll have it.

That's the only reply. But you cannot go to Him unless you know yourself by self analysis. So first thing is: the house is on fire. Come out of the house on fire, then ask why this fire was put by somebody. That's the next question. And there the ABC will start.

Go jolly.



Five Charged Names

December 10, 1970

In repeating the five Names, does there come a time when just repeating Sat Naam is sufficient or is it necessary to repeat them in order every time?

Look here, there are five planes, five planes. The Power is the same, working in different planes, called by different names. You start from the physical, astral, causal, slowly and then go up, step by step. The Power is the same. Just as a power house in one building which lights up all the rooms in the building, the same power house power in each one goes to the second plane, then the third, then the fourth. The Power is the same, Naam or Word, only one. God has hundreds and thousands of names. But appropriately speaking, there are five planes and the Names given are according to these planes, one by one. So it [Simran] is for remembrance and is how a man can go to Him. For instance they learn, "I am not the body, I am light." Then all three lokas are working, then they pass away. When you transcend the three gunas you feel I and my Father are one. Then we are one; no returning. But we have not to think of the meanings. These names were given according to each plane, but Master can give any word that strikes Him, that's another thing, because this is a science, a regular way. So whatever Master gives, that charging will help you. Do you follow me now? When you've been given the full theory and you sit inside, Master says, "All right, say Sat Naam," He gives you a boost. The five names are given only according to the planes. For the fourth plane, you say So Hang, which means I and my Father are one; you feel like I am One with Him. Then you say that power into expression only is the cause of all these five planes. But you're not to think of the meaning. That's only for your intellectual understanding. So any word given by the Master is sufficient. This is a scientific way you follow. Masters give some words and say, "All right go on, that charging will help. You are not to think of the meaning. If you think of the meanings then the intellect will work. Unless the outgoing faculties are controlled, mind is stilled and intellect is also stilled for a while, you cannot transcend." Do you follow now? All right.

When a new man comes up, the theory should also be explained to him. Why is the theory not explained to new initiates? They should not repeat the Names dumb-like, parrot-like. Why five words are given and why we can't learn them from books. These names are given in the books too, but they are not 'charged' from a book.

You see, ordinarily, if the seed is sown in the field, that will generally grow into a fruit growing tree in about six to seven years. If you give it food in a scientific way, that very tree will give you fruit in two to three years. That quickens. Charging quickens the result. Do you follow me? And moreover, the charging helps to work as a sheet anchor against any negative apparition within. What is there to guide you, to protect you? It has a purpose behind it, you see. The same things are repeated by an ordinary man, that has an effect. There's nothing lost in nature, but it takes time to sprout forth. A Man who has that power, if he is sincere, can say to *even a child*, "All right, repeat these names." They're His words. Even if he does not know the meaning, those words work on account of the thought transference or charging behind them. That quickens the results and also works as a sheet anchor against any negative power within.

In some Satsangs no explanations are given. They feel you should read only Master's words.

What I have given in the books I have got it, experienced, digested and given in my own words, shorn of all terminologies; hard facts. That you will grasp quickly. You may read other books. There's no harm, if they're on the subject by others who have been given some glimpses of the thing.

Yesterday I got a letter from a very intellectual man, who always splits hairs. He referred to a book, "Answers by Zoroaster." I had told him I had not seen the book, so he sent it. He quotes from the 47th page, "It says so, like that, but your teachings, Ruhani Satsang, are not according to that." I read the book. Then I explained to him that these words are explained in a natural way; they mean the same thing. The language may be different. The way they are put may be different, but the purpose is the same. So intellectual people simply split hairs. They cannot come to the core of the matter. For this reason, what I have given is a digest, you see, hard facts. I think that those who have really gone in may have referred to a step, two steps, three steps like that, but they were all on the way. They only gave that much in their own way: what was necessary to meet with the times. Further, one man wrote to me, "Prophet Mohammed referred to the horrors in the other world." I tell him, "Well look here, you do not know the circumstances under which he had to work there." All were heathens.

They were after worldly enjoyments. He told, "All right, you go up, you'll have more enjoyments." In a way this was to give them a boost to do something. When they go up they will see for themselves what is what, and more. On the way too, those whose character was not sound, fell down in the astral planes. There are reasons. We do not know the pros and cons and the basic things of why that man has said so, or why this man has said so.

We only read from your books. But I meant to stop and explain a certain point to the people, who are not yet Satsangis or who are. Some people take objection to that. Some people feel you should only read and some people feel you should explain.

No. No. Don't be too narrow minded. This is given; there is for instance, an almond with the shell around it. If you break it and get the real thing, then? This is what you have been given—the real thing, without any casing outside; direct facts. The intellectuals want to know why this is so, why this is not a necessity. So this is what I got in that letter. I had to explain to him not to be too sticky, "Don't lose the spirit." Whatever I have given I have given for an average layman who can follow exactly what is what. No hidden terminology or round about sayings—direct. So it is easier to grasp things, but it is not a hard and fast rule not to look to the books of others. That is why I gave the digest of whatever little I came to know intellectually by study or other scriptures in 'Naam or Word.' I have also written a comparative study of all Yogas [Crown of Life]. You generally won't find books like that. Each man says his Yoga leads you to the ultimate goal. Well, this is not so. Each Yoga has its own scope. And by giving a comparative study of religion it is explained that Hatha Yoga is only to develop your physical body, that's all. Prana Yoga can prolong your life. In Bhakti Yoga you'll have to make a hypothesis. I have referred to Ramakrishna as an instance you may have read. He was a worshiper of the Mother, Shakti. He saw Mother all around. He went to his Guru and said, "Well, I cannot transcend into Oneness." Vivekenanda struck him here [on the head], and he rose. He gave him a boost. Jnana Yoga is a matter of drawing inference for intellectual giants; not everybody's work. You can have dips—glimpses of Truth—by these practices. But this [Surat Shabd Yoga] is direct contact with the God-into-Expression Power, Light and Sound. You've been given a contact with That. This is not a new thing we are now giving. Masters have all along been giving to a selected few. In the old days Rishis used to give children of five, seven and nine years old, a contact with the Light and Sound.

On the 7th December, I gave initiation. Some lady who was very intellectual came up and asked if she could attend. "Well, come on visit,

see for yourself.” So she was convinced. Facts are facts, you see. And this is a *rare* opportunity due to the grace of our Master, I would say, that people are having first hand experience all free. You’ll very rarely find this. I’ve been in contact with most of the heads of other religions. They have no inkling into it in a practical way. Some Masters do know too. Swami —— knew this thing but he started from the lowest center taking them up step by step. And this has been given to you direct; that’s the difference. By going through here, there, everywhere, ultimately you come there, to Eye Center. Why not have this on the very first day? But that depends on the *competency* of the one who can give that’s all. Who can give you a direct contact with That, is the only criterion of a Saint or a Master. You are having something. To raise you up from the body consciousness is a very difficult thing to start with. For that the Yogis have to do Kumbhak (a Yoga practice involving breath control) and so many other things for years and years. You get on the very first day a glimpse of That. This is a great blessing, you see. You cannot ever judge His greatness, but still you can see there is something.

Do you follow why the five Names are a necessity? What’s the purpose of it? Masters can say, “Say flower, flower or rose.” Word ‘rose’ does not accomplish anything in itself but if they’re according to scientific creation, then . . . ? The names are given only for the reason I have explained. When things are not explained to new people who come, they say, “What is all this?” And they object to repeating parrot-like, saying this, and then? They’re right. Now the world has grown intellectually. They don’t like any imposition or anything. Explain to them.

Who knows the inner planes? References are written but very few have gone. They have given references, not details. Even if that is given in books, and people are telling you parrot-like, “Oh! How will you judge that he really is the son of God or not?” The only criterion is that He can give you a boost, a way up, on the very first day, whether young or old, He gives you something to start with. The more you go, the same God-into-Expression leads you to the place from where It emanated. So this is a very natural way, but it is difficult to give first hand experience, maybe little or more.

In the old days, you know, the people were made to sit at the feet of the Master for years. It is said of Abraam, Abraam Adam, who left the kingship to have spirituality from Kabir, that he remained three, four years, very obedient to Kabir. Loi who was a worker in charge of the household told Kabir, “Well he has been here for three years. It is better to give him something.” He told her “Oh, he’s not yet ready.” “Why do you say? He obeys every little order of yours, lives according

to what is given to him and does not do anything of his own will; anything.” “All right, when he goes out of the door, throw the rubbish of the whole household over his head, then hear what he says.” She did this on the following morning, throwing all the rubbish of the house over his head. He said, “Had I been in Bokhara!” [Where he was king.] That I-hood was still there, with all his obedience. So Kabir said, “I told you he was not ready yet.” Then after two, three years more Kabir said, “Now he’s ready.” She said, “What is the difference? We don’t find any difference outwardly.” “All right now, when he goes out, put all the refuse of the house, including the night waste over his head, and then hear what he says.” She did the same thing. He said, “Oh God, I’m still worse than that.” You follow me?

It’s fortunate you’ve come in contact with the God-into-Expression Power by which you lose your ego. The more you come in contact, you become a conscious co-worker. And that starts when you rise above the body consciousness. That is what Masters have been stressing: “Learn to die so that you may begin to live.” At the time of death, the soul withdraws from outside and rises above at the back of the eyes and you see some Power is working. When you rise above body consciousness daily you see some very strong Power is controlling the whole universe. And fortunate you are, I would say, with the Grace of our Master, you are all having it.

So now it is for you to develop by regular practice and ethical living. And the diary is meant only for that purpose. You are given something the very first day, something you should have had only after years of preparation, when you are ready, like Abraam. So that’s the golden opportunity you people have got. I’m only the midway and nothing else. The instrument is there and that God Power is working. No son of man can do it. It is He, the Christ Power or God Power which never dies, you see. They asked me in America, “Tell me, when is Christ returning?” I told them, “Has He ever left you?” He says, “I shall never leave thee nor forsake thee till the end of the world.” All Masters say that. You may leave; He will never leave you. Our Master used to say, He won’t leave you unless He takes you to the Feet of the Sat Purusha. You may leave Him but He has a long rope, you see. So that Power works, that Power at different times and through different human poles according to the needs of the times. He knows best. And the only criterion is that He should be able to give you something, some capital to start with, maybe little, maybe more. And that can be developed more and more, not through the word of mouth, mind that, but through receptivity. One third is learnt through word of mouth, and two thirds by receptivity. Eyes are the windows of the soul. When

soul is absorbed in the intoxication, well, you'll have the same injection in your soul.

Once I was sitting by the Master. He used to make me sit and give a talk. He was training me like a child, you see. I used to repeat my questions and thoughts to Him. I used to turn to Him and talk and the people enjoyed. Once I told Him, in the old days, there were customs. They [Masters] would dip the large toe of the foot and give the disciples the water sanctified by this charging. Then the times did come when they were made to sit before Master's Face and look into His Eyes. Soul speaks through the eyes and they were charged. Then the time would come when they would bring something they had made to Master, some silks or something like that, and He charged their work. He touched it, "All right, you have it." Then again the time came when they used to bow down and touch the Master's Feet. And our Master used to say, "Well, what is lying down there, I'm here. What are you up to? I'm here, through the Eyes." And now I say, "Well, all right, folding hands is sufficient." Folding hands means you look into the eyes and you see. Why bow down, why not look direct? That is direct contact, through the eyes. Do you follow these purposes? So eyes are the windows of the soul, you see.

These things are not yet explained in books very clearly, I tell you, but the facts are there. If you read all scriptures you ultimately conclude that there is something. What's the use of these words [Simran]? Charging helps, not the words. The words only explain the planes according to creation, that's all. The newcomers want to understand intellectually why it is necessary. Previously nobody questioned it. Masters said, "All right, go on, go on." And charging helped them. Whether you know the whys and wherefores of things or not, the charging will help.

What do the children see? You saw the other day. I gave a sitting to the children outside. "All right have it, sit down, see here." What explanation is given to them? Nothing. So it's the charging that helps. That comes from the soul in whatever state it is in. That is why you can enjoy this even from thousands of miles when you develop receptivity. Of course physical presence cannot be underrated. That is direct, by radiation. Radiation can be had even at thousands of miles as I told. Only direct your attention. Let nothing remain between you and Him; Not even your body. So when you have understood, do it. Derive the full benefit. Do you remember Christ said, "Eat me, drink me." How to eat Him? Not the flesh, you see. He is Word made flesh. It is Word you have to eat. And what do you have to drink? The nectar of the Word. That is within you and you have been given a contact within. So this is an explanation of the five charged words.

These are outer lectures, because they are given out heart to heart, there it is. The whole theory is explained in these talks . . . Read *Crown of Life*. Read *Naam or Word*. Very clear, whatever could possibly be given to you in words, is given therein. The question is to digest, to live up to it. If you follow correctly then everything will be all right. New-comers are very intellectual. They will not take a step unless they understand why it is so. "Why should I repeat these words? Why not others?"

So sometimes the group leader over there does not explain. I told him that they have told you the Names but not the whys and the wherefores. Perhaps for want of time . . . How can these things (explanation of charged words) be explained in their general lecture, you see? There the theory is explained. They're right so far, I supported them. But they should now I think, give explanation privately as questions come up.

Very intellectual people do want. Some people come up to me, "I have come. Will you give me time?" "Oh yes, do come on, bring all your questions. Sit inside, lock the door. Keep the key with you. Don't come out until you're satisfied." What more can I say? With the Grace of God, of course, I know that Truth is Truth and cannot be made untruth. I am giving you what I have found with the Grace of the Master.

Are you doing all right with your meditations please? Don't keep reserved. You're here only for that purpose. God will give you. He's within you, waiting for you, anxiously. Would you keep Him waiting? Then hurry after Him. Thank you.



Privacy

December 11, 1970

Don't throw pearls before swine. To those who really want, there may be two, two hundred, three hundred, the theory is explained, openly. What you have learned in the secret we're speaking from the housetops or from the stages. But for the purpose of getting that experience, only those should come up who really want it. Not everyone wants it. Some only come for curiosity sake. Now when they come here for Sunday Satsang there are two, three, four, five thousand and then at three special occasions there are twenty-five, thirty, forty thousand people.* I give them a sitting for one hour, all of them, whether new or old, without exception. That will do. But in that way we cannot ask each man individually about his experiences and guide him. You can tell only a few out of a large group what's wrong, what to do, but everyone does get experience. Even the new ones get experience.

Master, is it all right to sit on a bus . . .

While hearing?

Yes.

I think the same question has been put before. Did you hear it? In the world if you have got love with somebody, how can you have it without bringing it to the notice of others? This is something like that—your love for God. Why do you make it public? Christ said, go into the closet. For a while you can go in, then outward things won't affect you. As I was saying yesterday, solitude, loneliness, that is necessary. Let the wildflower grow in darkness. Let nobody have notice of it. When it is in full bloom then let everybody see. When the tree is laden with fruit let everybody eat it. But when it is beginning, it has not as yet sprouted forth fruit, go on doing your spiritual practices without bringing it to the notice of anybody. They say three things should be done in solitude. One—bhajan. Two—when taking food, eat all alone to your own self, that's always best. If you're with others of the same mind

* February 6, Master Kirpal Singh Ji birthday; April 2, Baba Sawan Singh Ji death anniversary; July 27, Baba Sawan Singh birth anniversary.

like on a picnic, that's another thing. But when you eat give thanks to God for the food He has given you. And the third one is when you have the worldly connection. These three want secrecy. Most everything else does not require secrecy. Deeds of darkness are committed in the dark, you see. When you have found some seclusion for the sake of some going down, then that is a sin. Don't have that further.

The three things are bhajan, taking food and . . . ?

Third, worldly connections for matrimonial purpose, when needed. Married life is no bar to spirituality, if it is conducted according to the scriptures. Even the Saints had children. When They took up this role, They gave up these things—controlled it. But there are some things which should not be done in secret in addition to these three. Two things. When you want to do something all alone, and you think there is something wrong there. Or when you have done something and somebody asks you, you have to tell a lie. These are some tips. If you are on guard you'll be saved many troubles, many things. So deeds of darkness are committed in the dark. When you do a thing, let us cover up, "Oh no, I didn't do it." You have to tell a lie. Just note these two questions, and you'll save many failures in life. You want to guard against these things for making your life pure. All our children copy us. They watch closely, what we are doing. If you want your children quite chaste and spiritual you must observe celibacy. Don't you think that children are watching you? They copy your way of living. You may say, "No, no," but they see. Those who want to make their children quite chaste and everything must set them an example. This is no spirituality but it will save you from many failures. So we are responsible for the coming generations. If we want the coming generation to be up to the mark then we should set an example. They will copy—you need not tell them anything—they will copy. So wanted: reformers, not of others but of themselves. If you reform your own self all others will follow you. What will you get? Godhead! That's the remuneration or the compensation you'll have.

If you're sitting for seeing and Sound comes in?

I explained to you yesterday, I hope you remember. Do one practice at a time. Fully, wholly, solely. When the other intervenes don't pay any attention. Inside you may have both together when you go up. If you're sitting for Seeing practice, then Sound comes in when you go up. If you put in the attention you won't progress in Seeing practice.

It was after I was listening to music from a record player, loud music.

Well, avoid that thing to the best you can, I say. Outer music is only

to bring in together, to gather people together. Nothing more. And outer music will lead you to the end of matter, not transcend it. You may have concentration for a while, but no further way up. So this inner music starts when you rise above matter. There is a vast difference between the two. Don't be given up to outer music. Make the best use of it. But generally people who are involved in outer music require very chaste life. Outer music will lead to matter. Mind will take you outward. Mind is material. What is the difference between East and West? The East takes it that mind is material and takes life from the soul. In the West, they say mind is conscious. This is the difference. So mind will drag you to the material side always. Like a clod of earth thrown into the air. However strongly you throw it up, it will come down to the earth because the Mother Earth is there. If you light a candle the flame will go up. The source, the sun, is above. If you upturn it—even then the flame goes up. So soul is of God. Whenever it is cut off, it will go up to God; that is the natural tendency within. In outer things, material things lead you to the material. The Power is there; it will give you some concentration but won't let you transcend matter. This is a very delicate point. People very rarely watch it. That is why Saints have used music, but only to bring men together. Now in all religions they have forgotten the inner music and are given up to the outer. They dance like anything in ecstasy and emotion. That does not lead you above body consciousness. For a while you may be soothed by ecstasy but it doesn't let you transcend it. Guru Nanak, whenever He sat anywhere, "Well all right, here it is, music, musicians, all right, play on." Then when the people came He began to preach. That's only a good source for calling people together. If I have a musical, I think all people will come up here and to the detriment of others who are really after It [the real Music]. Music is in all the churches. They have put music in churches from the very beginning, but now they don't know the purpose of it. Outer music leads you to the outer things, that's all. You may use it as I told you to bring people together, that's all right, but we are generally given up to this. We have to be very cautious. You can have the outer music for one hour, two hours. Even paid music you can have for one day, two days, how many days? Hafiz says, "When I sit here I think my Musician comes and plays without any payment to him." Again He says, "A thief comes in the darkness with a lamp in his hand." So every moment some guidance is necessary. (These are references to within.) Mind is prone to material things, you see.

An hour with a Saint gives you more than all the books for years of studies and everything. He gives something very straight, which books cannot give in detail. If He wrote it all down then how long a yarn it would be! These are practical things.

I was thinking about people that live in places where it's impossible to get vegetarian food, like Eskimos.

I have not followed.

Suppose you take Eskimos.

What Eskimos? Are you paid for them?

I was just wondering about the karma, that they can't in wintertime get vegetarian food?

Well, look here: Animals, what do they take in the wintertime? Do they take almonds? Well, I think that is a complete food in all vegetarian natural diets. Eskimos and others, even if they do not get anything other to eat, let them eat [almonds]. When you go there, you may mind your own business. I think you are not a—what do you say—advocate to plead for all the world over. Plead for your own self. What Eskimos eat, do, or what others do, let them do. If you set your own house right, that's all right. If you reform yourself, the whole world is reformed. We work like unpaid apprentices of the C.I.D. of God. Mind your own business. You'll develop. Everything will be done. An example is better than a precept. We know so many things, we don't do. We are only asking, "Why this?" and "Why that?" A tree is growing, "Why is it not bearing fruit?" Well, when they grow—for what reason—you cannot know. Man cannot know everything. God makes the arrangement. Whatever is your sphere of life, you have to just make the best use of that and go up. That's the ultimate goal. The main principle lying behind is to be harmless, that's all. Harmlessness will come where you love. Where there's love, you're harmless, that's all. And love knows service and sacrifice. Not to sacrifice others for your own self. Here in 1957 the World Fellowship of Religions Conference was held; I was there as President. One representative came from Pakistan and the question was going on about harmlessness, about giving sacrifice. Mohammedans believe in sacrifice. In India they sacrifice goats and sheep and different things. When that rule for harmlessness was passed, one Mohammedan came up, "Oh well, we don't believe in this sacrifice." Others said, "We will offer sacrifice." They were giving trouble to representatives from all countries. East and West were there, more than one hundred people. They could not come to any conclusion, so I came up, "Well look here, sacrifice for others, that's good. But don't sacrifice others for your interest. That's all. Sacrifice is all right, but the difference lies in the way you do it. If you sacrifice others for your own personal interests, this is a selfish motive. Don't harm others for your own personal self, but you may sacrifice yourself for the good of others."

In another conference at Calcutta, there were Buddhist

delegates—there are two classes of Buddhists, one believes in God, the other does not. The resolution had the word “God” in it and those Buddhists said, “No, we don’t agree, the word ‘God’ is there.” Again, a very big row. I was there. “Well, look here, do you believe in the sayings of Buddha?” I called their leader in charge there. “All right, would you interpret what Buddha says?” Then I quoted from the Buddhist sayings, you see: “He says you must rise into your Overself. Our self finds refuge in the Overself. What other refuge can there be? But it is hard to gain. The Overself is God.” Then the resolution was passed. These things do rise up. Very delicate points. They don’t know what their teachings are at home. We are only ruminating over scriptures, not going deep down into what they are. This is what Buddha said. People said Buddha was not a believer in God, but he *was* a believer in God. So perhaps you have read that book, *Naam or Word*? There I have quoted twenty-five pages from Buddhist literature. So, at the end of His life He called for all His disciples, Ananda and others, and asked them how they get to Golden Samadhi. All spoke about the Light. Last of all, Buddha said, “Intrinsic hearing is the only way back to Golden Samadhi.” We don’t know what our own scriptures say, that’s the pity. We have only superficial knowledge. We must go to the heart of it. They had some truth. Why do people follow in thousands? There’s some attraction, some reality. How far they have gone—that’s another question. But they’re on the way. The basic teachings have been seen by all. If there appears to be some difference, this is for want of going into the depths, to the bottom.

So, sacrifice for others is good. Suppose some people come to harm you here. I would go sacrifice myself to save you, is it not right? You see? If you simply sneak away, here, there, all will be killed. That’s the law of sacrifice. Law of sacrifice is for the safeguard of others. After all, we have to leave the body some day. Why not in the service of others? The main purpose is to be harmless. Ahimsa, nonviolence in thought, word, and deed, you feel a sort of blessing. Especially those who are after that. Sometimes, out of the air, they kiss their own body. Blessed is the body in which that Water of Life runs through. All this comes when you apply yourself wholly, solely in the contacts you have been given.



Humility

December 14, 1970

It is very difficult to leave off ego, “Oh, I am great.” So that is why Christ said, “Blessed are the humble. They are the peace-makers.” Humility cannot be had by mere intellectual wrestling. That comes only when you see some higher Power is working—when you say, “I’m merely a puppet in His Hands.” Only then true humility comes, not before. This little ego is satan-like, I would say. It drags everybody, in whatever line he is working. Even preachers say, “Oh, who is there like me?” “I am the greatest preacher. I can do everything. Everything is under my thumb. I can make and unmake things.” So that true humility can come only through coming in contact with the God-into-Expression Power which is within us. That’s all. By mere intellectual wrestling we can come up for awhile but not permanently. That is the whole trouble underlying *everything*. If all become servants, that’s all right. But we want to become bosses: The whole trouble arises there.

Those who are attached outside cannot leave the body. “I have to do this. I have to do that. I have this job. Who will look after these people? Who will look after my property?” Well, this very body is left at death—what about the outer things? Our vision does not become very clear unless we rise above body consciousness. Then you’ll see things in right perspective. If we leave, then where’s the world? All the material world is gone.

That is why Christ said, it is easier for a camel to pass through the eye of a needle than a man who is expanded—a wealthy man with all outward attachments. The teachings of the Masters just cut down the very stem of the whole trouble. When you rise above body consciousness, the physical ego is gone. But the astral ego, causal ego are still there. Complete humility arises only when you rise above three planes, not before. In the beginning you’ll begin to have a little humility. Even those who go to the astral plane, they’re also not free from ego.

We fight for all these outward things. This can be explained in these two words—women and gold. And all is left at the time of death. The very body is left off then. So we have to know ourselves practically.

The more you are able to rise above body-consciousness at your will, that is what is wanted. The whole angle of vision will be changed. When you go up in an airplane, very big mountains appear like small mounds. When I passed over the Suez Canal on my first trip, they said, "We have passed the Suez Canal." You say the Suez Canal which has been the apple of discord; it just looked like a very small stream, a gutter, I would say. So all this greatness becomes very little.

One detailed circular was issued on humility.* With God's Grace we are put on the Way. Guidance is there also. That will cut the tree from the very stem, from the very roots. So world is there. Now if you take "L" out of it, Word remains. That's all. But He likes who more? I think you can reply better.

The ones who obey Him.

Those who obey Him and *progress*. Merely sitting won't work. We sit down and don't do what He wants us to do.

When I was in school, there was one geometrical problem and the professor came in to the class and said, "You could not solve this geometrical problem last year." He addressed me and one or two more, "Try tomorrow—tomorrow is Sunday. Try to see if this could be solved." The next morning I went and sat down. First I solved that problem in a very long way, then in a short-cut way. On Monday we attended the school. He asked, "Well, have you come to any conclusions? Have you solved the problem?" "Yes," I told him, "I have solved it in two ways." I showed him on the board. Teacher naturally likes students like that.

I was among the very lowest set of people who sat at the Feet of our Master, but through His Grace He liked me. So you are dear. All of you are dear. Don't think you are not dear. But more dear is he who makes progress and lives according to the commandments. That you can only have if you live a righteous life and also progress spiritually. Perhaps you people do not know how much I like you. I don't think you know at this level. A child does not know how much the mother likes him.

So rest assured I have love for you, more especially you who sat at the Feet of my Master. There is one old one here too, who sat at the Feet of Master. This relationship of brothers and sisters cannot be broken: A relationship which cannot be broken after death.

Remember His Commandments. If you love the Master, just abide by His Commandments. If I love you all then what do I expect from you—your progress. A seed is sown—it could sprout into a tree and

*Way of the Saints, p. 341

bear forth—laden with fruit. This is what I wish for you. I wish you to progress *more than me*.

Have courage, don't be discouraged. Go on doing and help will come. At every step help will come, unasked for. And that help is given by that Power which is within you all. I have got a little ingress with the Grace of my Master, that's all I can say.



On Selfless Service

December 15, 1970, Dehra Dun

She told me just now that she is going tomorrow; she is very sad. It would be very kind if she could remain here. When she comes to Someplace let her remain there forever, not to go back. You have come here, certain friends don't allow you to remain here, then what you have to do is unavoidable. When we come Home we should not go away, you see. Our Home is the Father's Home. You have come from There so you have to go back. We might be sent, that's another thing. We should not come of our own accord.

You feel sad when going back, and naturally I have not got a stone heart. I have got a heart of flesh and bone. I do also feel, you see. But it is unavoidable, we have to go back.

Anything special?

I have a question to ask, Master.

Yes, please.

About selfless service financially.

Beg your pardon?

Selfless service on the diary, financially. Now when we go downtown some of these little children and the beggars come up and they pester us for money. And I don't want to say "Go away," and yet I don't want to give them money if I'm not supposed to.

Beggary has become a profession. If you investigate you'll find that they are master of hundreds, thousands. I have seen beggars here, who left twenty thousand and even more. That becomes a profession, you see.

What about the crippled children? There is a boy in Delhi who has no leg, and he is only seven years old or so.

This is a reaction of the past. We can't help it. What to do?

We should just not give. It is better not to.

We have to see. You can see; if they really need it, money might be given. Generally it is a profession. Those who are really needy, there

are some, that's all right. You have just to look, out of the compassion of your heart, how you feel at the time. Needy people really don't beg, I tell you. They're dying and they will prefer dying rather than begging. Such like people are many. They are ashamed to beg. So such like people should be helped most. When they make a profession, children go around begging, bring the money and they split it. They are given something, but not everything they bring. That has become a profession everywhere.

That would answer the same purpose, Master, that people who won't help themselves, you shouldn't keep on helping them. If they won't help themselves, you shouldn't keep helping them.

Help them to stand on their own legs, that's all. That's all right. It is a better way to help somebody to stand on his own legs. You might help them temporarily to stand on their own legs. To make him lean on you all through life is making him a cripple. The intention behind should be good, that's all. I have seen people who would prefer dying rather than begging. Such like people should be helped most. If anybody is in trouble, dying from hunger, give him; there is no hard and fast rule not to give to anybody. That is why Swami Shiv Dayal Singh tells in his view which is probably correct to some extent. (I use the word extent. People may take it as a very narrow way.) He says, "Give everything to the Master. He does not want it for Himself. He will distribute to *really* needy people, and you will earn His pleasure." He doesn't keep money and worldly things; He distributes. He lives on His own earnings. So if you are giving to someone and it is helping him to go down that also brings on some karmic reaction, you see. If you use it for public good, or to those who are needy, who are sick, this and that thing; that is the purpose behind giving it. Suppose a man is a drunkard and cursing and you help him. Then? You help him to drink more, is it not? You might help to bring him around to leave off drinking, that's another thing. The same thing is done, but the result will be according to the intentions. To help others, serve and sacrifice for others, that is good. But sometime we serve with the result that others go down. When you see anyone dying of hunger, needy, or he may be a family man or all alone, give to him. But give. Don't give it as alms. Give, *share* with him, you see, *share* with him. To share with others is good. To give alms is no good because that reaction will come.

Every twelve years there is celebrated the Kumbha Mela on the River Ganges. Thousands of people gathered together. Last time at Hardwar [1968] there was a very big gathering. Some people invited me to preside. They said, "You may give some talks over there, you will preside; it is better to spend a week or ten days there." So I went. I

wrote a notice outside our camp: "Please don't give alms" in big words. And the result was—our camp had six to seven thousand people. We had two hours of meditation in the morning, two in the evening, and one during the day—five hours meditation daily! Five thousand people sat. There was a two hour talk in the morning and two hours at night. So it was all calm and quiet. We had a common kitchen, the minimum price was charged—eight annas, half a rupee. You know how much that comes to? Very little. We offered them rice and pudding and everything. The result was that all of the men from the other camps came running there, and another more than two hundred were given free food. With all that there was not profit, but no loss. The police officers who were in charge there, came up and heard the talk. They were so absorbed in the talk that although they had to go on duty at eight, they forgot till eleven. So people came to our camp freely, no worry, we did not put any hindrance on them. The result was on the thirteenth of April, (that is the harvest day when thousands, thousands of people come and have a bath in the Ganges River. On that day they don't allow anybody to preach) they made a special camp there for a talk. I gave a three hour talk there. I said, "Share with others." And some people said, "Well, look here, he should not be allowed to come here to the Kumbha Mela." I was breaking the law you see. [chuckles]

So begging is no good. Sharing is all right. He is your brother in God; it is your duty to serve him. But not to those who have become beggars as a profession. Just see into him, go sift into it, what is what. While one action binds you, the same action under other circumstances is not binding on you. If you give to someone, share with others, that is all right. "Well, he is a son of God. I am a son of God." If you give alms, then reaction will come and you'll have to receive it. Is it not binding on you? Things are very clear. People go on in a business way, give, give, give. I will take compassion. Take compassion on your ownself and you have got the opportunity to help your brother. We are all brothers and sisters in God, are we not? And the Master unites in that real relation which already is true, which lasts even after death. It does not break away. In Hindi the word "dey" means "give." The same word "dhey" also means "body," you see. Two words, two meanings for the same word. Kabir says, "So long as you are in the body, in the dey, dey, dey—give, give, give. When you are no longer in the body who will ask you to give?"

Master Sawan always used to say, first develop the light of spirituality within yourself, then you can give to others.

It is better that there should be no reactions, basic thing. If you *share* with others that's all right. If you *give* you have to take back. If people

give only so that they may have some return from that here and hereafter, that is a business. Who will be able to give in the right way? One who is spiritually progressing, not otherwise. So man is one who lives for others. Animals live for themselves. They fight with each other with their horns. If a man behaves in the same way, then? Who is he? He is not a man; he is a beast in man. Man must earn his livelihood by sweat of his brow, maintain himself in a simple way to the best he can, then live for others. If one man leaves body, his thousands or millions, everything he has is left behind. Why not make the best use of what you have to serve others. Serve others, not others, but your brothers and sisters in God. So serve others physically, financially, intellectually and last of all spiritually, to raise them up. What you have been given, share with others. That will grow more, more and more. By keeping reserved, things reserved, will not grow more. Have love for all. That requires no philosophy, only common sense.

Once Master Sawan Singh, our own Master, went to war. He was an SDO, subdivision officer in construction. When he returned from battle, (he remained for a year or so), there was a Saint at Peshawar where I also had my school career. He used to go to him. He used to offer him ten rupees every time. One time He came He was told, "I will have twenty now." He said, "Well, well Baba, have you become greedy?" "No, no, no. This is only to take away something out of your earnings for the money you have received which you did not deserve. You did not do your duty fully. So this will take away that poison out of your earning. I won't keep it. I will distribute it."

To give, this is usually in all religions; tithing, giving tithing. In Mohammedan it is a fortieth portion. This is a minimum. Our Master used to give in the beginning one tenth of His earning. Then later on, He brought all his earnings before His Master, put it before Him. Baba Jaimal Singh sent it to his family, you see, and never spent it for His own purpose. We have to slowly give *everything*, body, mind and soul. That will come. When you give everything what is left to you? You are all alone with God. These are the entanglements that bind us to the world by give and take. And man body is a very golden opportunity we have got in which we can wind up give and take; finish off, and go back to our Home. Don't sow more seeds to be reaped. Give, give forever, never dreaming of return. That will only come when you share with others, even if you only have two loaves of bread. Even those who have millions they also require the same; how much can you eat? You can wear only one dress, even though you have hundreds of dresses in the closet. That very thing you can share with others who are needy. The self develops, service and sacrifice.

Is there much of a problem about give and take among the initiates?

I tell you, if you have given up the whole to the Master, you don't think of anything for yourself. But with how many men can you share, those who are really needy? You may give to the Master not to the initiate. If you give to the initiate then you'll have to take back. After all the account is there, that can be readjusted by the Master within your own pale, that's all right. But if you have the same thing with others who are not on the Way then their account is kept by that power (negative power). Those who are needy, give them. Even those who are initiated they are not to lean on you. Make them stand on their own legs, that's all right.

To help anybody who is in need, and is on the Way, that's all right. But if one man is dying, and you help another man who is an initiate who can well live on his own earnings, ignoring that man who is dying, then that is, I think, not wanted. After all he has got the same soul within him; the same God Power within him. The only difference is you have been put on the Way and he has not been put on the Way. The *same* privilege is in him too as a man. I'll tell you a story. Tenth Guru, Guru Gobind Singh fought for the sake of keeping honor of the ladies of those time. There was one man on duty, Kanaya by name. His duty was to give water to whoever wanted it while fighting. He gave water to whom? To all who were initiated and to all those who were *not* initiated. And the men, initiates, who were not all saints, (they were on the Way), complained to the Master, "Look here, our own man has served enemies." "All right, call him." He called him, "Well, do you give water to everybody?" He said, "Yes." "Why, Kanaya?" "Because I see the same Light within them too." Guru Gobind Singh said, "He has understood my teachings in the *right* way." So these are the teachings of the Masters. So all are Satsangis, I would say. The only difference is that you have been put on the Way and they have not been put on the Way. That's all. The same treasure is within them. You have become a little conscious that there is something, and they have not. That is the only difference. When you'll see all men as alike, you'll love everybody. "Peace be unto all the world over, under Thy Will O God." That will come out of such a heart.

Christ said to the rich man that he should "Leave all and follow me." Sell everything, distribute everything and come to Me. We are sitting like cobras on the wealth underneath. We won't use it ourselves and we let nobody else use it. Leave all and follow Me. You've read the Bible. That means that you give up everything and distribute it. We are controlled, we are bound by those things. So darkness cannot be removed by fighting. It is removed only when a little light is brought in,

that's all: Then everything becomes clear as daylight. But we are environed by, imprisoned in our own way of thinking. We cannot look beyond. We should rise above and see what is what. The same view will bind you; the same view will free you. It is all Yours, I give it back to You. If a banker is there, he gives you, say, one thousand or ten thousand dollars, and says, "Well, all right, give five thousand here, and two thousand here." What is your job? To give it. It is his money, is it not? All is given by God, it is His Grace. Share with others. You follow now very clearly what is wanted? This is a way of living, which makes you happy here and hereafter too, and helps in the spiritual way. So give, give, give, so long as you are in the body. This is what Kabir said, "When you are no more in the body, who will ask you to give?"

It is always through the Grace of God we sit together, in His Name. When we sit in His Name, He is there. Christ said, "If you sit together in My Name I am there." God Power is there. That way you'll feel blessedness. Even in the atmosphere, effect is there, charged. So anything else? Any questions? I think, they are all definite subjects. We need these things very much. They are not new things; they have already been given in the scriptures, but we have not digested them, that's all. All right, I have to go. Thank you.



Purity of Heart

December 17, 1970

Do you meditate now?

Suppose I say yes or no, how will it help you? Look here, an actor acts in all phases of life on the stage. His nature has become centered in acting. When you develop would you not like to dip into the sea of immortality? We can. Even outside, Master's inner vision is wide awake. Even while working outside, he's enjoying. That comes in due course.

Once Ramakrishna Paramhansa—perhaps you have heard his name—the guru of Swami Vivekananda, had one plate full of honey. He said, “Well, look here, Vivekananda, if you were a bee, from which side would you eat this honey?” He replied, “Well, I would eat from the corner.” “Okay, why?” He says, “I'm afraid my wings would get entangled and would get stuck. Then I would drown.” Ramakrishna told him, “Well, it is a sea of immortality; plunge headlong into it. You won't die.” So develop that vision all around. Man is in the make but that's the ultimate goal. I also like to cut off from outside and enjoy fully but I'm only a puppet working in the hands of God, you see; His Grace working. So as you are enjoying this, I also enjoy. He is in you. You follow me, what I mean to say? Even if you get for only a few minutes, dip into it. It is all an ocean of intoxication. Is there any place where God is not? Is there any place where God is not? It is all His apparition, you might say. All this came into being from one Word of His. ‘I am One and wish to be many.’ It is all His expression. When the inner eye is open, then naturally you enjoy. A fish is in the water and asks where is water. He becomes conscious only when he is in the water. Our very life is water. May I give you an example? There are so many insects here, in this atmosphere, which you cannot see now because they are more etherialized; we are not at that level. If you see through a microscope, that magnifies—700 times more than it is. The tiny things which are not visible to us, can be seen as insects. When your inner eye is open, you see Him outside, inside. Like a fish you enjoy. Don't you follow? So that can be had. That is the fate of

everybody whose inner vision is open. You see Light inside and you see all is the expression of God. It is all Ringing Radiance going on. Ringing Radiance, I would say. Radiance which gives out ringing. You'll live like a fish in the water and enjoy even the outer things. That's the ultimate goal of this course. This is awaiting each one of you. Little work has to be done, that's all.

Even at work you enjoy it. We have not written of this finiteness. Just like a microscope, you see the forms there; when you have got that single eye open, you see inside and outside also. So, we're all children of Light. Only we have become indentified with the outer things so much so that we have forgotten ourselves. For ages and ages, we have been identified with these things. Now it is time to rise above them. This is the first step. We are light and the same thing within is also light. But it is denser light, you might say. You'll find out. Strange enough He's here in us and we are in Him and we don't know.

Somebody asked Master, "Well, is there a God?" "Where's God?" He asked him, "Where is that place where He is not?" It is all His expression, you see. The ideal man sees Him in everything and everything in Him, then he's enjoying the Radiance, the Ringing Radiance.

So the ideal is to become an ideal man. We are already really men but we have forgotten; we are identified in the outside so much so that we have forgotten ourselves, that's all. You are princes. You are sons of God. You are micro-Gods; there is no doubt about it. But unless you realize it, you should not affect (others), as this is misguidance. Masters say, God is manifested in them, but never, they never say They are God. They See and They help others to See. He gives them something to start with, which is to be developed from day to day.

So That Power never leaves us; we are swimming in Him. that Power is the very life, just as water is the very life of the fish. When a child starts to read, in the beginning, he learns A. B. C. D. He then learns to just join letters and to read words, then he goes on to learn the lines from day to day, remembers them, next day he forgets. Again he remembers, then he becomes adept, and he speaks. I tell you when I was a very small child, reading in the third primary, one man came up and gave a lecture. I looked into his face and thought; from where is he reading this? I'm telling you my state. Now I see it is a very natural thing. But in the early stages we wonder how can that be. The Master is working, digging, doing this and that thing, still He is in There; how can that be? It is something like that you see. These things are learnt only in the company of a Master. How many things can you write about? Main things, salient points are given, that's all. So that is why the physical presence is important. It gives you 100 times more that you

get from a book. Maulana Rumi says, "If you sit by a Saint for an hour you'll learn more than what you learned in a hundred years of meditation." Because you get everything. You ask questions, you learn and you have got that Radiance.

So, how can you learn that thing: By silence. One third is given by word of mouth and two-thirds by radiation, through eyes. I never questioned my Master throughout my life except one or two questions of course. "What is the proof that this science shall remain alive after you?" That was a very impertinent question of course. But still He answered, "Yes that will continue, but only to whom I will order." I simply learned by sitting, that's all. You learn many things like that. So, physical presence cannot be underrated. Sit by him in silence; silence of the heart and mind—No ramifications, no current of thought running through. Still. You'll have it. Learn many things by radiation. Do you follow what I mean to say? That becomes a question of receptivity, I would say. You're as good as I am. That very power is within you. You have not yet directed your attention towards that, that's all. One Saint said, "Well, how far will you be playing with the dust?" You are princes. It does not behoove you to be rolling about in the streets and enjoying only dust. Well, this is the time, man body is the time in which you can see God. It is already there. You have to become conscious of It, that's all.

Master?

Yes?

When I'm doing my diaries, the last few days it seems I don't have much to put down and I felt that can't be possible, that I must not be looking hard enough.

I would say that's good if you've got nothing. What more do you want? When we can put nothing down then it's all right. But, still have self-introspection. Later you won't need it. On the way, we still need it, now and then something creeps up.

When you say "self-introspection," you mean watch everything we do all day as we're doing it, to see what we're doing?

To see if you have love for all, no attachment, no ill-will against anybody. Naturally if you have no harsh words, you won't backbite; you won't call names; you won't strike anybody, is it not so? You feel and see God in every man, they're all chaste. You see Him in everybody, you'll love everybody. No hatred. You'll be of service to others. When you're serving man, you're serving God, then? This is what you have to come to, is it not? Diary is a blessing, I tell you, for all. I have been keeping one from my student life, too, you see. Firstly the number of failures grow more. Don't be afraid of that. It is not

growing more; it is only that you are now becoming more conscious of those failures which you are doing. So, don't mind; there may be hundreds. Then weed out. When all failures are shorn, you'll have blessedness. You'll feel purity. You'll kiss your body. Body is the temple of God. Just as Saint Paul says, "It is not I, not now I, but Christ lives in me." So blessed are the pure in heart for they shall see God. Purity means, to have no thought other than God. Then? This is true purity. Blessed are the pure in heart for they shall see . . . What is purity? Not only to be chaste, you see. But not to have any ill-will, any hatred. Don't deceive anybody. Don't usurp anybody's rights. Where you have love, all these things follow. But there's one difference between love and charity. Love begets attachment sometimes. You're bound. You're caught. But if you have got charity, then? That's the difference between the two. You now understand what is purity? Whose heart is pure, in which no other thought than God comes up, while eating, drinking, sleeping, anywhere. That's the ultimate, you will have the Ringing Radiance. It is going on already. But so long as these ripples are in the mind, in the reservoir of mind, you cannot see your face. If you are still, you can see your face there. So these are things on which you can keep notes. You won't find them given very clearly in books.

There's something very beautiful in what the Masters say. Blessed are the pure in heart for they shall see God. So purity lies in that thing. In few words, no thought other than God arises within, that's all. That's it, purity, true purity. When there's otherness also, that is not sufficient; there is duality.

Master, I've heard of different aspects of your life from childhood but everything seems to be perfect, something like you have to be perfect all through life in order to reach God.

Love beautifies everything. When you see through the eyes of Love, that beautifies; even the darkest thing will appear to be very beautiful. But really, man is in the make. Some come as made, some are made here. This fate awaits everybody. Every Saint has his past and every sinner a future. If you continue to have only thoughts of God, say for a few days, you'll feel blessedness. When you eat, thank God that you're remembering. When you go to sleep, all right, "I'm going in Your Lap." You're not to leave or go into the wilderness. We have to learn swimming in water, not on dry land. To be aloof, cynic-like, you won't learn then. That is why in the lives of very great Rishis there were failures. A cobra or a snake is very harmless but when you make him angry?—You must be air-conditioned, that's all.

You mentioned a cobra just now. I live near a river and we get rats to

come in the house. I would prefer to get them out without killing them, but I don't know how to do that. Must I kill them?

Look here, obey the physical laws; abide by the Health Department instructions, that's all. For instance, rats come, they eat your crop, then? If you have a lot, give them something. Rats don't usurp; they want something. They've no homes where they store food. Just try for a few days. Keep some grain aside in one place. Rats won't run through your rooms. They will simply go there. They have to eat. Buy, borrow or steal, what to do? Is it not? Buy, borrow or steal, you don't share with them. They're also the younger brothers, you see. Rats and reptiles and everybody—we've got it set up like that. If you give them something; they won't harm you. It is because we reserve ourselves, we don't like them; we kill them. Still they will buy, borrow or steal, that's all.

We have fire ants, little ants that sting very bad and they're all over the garden. I have to poison them.

Go by the instructions of the Health Department. Finish off. For higher things you have to sacrifice small things. It is a sin to breathe even, I tell you. We kill so many insects in the air. You trample so many under feet. Then? How can you be saved by accounting? It is only a matter of Grace. Do your best and leave the rest. Only don't have the intent of harming anybody, that's all.

So that's the first qualification if you'd like to meet God. Don't harm anybody. Harm comes through thought. Through word and through physical action. Very simple things you see. We have made it hard to understand.

As for hornets—if you keep some separate thing for them, outside, they'll go there and won't enter your rooms. Because we don't share, the same principle works, you see—buy, borrow or?? They do their best. How can they live without food? It is a pity. All these creatures are the members of the family of God, some lower, some higher. You love everybody, they will love you.

Last night, one man—I was just told—came from the village to Manav Kendra. Some dog was barking at him and began biting him. He cried. But it is all wilderness—nobody heard. Then he called my name. "Oh Master, save me." The dog left him. Even the dogs have the sense for something higher. Why not a man? Last night, the day before last night, that's the statement of a man who was crying out for one half hour. Nobody could hear because of the distance. So I've asked them to have some guard during the night there from today on. But he cried for the Master, loudly, and the dog left him. They have got some sense too. So, we're all brothers and sisters from the reptiles to

man. All are younger brothers of one family. This ultimately will come too. "Peace be unto all the world over under Thy Will, O Lord."

In 1948, I was living the other side of the Ganges, in the jungle. There were scorpions. So big. They never hurt me, neither did the snakes. They have senses after all. Why not a man, you see?

You follow what I say? Very simple thing. No philosophy. No drawing inferences. Hard facts. So, truly speaking, "Blessed are the pure in heart for they shall see God." They shall see God—where? In and out. He is already there, you have not to create Him. Our inner eye is open to see, to find. So you can regain your Godhead day by day. It is there but we have lost it.

As I told you the other day, a strong man revels in his strength and the weak man wonders how he got it. You see? Time factor is necessary. Every man is in the make. Some come as made. They also become Saints. Others are made here. When a man becomes, an M.A., whether he has got that degree here or from the past, he is transferred as an M.A. to some other department. That makes no difference. He is an M.A.

Lectures don't give us much. These heart-to-heart talks give you more—Digest. All these talks, if they're recorded, will be a very helping factor. Very informative. All right, you enjoy your meditations during the day. It is getting 9:30 now. Time flies away, you see. That's all right. God bless you all.



Develop All Around

Morning Darshan, December 18, 1970

Sometimes in my meditations I feel afraid; I'm about to break through the Light.

You see Light. What color?

Bright.

The further thing is to learn to look into the middle of the bright Light not the whole—That will burst.

Sometimes I feel the Light start to break and I become afraid.

Don't worry, just look into the middle and that will open, break. You'll pass through—you'll find Master's form at the back. Perhaps you may think you are dying. You won't die, I'll give you that in writing. Rest assured that you won't die. But you will *learn* to die. What is death? It is only a matter of transference. I have left that place—I am dead there and alive here. But I'm the same man, am I not? You won't die. Sometimes a man is afraid, sometimes breathing is involved. If breathing is *not* involved or you are not conscious of the body—then there is no fear. If you're conscious of the body—you sometimes are conscious of the breathing going on and you say, "I'm going to die." So when you sit for meditation consider you are dying. These outer entanglements won't let you go up. There is nothing to be afraid of, you see. If you find the Master there, then won't you be pleased? Won't you be pleased? But you have to take cross daily. Taking cross daily—what does it mean? Do you know? What is a cross like? It is just like: [*Master outstretches His arms in a cross-like position.*] This is a cross. Take up your cross daily. [*Master makes a vertical portion of the cross going up.*] You are *taking* cross, are you not? You are simply carrying that symbol. That's a symbol. *Taking cross daily.* It does not say to *carry* the cross daily, no. It's not *carrying* the cross but it is *taking* the cross. You'll rise up.

This is what is meant to die while alive. That is why they said, The Kingdom of God cannot be had by observation, so long as you are outside—observing from outside; it is within you. It is a very glorious thing. It is joyful. Why don't you go? Why are you afraid? Your attachments outside

won't let go. You'll have to pay the price: take cross daily, that's all. But at the same time, I assure you, you won't die. The reason is that the Karmic link with which we are bound with the body, called the Silver Cord; is not broken. Unless that is broken, you cannot leave the body and go forever. Do you follow this point? Then be joyful. Go and meet your Lord There.

Mira Bai, a Saint in India, says: "My Beloved is awaiting me, but you have to take the cross *shuli*." Shuli means, there is a cross—the cross is like that. Shuli is like that, learning to rise above. We have to sacrifice by coming to the cross. And SEE. If you find your friend beyond this wall, this hedge, won't you plunge? You will plunge—that's all. That is plunging into the Beyond.

Take the case of a child. He's sitting on top of the roof. He sees his mother—he plunges. Then, do you think the mother would let him fall down? She'll catch him. It is a plunging into the Beyond, that's all.

I think you don't like to meet the Lord within? Yes, Then you must pay the price. And what is the price? Take cross daily. No money is to be paid. Take off the dirty clothes and go up. This earth, physical body, are only the clothes we are wearing, that's all.

In Gita, Lord Krishna says: "We have to change our clothes." Take this off, then take off the second layer, take off the third layer, then . . . you are There. So we are identified with outer forms so much that we have forgotten ourselves. You have got the tickets and you don't like to go to the other world. It is just like that. Train is waiting for you, God is giving the train signal, "Hurry up, hurry up, hurry up, hurry up and you don't even like to entrain yourself? An airplane leaves only at the airport, not at any other place. And this is the airport. [*Master points to the region of the third eye.*] You have got the ticket. Those who have been initiated, they have been given a ticket, now it is for you just to go. You've not to be anxious or worry, no effort, nothing. Simply hear, come in contact. All worries will go. When you put any filth into the fire, all is burnt. All worries, disappointments, hopelessness, everything is burnt away when you come in contact. But we don't like to remain in the Light—that's all.

When Light comes, darkness will go.

Yes, surely. But we don't make the best use of the thing we have got. This is a privilege you have got. It is said, "One Saint had pity on some very poor man. He gave him one touch stone, which when rubbed on any metal, would turn it into gold. He gave it to him and said, 'All right, you have it for one month; make as much gold as you like.' So he went to the market to find out the price of iron. 'Oh, it has become dearer. All right, we will wait, let it become cheaper.' After a few days

again he went. But the rate went up further. 'This is still very dear.' Then he would wait. 'It is dear.' He was waiting and waiting for the metal to become cheaper, but the one month time of allotment was over. He did not make the best use of this touch stone so now he had to return it; it became an ordinary stone."

This is something like we are doing. What do we have to pay? Leave off all attachments. That's all. If you cannot leave off all attachments, come in contact and these will be burnt away. Daily dyings, worldly worries . . . won't let us go There. We think, "Let these worries be over *then* I will go," is it not? This isn't true. These worries will continue until you leave the body. Why not make the best use of that time now.

You follow me now? Time is passing. Time and tide wait for no man. Someone brought a horse to a water wheel. When the machine is going and the wheel goes around, there's noise . . . and water comes out. He was standing by that water pump. The man in charge said, "Why don't you have your horse drink the water?"

"No, when this noise is over, only then will I water the horse." The man replied, "When the noise is over, there will be no water." So these things go on. We never dream this will happen; that we will have to leave all these things. The only price we have to pay is to take cross daily.

These are different ways of making you understand what is what. The only thing: you have to come in contact. You have to entrain yourself at the railway station, or you can sit in the plane at the airport; not in your streets. You have to go There. You'll cash the check only at the window. That's the window here. [*Master again points to His third eye.*] Try some day . . . all worries will leave you. Truly speaking, we have not realized the value of this Truth we have got. So fortunate we are! With all that, still we are worrying, wringing our hands, nodding. So I think the course is not difficult. Only we do not put in regular time. If, say for one, two, three months you put in whole time . . . cut off from all outer things—even from your attachments to your body; you will have It. There's no question of where, it's already there—we have to invert, that's all. All worries will be over. What is worldliness? It is when you forget the Lord, that's all. Money, family, other things are delusion of Maya. Maya is when you forget God.

If you can take cross hundreds of times a day it would be better. The hanging of the cross—well, this is a symbol to show that you must take cross daily. It is quite a model of the man-body, when you stand like that—is it not so?

Master, do you advocate that men should get their hair cut when

they become Satsangis? Should you get your hair cut if you have long hair?

No, I don't say that. Whether you have long hair or not, that makes no difference for spirituality. It is only the social life which may be affected. If the social life is affected, then you can't have an easy time. People of the world will be pointing out: "Oh heretic, heretic"—they may even hate you. When you've got no social life, what to do . . . that's a social matter, not a spiritual matter. For spirituality whether you have long hair or not that makes no difference.

But there's some principle behind having long hair. Saints are the worshipers of Nature. They don't destroy Nature. When the leaves are dried, they fall down from the trees; the green leaves don't fall. So we are the worshipers of Life. When you comb hair all dead hairs go out. Even if you cut your hair, even then it will grow. That's Nature's Law. In this age, there's a question of hippies. They are not taken on good terms now—everywhere they are hated because they have been taking drugs. The Indian government doesn't like them. This is a bad habit they have got—otherwise the the word hippie means peaceful life—lover of Peace. But are they lovers of Peace?

Intoxication of the soul comes by coming in contact with higher consciousness. They take, they borrow and that goes to mar their consciousness. We have to become more conscious. If you come in contact with the outer intoxicants, naturally your consciousness is affected and you will have to go back to the lower strata of life. Do you follow what I mean to say?

Because you people are stuck fast in the social customs and don't think of the outer things—you simply see from your own angle of vision. Even if you cut finger nails they will grow; that's Nature. If they don't grow, that's all right. So Saints are worshipers of Life. That's all. They leave things to Nature. Any dead hair comes out by combing.

And we are all worshipers of Life: Consciousness. That's the principle behind what I am telling you. Whether you keep hair long or not, that has little to do with your spiritual life.

But for spirituality you have to rise above the physical body. You've got a ramp to learn how to cross—take cross daily—then whether you have hair or not, what difference does it make. You are not the body.

Master on Hearsay

Why do you go by hearsay? One is led away by hearsay. First, don't believe unless you see for your own self or hear with your own ears. Don't believe anybody. He may have some purpose behind—some

selfish motive, some mischief. Believe only when you see, not only see, but hear too. Seeing also sometimes misleads a man. Suppose a daughter is sitting by the father. People say, "Oh what is it—they are sitting both together." But hear them—what sort of talk they are having. People see from their own angle. Those who have got clear cut view . . .

Master on Drugs

Master, most of us here, before we came on the Path, have taken drugs. Will the fact that we have taken drugs adversely affect our spiritual progress?

Surely. I tell you, we are conscious beings. We have to become *more* Conscious. Anything which has gone to mar our consciousness—that will take you to the lower strata of life. That is killing yourself, I would say.

A lot of us became aware of the spiritual life through drugs . . .

Leave it, that's all. Don't take more poison, that's all. A little poison taken can be . . .

But our progress now will be affected by what we did before . . .

Only if you put in more time [in spiritual practices] these things will be cleared. Put in more time. Don't leave off that effort. That's all right. Whatever poison you have taken in your stomach can be washed out. But stop taking more poison, that's all. What more is there?

On Social Life

Social life is only a way of living. There was one atheist in Lahore, I think forty, fifty years ago. He challenged all heads of the different religions there to prove that their religion is necessary. Generally, people take the word "religion" as social religion, not that "re" means back, "ligore" to bind—they don't dream of it. They came up— that's a very interesting question. I also joined in to find out what was what. I was sitting in the front row. All heads of other religions stood up to prove their social way of life. Sikhs said there should be long hair, and this and that thing. Hindus spoke up for their own outer forms; Christians came up with their own thing; Mohammedans came up . . . All were finished and that atheist stood up and said: "Look here, dear friends. If you want to marry stand before some man of God, through the hands of some pious man, maybe a Bishop, maybe a Pundit, maybe some other pious man . . . before 100-200 people—From today onward their connection is legal . . . is right. Now that girl goes with the

husband and nobody points out. Before that everybody: 'Oh, what is going on?' Then he added, "What difference does it make?" I was sitting in front. I stood up: "Dear friend, now you are denouncing all forms of social religions." "Yes," he replied.

Suppose you have got 10,000 people of your way of thinking. You'll have to form a society. You will lay down certain rules to go by, is it not so? After some time you will see that this rule was not correct—you will amend it. You know life is very precious—every moment of life. Would it not be well to remain in your own social customs, which have been proved by time, AND take up the cross, rise above body, know oneself, and know our Overself?

"You are right." he admitted.

So we are stuck fast. Social bodies were formed only that so many people may derive the benefit of the teachings which were given under the guidance of some awakened man. But for want of awakened people the whole thing goes wrong. And ever since this paid preaching has started in all religions, there is havoc. I think this is a very clear talk, no dubiousness.

Masters come from time to time to revive that very old thing. I am not giving anything new.

Social religions have found a certain way of living and consider this is the end-all and the be-all. The casing is meant to safeguard the kernel. God has provided all fruits with a casing. But if the casing deteriorates with no thought or care of the kernel, what is the point? We are only wearing the badges of some social form of living, that's all. This is no religion—this is social order you might call it. True religion—"re" means back, "ligore" to bind—to bind back your soul with God—that's all—that is religion. That will come when you take cross. If you cannot take cross daily yourself, someone should give you a boost—to have something. Then, go on under His guidance.

So Masters come to preach to all the world over. They don't look to the labels or the badges we are wearing on our body. They say, "You are a man first, born with the same privileges from God, outer and inner. You are not the body—you are having the body, you see. Golden opportunity is to know yourself and to know God, Who is controlling you in the body." That's all.

Does it not appeal to you?

Very common sense, no philosophy required, no inference to be drawn. So remain where you are. That's all right. For want of practical people all this deterioration resulted. So People again come to preach to you from the level of man. The Manav Kendra, what does it mean? It is a center for man—not of religions. Religions were meant to

turn out perfect men. You have seen that definition of perfect men in the Manav Kendra brochures? Then . . . Remain where you are—in all churches they have lights outside, but the Light is within you—invert and see. What is the use of having symbols outside unless you see the *real* thing of which they are models.

This is called Apra Vidya. All methods relating to outgoing faculties, limbs, or intellect—They are all Apra Vidya, exoteric not esoteric. What you have been given, that is esoteric. There is no need of changing your outer form. Because you are stuck fast, you have the narrow angle of vision from which you see. Rise above!

Fly in a plane. You'll find all the outside things lose all importance, I would say. But it's all right to start, as ABC. I have not advised you to change your religious forms. Have you? That's all right.

I'm only giving you what makes you have that which is underlying the teachings of all social religions.

If you can do so of your own self, well and good . . . A blind man needs two eyes to see. If not, let him seek help from someone else. And who will help you? The God in Him. He is not to unite you with His own Self but unites you to the God within you already. That's all. This is a digest of all scriptures I am giving you in few words.

I wish you all to go jolly. Let your face shine—bright eyes, no brooding, no wrinkles.

Learn to smile.

Where's our friend Mr. Smiling? [*a disciple who always had a smile on his face.*]

Joy, you see. It is just giving oil to the machine. If you get something—be thankful for what you have got. Go on further. Time is passing. Your time is become short, has it not? Every day, every minute brings you nearer to the end of the time that you have been allotted here.

Always weigh: God first or the world first? Then you'll be all right. You say you love God. You say so. But in a matter of living you love the world more than God. If you say something, but do something else . . . ?

God wishes every man to come to Him all alone. No family, no attachments, no worldliness. Even not your body, you see.

All alone, He'll be pleased.

When you go to Him you take your body. "Oh, I cannot sit. There is my brother sitting—my wife sleeping there."—So many worries of the world.—How will He be pleased? Do one thing at a time.

Is it difficult to understand? Then live it. Live up to it, that's all. If you live like that for some days, then naturally you won't like to live the other way. When you do something for one day, two, three, four, ten

days or a month or so, mind has a tendency to go that way like an ass or a donkey. If you lead a donkey around in a particular way for some days, after that even if you close his eyes he will go that way. So this regularity gives us a habit. Then mind will naturally like to go There. Now, it is too much attached outside. That is why it does not like to go There, because the twenty-four hours of the day we are attached outside most of the time. That has become a habit, and habit turns into nature and we have to unravel it, that's all, by attaching it to the other side.

When you are attached to one thing, wholly and solely, for some time naturally you are detached (to all else)—that is true renunciation.

So remain where you are; in whatever social life you are. Maybe as a worldly man, maybe a Sadhu, or anybody, then go up! All have to go up. Inner way is the same way for all. Of course there are some harder ways, difficult ways . . . the Path you have been given is natural, even a child can do it. Only a little boost . . .

This is the Ashram. Body is the Ashram. He is waiting for you There. You have not to call Him. He is waiting for you.

A man was addicted to gambling very much. His father was very ill at home. People said, "Well, will you come? Your father is dangerously ill, on deathbed."

"All right, I'm coming," he said.

But he was still very much engaged in gambling. "Just another game."

Again they came: "Now he's having his last breath." "All right, wait, I'm coming." Then they said, "Your father has died."

"All right, I am coming. Prepare the body."

Still he was gambling.

They said; "They are carrying the dead man to the cremation place."

"All right, I will come when he will reach there."

This is what we are doing, you see. We are so much engaged in gambling in *trifling* things that we say: "All right, we will do, we will do, we'll come. I will take off tomorrow, day after . . . this work has to be done, that work is being done, only when it's finished will I come" . . . until the last moment comes . . . then you have to leave the body.

Is it not something like that? Well, what remains now. You have understood it, live up to it. That's the only thing. Not by understanding only. That does not take you anywhere. It gives some intellectual satisfaction. But you remain where you are. You are to take the plane; go to the airport, that's all. You have got the ticket, nobody even lets you enter the airport without one. That is free for you and then, what do you do?—You say I have to take this, I have to do that—That is why

Saints, from the very childhood, develop all around: physically, intellectually, and spiritually. Even the children have the right understanding. Why don't you? Children learn more. They copy you. Young or old—all should start. Who knows when life will end? The end may be in early life, maybe young life, maybe old life—we are not given any guarantee. The time is appointed, but we do not know it. It is already dated. Develop all around.

We must take an example before us to follow. First learn to leave the body. That's all I would say. God bless you.



True Meditation And The Virtues to be Developed

December 19, 1970

Yes, come up. Are there any questions? Instead of giving a lecture, it is better if you have got any questions in your mind they should be clarified. Yesterday morning's talk, do you remember, I mentioned that all worries can be wiped away by coming in contact with the Sound Principle within. You recorded that talk.

Yes.

These are not only for recording but are a remedy for all your ills.

[Master asks everyone there how much time they have been putting in for meditation.]

The point is, as you are putting in more time, are you improving as compared with before? The longer you can stay inside when you see the light, continuously without break, the more improvement will come. If that light fades away then continue looking without break, constantly. It will stay, if you continue to look. The longer time you can put in at that time will give you more, better results, you see; better results.

Yes, beg your pardon?

Can it be harmful to force yourself to sit longer?

I'm not talking about sitting longer. You may be sitting for five hours, ten hours, but when you see Light you do not stay there longer. It is the time when you should continue longer without break. You may be sitting, but mind may be rambling outside, then? Your body is there sitting at the Door, but your mind is rambling outside. The time spent in sitting alone does not bear forth fruit, unless your *mind* is there continuously without a break. That will grow more. Whatever experience you have, will grow more and more from day to day.

On our diaries, should we include only the time spent in concentration or should we include all the time spent sitting?

Truly speaking the time spent as I now explained to you, will bear

forth fruit. So, out of, say, five hours you sit, if you've stayed an hour or two, that will also give you something. I'm just explaining in which way you can have better results. At first sittings, you were not accustomed to sit for a long time. Now you have begun to sit longer. But your mind should not be wandering away. As I told you, do one thing at a time, one thing, wholly and solely. When you are with me, be wholly so, forget everything, your body and everything. When you are with the God within, then be constantly, wholly and solely there. Don't think of the body or the outward environments, what to speak of other things. So when you sit, sit quite cut off from outside, your body and your mind.

Thank God now you have begun to give more time in sitting. Then out of the sitting, what is the substantial thing you can have for some better results: *the longer you can stay*. If you meet me, for example, I'll be sitting by you and my mind is wandering—that is no sitting. When I sit by you, then wholly, solely you'll be with me and I'll be with you. You see? That will give you better results.

As I told you, God is all alone. He has got no father, no mother, no brother, no sister, no friend. He wishes everybody should come to Him all alone. Who are you? You are a conscious entity, not the body. So He does not like to carry your body along with you. It means don't even think of the body you are wearing. Be all alone with Him. Kabir says, about sitting, "You sit at the door and wait without wandering outside. Some day he will ask, 'Well, dear friend, what do you want?'" You see, if somebody is sitting at your door daily; you pass, come and go and see that he is still sitting. You will one day ask him, "Well, dear friend, what do you want? Why are you here all alone, day and night?" So when you sit at the door, don't think of whether your prayer has been heard or not. Yours is to sit at the door all alone, quite cut off from outside. It is for Him to give. You need not be anxious. You are at the door. He will ask you some day. It's like attending your every day duty. Be fully on duty. And wait. He is very anxious to look into your eyes. After all, he must ask, "Well, what are you after?" So it is better to sit at the door wholly and solely and all the same when you get something be wholly absorbed in it: That will give much better results.

Spirituality is not difficult if you learn how to do one thing, wholly and solely, at a time. If I'm sitting by you, for instance, thinking of somebody else, what's the good of sitting by me? Is it not?

When you're at work be *fully* at work. When you are eating, thank God. "O God, thank you." Do one thing at a time. That will give you better results in every way of life. Why do other things haunt us, do you know? I'll give you one example. Suppose you come to me. You have

something to say. I simply partly attend to you, not fully. So you'll be waiting. Somebody else comes—I attend to him only for a few minutes. I've not attended to him fully. He still has something to say. Then again. Now all of you will be hovering over me. So it is better to dispose of; finalize; then there will be no new problems every day.

Because you don't attend *fully* to them they will wait for you, won't leave you. That explains why these other thoughts haunt us. At every sitting these thoughts of the past or future come because we haven't attended to them fully. So when you sit for meditation forget the past, forget the future and, what did I say in my message? Forget the present, but live in the living moment. This is what I conveyed this time in my message. If your every minute is vigilantly watched, then? You will go on like that for eternity. You know these things, but knowing them is not sufficient unless you live up to them. You may have many things to eat but if those are not digested, then? That will bring out disease. Each one of you know many things. When you are asked to give a talk, you'll give a wonderful talk, I think. Even better than the Saints give. But the point is how far you *live* up to them.

Well once it so happened, you perhaps have heard about the Pandavas in the Mahabharata. Five Pandavas went to their teacher, guru, he gave them a lesson, "Well, look here, be truthful. All right, go and memorize, then come to me." In the old days one thing was given and they were asked to live up to it. Next day all turned up, except one, Yudhistra, who did not come. He asked them, "Where's Yudhistra?" "He says he's memorizing that thing—to be truthful."

Two days, three days, four days passed and Yudhistra did not return. Others said, "Look here Master, how dull-headed he is! He cannot memorize the words, "Be Truthful." After some days he turned up. He said, "Master, I have learnt now, be truthful." And all through his life, he was truthful—never told a lie. So such like living is required. You know so much.

Your diaries are there to just bring the failures to your notice. Why don't you live up to those virtues? If you live up to one virtue, suppose you are truthful. Continue for six months. Then you won't dare to tell a lie. *Then* habit will turn into nature. Be chaste. In word, thought, and deed. After six months you'll find you can have no unchaste thoughts. Diary is meant for that. This is one side. And the other way is to come in contact with the God-into-Expression Power, Light and Sound; you'll become the abode of all virtues. Both things are given in your diary, be strictly accurate in keeping your diary.

I issued one circular on the diary.* You must remember. These cir-

* *The Way of the Saints*, p. 369.

culars are for your guidance, and to be lived up to, that's all.

The pity is we know so much. We can give lectures, talks. Very tall talks. Very tall talks, I would say. But these are affected only by our radiation, not by mere words. So it is always said, "It is better to reform your own self."

Swami Ram Tirath was a great Saint, who said in the papers "WANTED"—what? "Reformers." What sort of reformers? "Not of others but of themselves." What will they get—"Godhead." This is what is wanted.

All of you can become Ambassadors, only if you live up to what you are told. Then your words will carry weight. We say something, but live some other way. We appear very virtuous but underneath we are trying to cut the roots of everybody. You cannot deceive. You can deceive men, but you cannot deceive God Who is within you. Be truthful to Him, then everything will come. Have one virtue, the other virtues will follow. So diary is meant for two things. One, weeding out all imperfections; two, coming in contact with that Power. The more you come in contact with that Power, the more you sit by fire, *all* cold will go away; all chilling. So there will be no chilling. I am giving you no inferences to draw, but a very delicious dish is served to you; see now that you eat it. Another thing: even if you eat it, but you don't digest it . . . Don't fill your brains with so many things. Eat one thing. Digest it. Other things follow naturally.

So to meet God is not difficult, but to make a man is difficult. God is after finding man—any man who is there—a God in man body. We are beasts in men not men in men, you see. All religions were meant to turn out men, perfect men, ideal men. All schools of thought were meant to turn out perfect men. Schools are there. Their dresses are all right. Their buildings are all right, but how many men are turned out of them? And the ideal man is one who has the Ringing Radiance, in and out. That is the Bread of Life. So this is the ideal before you. You're here for sometime to make the best use of that. Even when you go away, keep these things, live up to them. Only try for three months, six months, you'll find change, a radical, drastic change. Kabir says, "My mind is so pure, God is after me, calling, 'Kabir, Kabir, Kabir wait.' " So God is running after each one of us to find a man, somewhere. Master, the God manifest in Master, is also trying to make men. The pity is we don't live up to them. Christ said, "If you love me, keep my Commandments." If you live that way even for a month, you will progress wonderfully. If you live with the Master for a hundred years but do not care for what He says; it is like a stone in the water, you might be cold while in the water, but when the water is away, then? When the

cobra is in the snow, he is very cold, when it gets a little warm he's hissing.

So we have to learn while in the world. Swimming is learned in water not on dry lands. And man body is the golden opportunity we have got for that purpose. You may remain where you are. Outer performance, rituals make no difference. That is only a symbol on your body. You are not even body, then?

First of all, you're Light. You're the children of Light. *Jot Niranjan*, you are. We repeat these words daily but don't even have the right import of what they say, God is All-Light, is It not? All-Consciousness. God is spirit. And we are? Spirit. And spirit is God, and God is within us, naturally; so what is the difference?

So facts remain like that, we are children of Light, the children of God, we're all brothers and sisters in God. Whether we are wearing one form or the other, that makes no difference.

It's just an amazing thing.

Amazing? God is amazing—you are God. God is within you but you are not with God. That's all. Just like fish is always in water. Fish lives in the water. Water is the very life of the fish. If it is taken out for a little while it will die. She will die. We are in Him and He is within us. We are having our being in Him. That we will come to realize by rising above body-consciousness, not before. There's a great Light that enlivens our body. We're a small tiny light.

Now you know how great you are? You're a micro-god. The outgoing faculties are only to serve you. But you simply become a servant to the outgoing faculties. It is through you only that outgoing faculties work. If your attention is not with the outgoing faculties, you won't hear, you won't see, even with open eyes. Your attention is absorbed in something higher. This digest has been given in few words, in a very simple way. You have simply to live up to it. If the shell of the almond is taken away then you have got the real protein there. This is the real protein I am offering you. You know already. It is no new thing. I am only reminding you of the facts which are already there and we never cared for them, never lived up to them.

All right, any other questions? It's 9:30.

Make the best use of your time, please.



The Master's Message of Love

December 21, 1970

(Recorded in Dehra Dun, on the occasion of an American disciple's departure for home.)

Convey my love to each one of them. My only message is: That we are all laborers in the same field. The harvest is rich, laborers are wanted. There is no otherness, but the Negative Power intervenes and tries to spoil the whole show.

If we all work as laborers in the field with equal rights, you see, to be guided by some laborer who is a little bit ahead of you, if I may say so. My only message is to love Him. If one man can do so, let others do so; both should put shoulders to the wheel. "My shoulder is better than the other shoulder" is wrong.

Moreover, if any good goes out of us, we should not be aware of it, because it is His Grace that is working. We are mere pipes.

Some forty years ago, our Master went to Lahore where I was conducting Satsang (there was a big gathering there, sometimes five to ten thousand people.) Once He gave Initiation to so many. Then He told me, "Look here, I have planted the saplings; you give water—water them." I told Him, "Master, whatever water You will send, that will be given."

You see, we are mere pipes. So pipes remain cold as long as the water is running through them—if no water, then? So this is the true position. If any good goes out of us, that is His Grace. We should never dream that we are doing. If we are doing, then the whole thing is retarded. And if whatever water in a small pond is drained out, then what will remain?—all mud. This is one lesson we have to learn, you see. If that is learned, then there is peace.

I am digging; you also dig; we all go on digging; then the work will be finished in no time. So there should be no otherness, I tell you. And this is the *last* shortcoming that even the so-called saints have got. Sometimes group leaders think they are bosses. They should realize they are the means. That is why I told you: all are spiritually connected with me. They are there to conduct, to arrange, to help you; to bring together for

other facilities; sometimes they can help by words of solace. And that's all.

So love God, that's all. Have respect for others. And those who are co-workers: put shoulders to the wheel—both together. If you drag a wagon and you have ten men to drag it, dragging it becomes easier, does it not? So this is the only message that I have to give you.

But I have pity because all are not Saints. They have to be persuaded. My way is persuasion; to bring them to know what is what, to stand on their own legs.

I see all of you can become ambassadors. Very humble—simply live up to it. Live up to Them, that's all.

God made men with all equal privileges; no high or low. Simply, One has regained His Godhead, that's all. I am using the word "regained." You have forgotten, that's all.

So convey my love to each one of them. These very words—you can repeat them.

I have got appreciation for all. Those who are group leaders and representatives and others also who are there. They are all on the Way; so help each other. You have to help the Master's work, not any individual man. It is God's work. Master's work is God's work, not his personal work.

The best way to serve is to do meditation; progress in the inner Way. Then everything will come up.

My wishes are with each one of them . . . They are the shareholders of the Father's belongings. So you are all dear to me. Father has love for all, and He has keys to the Room; so it is quite worth living up to the Master.

So it is not a matter of show to others. It is to be sincere to one's *own* self. God is within you, Master is within you—if you are true to Him, then? So that is why I always say, "Be true to your own self." The God in you is more near than the God in the Master, I tell you. He is One. So many vibrations, that's all. The very God is within you too. The same vibration is going on there. We simply have to invert—withdraw from outside.

[Master gives everyone His loving glance.]

There is the love of the parents, you see—the love of the Master is hundreds and thousands of parents' together. So love cannot be expressed in words.

Rest assured you are dear to me—that's all I can say, you see. Now your part is just: Live up to what I say.

[Tears well up in the eyes of the Master and of many of the dear ones present. The Master gives the departing disciple a present for his wife,

and addresses the next few words to him:] Now I wish you to be one in two and two in one, from this day onward. So convey my love to her. I wish you both to be one in two and two in one. In very few words: God has united you and it is your first duty to help each other to know God; both should put their shoulders to the wheel to reach God. That's companionship—true companionship. And God has given you a companion; it is not man who has given you. Does she send her report, her self-introspection diary?—*Yes*—convey my love to her and accept the same for yourself.

Sometimes tears roll down from the eyes; that is the loving tears for you all. You don't know how much love I have for you. Perhaps if you knew, you would be dancing all around.

So, convey my love to each one of them. They are near to me—not away. I wish all of you to be progressing on the Way.

We should be all honest, truthful, chaste, so that if any man comes: "Oh, he's going to such and such a Saint, he can't tell a lie." We should prove worthy of our connection with the Satsang. This is outer; the inner you have got, fortunately.

So what I have mentioned, don't forget, that's all. If any good is going out of us, it is the Grace of the Master.

All our differences should be sunk down, you see, in the waves of love—surging. Any questions? You understand what I have said already? You follow? I am not a speaker or lecturer, that's the pity. Otherwise I would be bombarding you with words. . . . Heart to heart talks . . .

God bless you.



Be in Charge of Your Machinery

December 22, 1970

It's cold outside, isn't it? Do you feel? A little? All right. Yes? Going strong each one of you? Going on all right with your meditations? Thank God.

When a man is Within he does not feel cold. It's only when he's thinking of the body and outside that he feels cold. Keep your consciousness engaged. In that way you will be air conditioned, you see? Then you won't feel cold.

Once it happened, I'm talking now of fifty years back, that I was detailed by my Master to give talks. It was a hot season. There was a big room, of course, but it was very hot. The ceiling fan, and the other fan broke; each man was perspiring. I said, "Look here. Engage your attention here. [*Master points between the two eyebrows.*] You won't feel the heat." They listened to the talks for an hour and never felt heat. It is we who feel, because we are identified with the body and outside. When you get an injection (from a doctor), you just concentrate, "All right, now do it." Then you feel very little pain. The more you are concentrated, the less you will feel. So it is a question of controlling your attention. *You* are attention. You give strength to the body. The whole machinery works on account of you. It is you who is working at the back. If you come to your own Self, then the whole machinery is at a standstill. This is what you have to learn.

It is all a play of your conscious self. We have not known ourselves, who we are. We have known as a matter of inference or as a matter of feeling, but not as a matter of self-analysis. A factory, any factory, is run by a powerhouse, there are switches connected with each department of the factory. Whichever switch you turn off, that department ceases to work. And if you turn off the main switch the whole machinery stands still. It is on account of you that you are hearing, you are seeing. It is because you do not know how to cut off from outside, that's all.

You may have had this happen in your experience too: Sometimes you're sitting very absorbed; somebody calls you, your ears are open but

you don't hear. He calls you once, twice, thrice. He comes up to you and says, "Well you have not heard me? I have called you so many times." "No, I have not heard." "Why?" "My attention was engaged somewhere else." So similarly it is your attention that gives life to all your outward things. You are the giver of all attention to these things and you are dragged by all these things. How shameful it is, I would say. The whole thing is topsy turvy. It is you who give the strength to your mind, to your outgoing faculties; and what has happened now? Outer things attract your outgoing faculties; and faculties control your mind. Mind controls intellect. And poor fellow, Soul, is being dragged about. Is it not so? Just come to your own self, that's all I can say. You know who you are? Now you understand? Forget all outward forms, everything like that. Master does not give you anything new, only [the opportunity] to come to your own Self, that's all. You may learn it in a day, ten days, ten years, ten births. Why not learn now? Manbody is the golden opportunity you have got. In this body only, you can do it. This is really your own work, personal work. All other works are the question of give and take, finish off. Wind up the whole thing.

Do you feel cold now?

[Master tells us about His appointment today at Manav Kendra—The Man Center being built under His daily supervision.]

Everybody runs there, you see, because man is in search. He's doing something and still with all that he is not satisfied. By talking about bread your hunger won't be appeased. You see? By taking food, digesting it, your hunger will go. Everybody is doing something in his own way, with all that he is not satisfied.

So when death comes, it is no bugbear; it comes. Man will shudder, "Oh," if he has been only talking about these things and not *lived* up to them, that's all. This is a Way which We can give to you, of practical self-analysis, rising above body consciousness. If you want That, daily rise and go, and you'll feel pleasure. When there is heat outside and you go into a cold place, well naturally you feel very different, you see. So try to put in more time [in your spritual practices] and make the best use of the time you are here. That's all I can say. There also that God Power is within you, with you, guiding you when you go back. If you withdraw you can say that. We are one There.



Be The Master of Your Self

December 23, 1970

[Speaking to someone sitting in the doorway.]

Are you guarding the door so no one would run away? *[chuckles]*

Master, when I stand on my head, do a headstand, the Sound Current gets really loud; how come?

What do you mean by that?

You know, when you get down, and your feet go up and your head is down.

Sound is there; that makes no difference.

It seems to get really loud when I do.

Where you put your whole attention, naturally there you'll go. Similarly if your whole attention is there, you'll have it while sitting. When you stoop down, your whole attention *[goes to your head]*, that's all; and the result will be when you are withdrawn you will fall down. *[everyone laughs]* Sit at right angles. Even if you withdraw, you won't fall. Whichever way you are leaning you will fall down in that way. This body, what is it? It's like earth, stone. When you are withdrawn, what is it? It is a clod of earth, after all.

And also sometimes when you get out of bed quickly in the morning, the blood rushes to your head, you feel dizzy.

What are you talking about? Blood is always going through the veins even while sleeping, hard at work. That dizziness may mean there is something wrong physically.

A lot of people have that, it happens to a lot of people.

You're a spokesman for all of them? *[chuckles]* Do you have something like that, tell me? What about you?

Well, it hasn't happened lately but sometimes when I would get up from sitting and get up quickly I would feel.

If the soul is withdrawn, you cannot stand. You are There, and unless you descend into the body, you cannot control yourself. The

seat of the soul is at the back of the eyes from where it works throughout the whole body. Have you followed?

When you leave meditation don't stand up all at once; *slowly*. Then the soul current, sensory current works through the body. You follow? When you are withdrawn you see it is inert, body is inert. If all at once you rise, then sometimes soul is not in this physical body, you sometimes cannot think what you are doing. Even if it happens so, then again sit down in meditation. Come down slowly, not all at once. You are not in this physical body as yet. You feel something. Sometimes you cannot think. If anything happens to you like that, then sit down in meditation and think of God. That's the only remedy. These things are not given in books, I tell you. They are practical difficulties. So when you are in meditation, if anybody wants you, he should let you come down slowly. Slowly. Don't leave all at once. Because after all, the spirit current has to work through the body. The prana current goes on, it is not disturbed, it becomes slow, steady, rhythmic. It is the spirit current, sensory current, which is withdrawn. That's a point to be remembered. So if this thing happens, never rise all at once, mind that. When you rise up, rise up slowly; feel your arms.

Master, in this case it wasn't that. I wasn't even meditating. It's just that sometimes when I'm in a bathtub, my body gets very hot, and when I stand up the blood rushes from my head sometimes. And I was just saying that when that happens now I hear the Sound Current; this happens occasionally . . .

Well, rise up slowly. Why all at once? The house has not gone on fire. When you are all heated and you leave off covering, then naturally you'll feel uneasy.

All it is, when that happens I hear the Sound Current very loud.

My Lord, again that comes. Sound is already there. When you are concentrated, whether lying, or sitting, or stooping, or reclining, your attention should be there. That makes no difference. You may sit headlong down, even then you will hear. This is because you are always thinking of yourself as a body. Don't think of the body at all and you won't have any suchlike feelings. You follow me? These are some practical difficulties which do arise. That is why guidance is required, unless you become adept in that. In most books you won't see a reply to this, but in a way the reply is there. The only thing is we don't digest. First understand; then digest.

So, what does Master do? Listen carefully, I would say now. You know it is we who give strength to the outgoing faculties to work. If we are not there, outgoing faculties do not work. I gave you an example

the other day. When you are sitting quite absorbed in something, if somebody calls you once, twice, thrice, you do not hear. He comes up to you and says, "Well, dear friend, I have called you so many times, why don't you reply?" You say, "My attention was somewhere else." Unless the attention is in the ears, ears don't work. Unless the attention is in the eyes, eyes won't see. Attention is to be controlled. How to control? If you withdraw completely, concentrated at one center, the outgoing faculties will not disturb you. The outward things also won't attract your outgoing faculties. You know the whole machinery of the body is working on account of us. Is it not? When you leave the body it is a dead machinery lying there. So what does Master do? He first gives you a control to your own body. How? By giving you a lift, an experience, a demonstration to be There. They [Masters] give you something to stand on. If you are fully absorbed there the whole machinery stands.

So somebody asked Guru Arjan, "What did Master do for you?" He said, "He has made me the master of my body; I am the queen of the body." "Well, how many servants have you got?" He said, "Ten, ten servants." "Who are they?" "Five outgoing faculties, physical outgoing faculties, and five, the inner working through them." So ten servants you have got. But they have run amuck, revolted. They drag you anyway they like. When you concentrate There, then all outgoing faculties do not work. So first lesson which He gives us is to learn to do that. Now we are dragged by the outgoing faculties. The outgoing faculties are dragged by outward enjoyments, and outward enjoyments control the outgoing faculties. Outgoing faculties control the mind, and mind is controlling the intellect—and the poor spirit is being dragged, just like in a chariot that is drawn by so many horses. The driver is there, the horses are controlled with the reins, and the man who is sitting in the chariot is being dragged by them. It is something like that. So we are in the chariot of the body. Outgoing faculties are the horses, each running in its own way. And mind is controlling. So if you concentrate, it is the mind that gets strength from you. If you are centered There, then mind and intellect are the horses. That is what is with you the very first day.

Intellectuals might understand in that way. When you are withdrawn from all outside, the result will be? You are spirit, God is spirit, and spirit is God. You are a drop of the Ocean of All Consciousness; naturally that will go back to its own source. It is but natural. Just like a lit candle, the flame goes upward always. If you upturn it, even then it will go up. Why? Because the *source* of light is the sun outside. You will go up. If you throw a clod of earth very far into the air, that will

come down to the earth because its source is there. So mind is material. It will *always* lead you to the downward things. And when you are cut off from all these things, naturally you will want God. Nowadays we have got airplanes, previously we had hydrogen balloons. They were filled with hydrogen gas and were tied down to the earth with some rope. When those ropes were cut, they flew into the air. It is something like that, you see. When you are cut off from all outgoing faculties, naturally the soul will go to the Oversoul, it is but natural. I would say we have got a *real* innate hankering to go to our own nature, source, God.

If outward penances or other methods are done, it is just like a lady who is going to be married away, and always trying different ornaments. It is all outward. Whatever method you adopt; you sing, you do this thing or that ritual; this is only to prepare you for meeting God, that's all. But unless you are the master of your own self, you cannot proceed further, you are dragged like anything. So first thing is to be withdrawn. This is the very first lesson given to you, and also something is given to stand on within you, on God, the outward expression of which is Light and Sound. It is very scientific, very natural. If you understand me, and live up to it, you'll become like I am too. That ABC will start from there. Now we are not completely withdrawn. We are dragged by outward things. If you put in more time and become absorbed in the Light and Sound Principle within, then naturally what will be the result? You will have bliss There. Now mind won't permit you to go in. But once it has tasted that bliss, it will never like to come out. So that is why I say, put in more time. In a few months you must have that bliss, then naturally whenever you have vacant time, you'll try to go in. Yes?

Master, we have desires, all of us have desires. They vary from person to person. But, is it necessary to live out the desires, to fulfill them, or can we by meditating . . . ?

What desires? Carnal desires should be avoided. How can you control yourself? Outward give and take as a reaction of the past, that is something else. Desire—you say you want to drink, then? You want to drink, you desire to drink.

Drink what?

Wine.

No.

Then? Be desireless, all Masters say this. Lord Buddha says be desireless. It is desires that drag you out.

Sometimes I have read that you can't leave this world until all our desires are fulfilled.

Not *desires* but the *reactions* of the past. Never sow new seeds which will have to be reaped. Past give and take should be wound up. If you go on enjoying desires; they play hell like anything. If a butcher desires to kill animals, do you think it is all right? You are conscious entities, you are men, not animals. You have to know yourself, and the ultimate goal is to know the Overself. You have to leave all things that bind you to the outside. Let give and take be reconciled, that is another thing. But desires, carnal desires, I would say now, let me use the word carnal desires, or outward desires that bind you to the outside world, have to be used in a temperate way, so that they may not stand in your way to God.

By meditation they can be washed away?

I told you just now, you become master of your outgoing faculties. For that you have been given a demonstration. Well, go on with it. You'll be absorbed into It, and outward things won't affect you. You will become air conditioned. This is the first lesson to be learned, and this is the first lesson given by all Masters the very first day, a demonstration of which is given. We do not appreciate the valuable thing we have received. You always revive outward desires. I just told you, mind is material, it will always drag you to the material things. Soul is not material, it is conscious. It will go to All Consciousness when it is cut off from all outside. Ultimately everything boils down to that.

Can you know yourself? Sometimes you have a dip, then you are dragged outside. You have not become the master of your body. The ABC starts when you rise above body consciousness. Body consciousness comes only through outgoing faculties. We are identified with the body and outside world so much so that we have forgotten ourselves. Go on, do it, and you will see the further way very clearly, and you'll run up like anything. It is worldly desires only that drag us down. If you are like that, you'll leave the body at death with nobody to care after you. Then you will have to come back. The initiates have a concession. What? You know what? It's given in the books.

They won't come back lower than the man body.

Yes, yes. Why?

Because the seed is in them, the only way the seed could fructify . . .

That's all right. If he has love for, a ruling passion for the Master, then?

Then he won't have to come back.

That's all right. He will go where the Master will go. If He is not to

return, how can you return? So this is what I was telling, you see. Don't ruminare over books, I would say now. Read, understand; but understanding intellectually also won't do anything, unless you live up to it. You sit in meditation—all right—the world is not there. But when you come out the world is there. It is you who make the world. Yes?

Master, if a person is . . .

I wish your ifs and buts to be finished. They will be finished only if you live up to what you have been told. All right, go on.

If a person is very starving, or very hungry all day long, and all he can think about is where he is going to get his next meal from, then isn't it more difficult for him to have desire for God, because all his desires are for food and . . .

You must earn your livelihood. Stand on your own legs. Don't depend on others. If you are dependent it is better to die. Earn your own livelihood, stand on your own legs, earn your livelihood by the sweat of your brow and share with others.

Won't it be hard for that person to progress spiritually because all his desires are for food and shelter?

One is carnal desire, the other is spiritual desire. Learn to differentiate between the two. One is noble desire, the other will keep you down. Digest it, grasp it. When you grasp it, live up to it. Even if you don't grasp it in one book, other books give the same thing from a different view. It is 9:30. Pity I have to run up there too [Manav Kendra]. Enjoy your meditations, to the best you can.

Do you give Satsang for the Indian people anytime here in Rajpur?

What is Satsang? This is Satsang. It clarifies certain things by heart to heart talk. Lecturing only gives theory to you, so that you may grasp something. Direct talks are given here, clearly. Just like the cracking of the almond to give you the real thing. Casing is taken off and only real things are given.

An Indian tailor downtown said he thinks he would like to see you, and so I said in the morning here.

They are welcome anytime. This is Satsang.

These heart to heart talks given to you are the very gist of the whole thing. But in Satsang it is by radiation that you get it, things become very clear. The same thing given in books will not be so clear now, because the charging and the words coming from the heart go into the heart. Only an arrow which has been drawn to the breast will go to the target. If it is not drawn to the breast, then it will fall down. So, words coming out of the heart, go to the heart of the people. That's the point.



Remember the God in Him

Christmas Talk, 1970

So happy Christmas Day to you all. We should rejoice in the birthdays of all Godmen who came to earth from time to time to guide the child humanity. We have respect for all. The best way of celebrating a great man's life is not by singing, eating or drinking; the best way is to follow the teachings they gave. First of all, they say that there is God. There is "my Father"—They have seen and They say so. Saints speak of what They see, not as a matter of feelings or drawing inferences. They say, "We Have Seen." They have not only Seen but They also profess that, "I and my Father are One. He is in me and I am in Him." People asked Christ to just show them the Father. What did He say? "Who has seen Me has seen My Father." Who has seen Me has seen My Father. If you can't believe Whom you see, then how can you believe in Him Whom you have not seen. Do you follow Me?

So God manifests—He resides in every heart of course, but He fully manifests in some human body; we respect that body. Masters never say, "I am Father." They may say, "I and my Father are One. He is working through me," but They never forget the Father. Some so-called great men never talked of Father. I am giving you a delicate point now, very delicate.

Tenth Guru, Guru Gobind Singh, was one of the Saints who gave the clue to where He was in the last birth. Very few Saints have done this. He said, "I was at such and such a place, I was there, I was doing penances, so much so that I and My Father became One. So God ordered me to go to the world." He did not like to come and give up that bliss, you see. But God persuaded, "You go, You have to go." "All right, what should I do?" And God said, "I have sent so many men but they have preached in their own names and not mine. You'll find, Lord Rama came and everyone said, "Ram, Ram, Ram." Lord Krishna came and they said, "Krishna, Krishna, Krishna." Although in their teachings they have said very clear cut things, they somehow or other gave the wrong impression,

I would say. The people began to worship them and not God. In Gita, which is the sum total of the teachings of Lord Krishna, He has referred to this point.

One man came to me who was very much adept in the Gita. He told me that he could not differentiate what Lord Krishna meant when sometimes he said, "Come to me—think of me," and sometimes he said, "Think of Him." I told him this is the very point that you have to follow. He has referred to Him in an ambiguous way, I would say. Krishna was here as an incarnation to carry out a mission to have the peaceful Kingdom on earth, where they could dwell. But the Avatars did not speak directly of God. Christ did say, "My Father has sent Me." That is His greatness. Tenth Guru very clearly said: Kabir also said the same thing. Kabir says, "I have been sent by God to convey His message to you." You see? So you'll find the majority of people are following only these gods. So Masters never give the misconception that They are God. Master may say God is in him, it is He Who works through him: It is His Grace. All the same, we respect him because he is the very blessing from God in human form. He resides in every heart, but somewhere He is working: He is manifest. God already resides in you all, but as you are identified with the physical body and outward things so much so, you have forgotten your own Selves. His work is just to withdraw you from outside, raise you up and give you a glimpse of God. You see what the greatness of these real, note the word I am using, 'real' Masters? Other saints do come for the time being to meet with the times. I'll give you an example. There is a King. He appoints a commander-in-chief. He also appoints Viceroys. The appointing authority of both is the same God or King, but their functions are different. Commander-in-Chief fully knows that he has been appointed by the King, to carry out what? When there are any disorders, to set them right, punish the wicked and to give the virtuous a boost. That is his job: To set the world in order. What is the Viceroy's work? A Viceroy says, "The King has ordered, I am conveying the orders of the King." The Commander in Chief says, "I order." "Fire, control, seize." He gives these orders, you see? You follow my point now? Kabir said, "I have come only to convey the word of my Master, of my Father." Christ also speaks like that. Tenth Guru has also clearly referred to His past birth. It is rarely that Saints do this. They might have given a very hazy view of their past life but not so clear as the tenth Guru gave it. That place has been found, marked with a card. There is a valley of flowers, very perfumed outer atmosphere. There are four scenic hills. So they have found that place now. I was there—He came up.

So they do come. What for? So that the people may not forget God.

There is God, they have seen Him. They give testimony that they have seen Him. And people asked, "Where have you seen Him?" And He said, "Within this man body I have seen Him." Why can't we see? Because our soul is under control of mind, mind is under the control of outgoing faculties and outgoing faculties are driven by the outward enjoyments. So Master, the God in man's work, is to withdraw your attention from outside for awhile, raise you above the outgoing faculties, and give you a glimpse of God. So that is why Christ said, "Those who have seen Me have seen My Father." Is it not so? Once He further said, "If you pray to God, He might give you, might give you or not. If you pray to God in My name, He may give you." These are His Words. "But if you ask Me, you will surely have it." You follow what is meant by that? We have not seen God. We have not been fully convinced whether there is God or not. We pray. "Oh God." We don't know to whom we are praying. We are not definite. If you pray to God in the name of the Saints, then you have some conviction that there is a God because Masters say so. But if you see God in Him, then you will surely have it. So follow the difference. Mark the difference of every word uttered by a Saint. They say something, with something definite in view. All the same, those who realize; "I and My Father are One," don't forget that there is a God. Can a drop of water say, "I am the Ocean?" It can say, "We are part of the ocean: He is in us, we are in Him." Do you follow me? On this day we celebrate the birth of such a great Saint, and the best way of celebration would be to be in tune with Him, to the God Power that is one. I gave a talk in America on 25th December, 1962. Master Power, God Power, or Guru Power is the same Power that works on human poles at different times. Those poles are blessed through which It works from time to time, but that Power, the Christ Power never dies. He never leaves you till the end of the world. When I first went to America, the people asked, "Well, when is Christ returning?" They said that He will return. So I put the question to them: "Has He ever left you?" He said: "I shall never leave thee nor forsake thee until the end of the world," did He not? Then what is the question of returning? That Power works at different human poles from time to time, to guide the child humanity. Is this not so? Guru Arjan collected the sayings of every Saint on which he could lay His hands, collected them all together to form the Sikh Scriptures. They are all brothers in God, you see? We respect everybody. Those who come in the past, those who are now working and those who may come in the future. After all, that very Power works, does it not? So have respect for all. I have respect for all. There is a God. You have at least seen some manifestation of It. Light and Sound are the manifestations of the God

into Expression Power. And that leads to where? From where that God came into expression. There was a vibration and vibration resulted in Light and Sound. So blessed you are, you see. Happy Birthday. Happy Christmas Day. But the best way to celebrate is to live in contact. There is a God, definitely. Saints say they have seen: you can see. And what is the criterion of such a Saint? He can give you some demonstration. Lectures, long, tall talks, are quite a different thing. That is speaking of the bread, not giving the bread itself. He must be able to give you something, little capital to start with. Where? Within you. Not telling you to wait, that you will have in due course after years, or after death. Who can give you some glimpse of it, more or less, according to each man's background, take Him as a Saint: you won't be deceived. So blessed you are, you are following the same teachings that were given by all Masters. In the book *Naam or Word*, I have given excerpts, quotations from the scriptures saying that Light and Sound is the only way back to absolute God. Other yogas have their own scope but this is direct contact. You have not to make any hypothesis nor infer that you see something. See and then say. Now we say something when we have not seen. Excuse me if I use the word blind. It is like a blind man who has never seen the sun saying, "The sun is very much ablaze, very beautiful." This is what we do. So Masters enjoin you to see and then say. Their company gives you a direct radiation that you can enjoy even at thousands of miles away when you have developed receptivity, when nothing remains between you and Him—not your body, not you, not any of your outward thoughts, and you direct your attention to Him, you'll develop receptivity. That is why Kabir says, "The initiate might be living this side of the world, and your Master is residing on the other side of the world, say America or India. Direct your attention to Him, that's all. You'll have all that bliss. It takes time to develop receptivity; and how is receptivity developed? You might have read one circular* I issued for only a bird's eye view. If you have gone through it, you'll find how receptivity is developed; the first step is sweet remembrance. Sweet remembrance comes when? When you have seen somebody; you have enjoyed somebody; you can not forget. Whom you have not seen, you might be in doubt. So physical presence can not be underrated. That can be developed from even thousands of miles by developing receptivity. So with these words I may again wish you Happy Christmas Day. Enjoy it in the sense I am putting before you.

There was one pundit who was a follower of Swami Dayananda of Arya Samaj. He had an M.A. in chemistry. People asked him to write his Guru's life. All right, he was a learned man. Three or four months

**The Way of the Saints*, p. 375

later they asked him, "Have you written something?" "I am writing hard." Again, after six months, "Have you completed the book, the life of Swami Dayananda?" "Yes, I am writing very hard, day and night." In a year or two after, they again said, "Have you finished that book?" "I am still writing very hard." "Oh, what a book you must be writing. This is two, three, four years now." "The best thing to write is just to become what He is," was his reply. This is what we should do. You see, we should have the same qualities developed in us as in the Master or the God in man. This is the best way of writing; an example is better than precept. You may write hundreds of books, but if your life does not prove it, you have the same tendencies as stated before, then?

So this is why I am telling you the best way to celebrate. That God Power worked through Jesus and others. In the books you will find what I have given is dedicated to my Master Baba Sawan Singh. Have you read my books? Well, if you have got any book, I'll just read out, to bring home to you what I have written. We simply ruminate over books, I would say. On each book you will find, you see, "Dedicated to the Almighty God, working through all Masters who have come, and Baba Sawan Singh Ji Maharaj, at whose Lotus Feet the author imbibed the sweet elixir of Holy Naam." To all Masters, past and present, with whom I came in contact. So we have love for all Masters, you see, the God in them. They are not Jesus or Singh or Kahan or Kabir or anybody, but that Power that worked through Them. This bulb is only giving off the light sent through it. For the light it gives this bulb is respected, is it not? So have respect for all. I have respect for all; what I have come to and I think all Masters have come to. So I had the good fortune to sit at the feet of my Master to imbibe this little understanding that I am putting before you. Live by it. Your best devotion lies in the fact that you live up to what you are told. What did Christ say, "Keep my commandments," that's all. If they never told you more than that [it would be sufficient]. So become a true Christian, true Hindu, true Sikh, true Mohammedan; the basic teachings have been the same. Outer differences are due only to outward climatic differences or customs prevailing. Outer ways of living may change. This is what we have in the social religions. So we have to live in some social body. Even if we don't like to have any society and so many thousands of people come up to your own way of thinking, then you'll again form a society. You cannot escape it. So it is better to remain where you are. Those are the outward symbols we are carrying. We are men first, then souls, conscious entities. A drop of the ocean of all consciousness and the same God overhead, called by so many names. So this is what I have to tell you in a few words, heart to heart talk. Happy Christmas to you all.



World or God

Dec. 26, 1970

The day before, Christmas, was a feast day when Master allowed those visiting initiates to literally stuff themselves. He fed them as much as they could eat, but the next day . . .

How did you all find your meditations last night . . . and this morning? . . . with what results?

I was sick last night.

Are you better this morning compared with last night? We'll get you some medicine.

You please?

Last night I saw blue sky Light. This morning I put in a little bit of time.

And you, please?

Yesterday I over-ate, so I got sleepy. I was greedy yesterday . . .

[Laughing] The real enjoyment is within . . . And you please?

I put in three hours this morning, but I didn't have any Light again. But it will come. I'm going to devote today to eight or nine hours.

It is there. It will come. Concentration is required. And yesterday?

Yesterday nothing either.

You saw Christmas!

Yes, I think I got too involved in the outer . . .

This is why. So anyway you enjoyed Christmas—the outer. And you, please?

I've been oversleeping and I went to the doctor, and he gave me some medicine. I'm sleeping about five or six hours less.

Sleepiness is due to something wrong with your stomach. Eat less, that's the only remedy. Do you remember once one doctor joined Prophet Mohammed. That doctor remained with Prophet Mohammed for six months. There were about forty men following Prophet

Mohammed, here, there, and nobody became sick during these six months. The doctor came up to Prophet Mohammed and said, “I’ve been here for six months, but I’m not needed because nobody has fallen sick.” Prophet Mohammed told the doctor, “Look here, my instructions to them are to eat one morsel less than they really hunger for. Leave the table a little hungry. They also do meditation and work hard. So, as long as they obey these orders, nobody can get sick. The doctor gave you something for digestion. It’s better that you have a morsel less, that’s all. That’s the best remedy. When animals, dogs, go sick, they stop eating; they never eat anything. You’ll find they’ve got innate sense. They select some grass to eat and that is their medicine. So the best prescription is, eat a morsel less than you really need. Leave the table a little hungry—not full.

You must have paid a fee to this doctor? Did you pay?

Yes.

What?

Just ten rupees.

Ten rupees! If you had told me, that would have saved you ten rupees.

That’s true, very true.

You should not have gone there. You should have told me. You are here—you are not uncared for.

Master, for the last few years I’ve had a strong desire to see God but because I was not always happy and life was grief and now earth life is becoming very enjoyable and I’ve lost quite a bit of my desire to see God.

Because you are indulging in outer things, that’s all.

But maybe if I got sick again?

Look here, outer things are for your help—not for enjoyment. Make the best use of them, that’s all. You have begun to enjoy them, and naturally the tendency is changed. If you have got more desires for the worldly things naturally the other side will slacken. So the best motto should be, “God first and world next.”

I don’t desire anything outwardly. I don’t want anything in the world.

Your own statement is contradictory. You say now your desire for God is lessened, is it not? Have I followed properly? Before it was very strong. The reason is apparent—your tendency has changed more toward the worldly things. If all desires are stopped, then that is good. But that will come only when you come in contact with the God-into-

expression Power, not before. Upanishads say, "What is that by knowing which all other desires are finished?" That is by coming in contact with the Way you have been given.

Perfection walks slowly. Time factor is necessary. Go on, regularly; after some time you'll find that you are on the way up. Sometimes you advance a little, then recede, then again you get some advancement. So diary is meant for that purpose. Keep your diary very strictly, like a hard task master. Don't spare yourself. As you criticize others, so you must criticize your own self. By leading such a life, in two or three months you'll change, sure and certain. We spare our self. We see we have something wrong, but think, "Don't tell it. Who knows it?" But the God in you knows it. You cannot deceive Him. So that is why I always say, Be true to your own self. God is within you and the Master Power is there. You cannot deceive Him. Be sincere to your own self. I don't say, "Be sincere to me." That God Power is within you already. You cannot deceive Him.

Why do you loiter away—waste—fritter away time in useless pursuits. You're here only for that Purpose. I have told you, I think, more than a dozen times this very thing. Make the best use of your time here. Stop all thinking of past and future. Forget. Be here wholly, solely; live in the living present. Live in the present moment. If you continue; that will continue for eternity.

The child does not learn running all at once. He wants some support in the beginning. He then wants to stand: after attempts, falls. Then the mother helps him. After some time he begins to run. So go on with it regularly. To meet God is not difficult. To make man is difficult. You must make a man out of your own self. God is after finding such men. He's going around, "Is there any man?"

Kabir says, "I'm so much purified from within that God is running after me, "Oh, Kabir, Oh Kabir where are you? Come up." So God is very near and Master is running very close behind you all calling, "Wait, wait, wait," if you purify yourself. Blessed are the pure in heart for they shall see God. Purity lies in what? You know? Purity of mind lies in the fact that no other thought than God should remain, come up. God is in every heart everywhere, we are swimming like fish in the Waters of Life. You may have many things in your brain. You may fill up your whole brain with all the libraries, and the scriptures of the world, but that won't help you. Only that much will help you which you have formed as the very part of your life.

The food you digest, gives you strength, buoyancy, freshness. That which is not digested, sleepiness. You see? Your mind wanders away. One man came to Shiv Lal, a devotee of Rai Saligram and said, "Well,

look here, I get sleepy.” “So take care of your stomach,” he replied. Another man came, “My mind wanders away.” He said, “Take care of your stomach.” Sheik Saadi tells us if you want proper meditation progress then keep half the stomach filled with food, one fourth with water, and let the other fourth remain vacant.

Whatever dreams come up from indigestion will rake up and affect your brain and cause laziness. And the very prescription I have told you—leave the table when you’re still a little hungry; don’t eat until you’re full. And Swami Shiv Dayal Singh says, “Those who want to prosper wonderfully on the way should have one meal a day.” The highest thing for those who are solely for that purpose—one meal a day. The more the stomach is empty, the better. As I told you the other day, first is a meatarian, then a vegetarian, then an airarian. They go up like that. I quoted an instance yesterday. There was once with our Master a lady about thirty years old; she would not take any water or food and she was working all day long. The real Bread of Life is within you. But you come up to that in due course, not all at once. So all these troubles can be avoided if you leave your table having eaten a morsel less. If there is something tasty, you take too much, and the result is?

Yesterday I wanted one chapatti and when You came You said, “take half for me.”

All right.

But I think it’s an example—live your own way like you live in the West, but leave a little bit for me.

Yes.

So the food didn’t mean anything.

That’s your understanding, right understanding. That’s all right.

I understand so many things which I already practiced before and everybody says I’m wrong and they don’t feel so good but now you’re approving these things . . .

Thank God. Thank God. That’s all I can say. Any others also? You please?

You want to know about my meditations?

What else am I here for? Are you better today, after you enjoyed Christmas yesterday? That’s all right. And you? Can I ask you? I think you must not have taken any Food. That’s Bread of Life, be regular. Let no day pass without giving Bread to your soul. That is within you already. That is why Christ said, “Man cannot live on bread alone.” Outer bread is only to sustain your body, a good horse to ride on. That’s all. If the horse is strong he will even carry a broken carriage. Is

it not? So on spiritual health depends the life of mind and body both. We give food to the body, to the intellect, but we care little for the soul. So you are here only for the Bread of Life and Water of Life. And it is not lying outside; it is within you already. It is a matter of inversion. You have to pay nothing for that. Have you had to pay anything for that? No outer fees are required. It is a gift of nature, like other gifts of nature, you see.

It seems the people that have the Truth burn with passion to share it with others.

Why is this so? God has sent them for that very purpose—to distribute to His children. Remember when I went to America for the first time in 1955? There, as everywhere, talks were given all free. Hitherto, these places had donation boxes and sold tickets. I told them that we didn't want these things. On the first day when I gave a talk one man stood up. "Where is the secretary?" "Why do you want him?" "I want to donate \$5,000." "What for?" "You've given a wonderful talk." I replied, "It is a gift of nature and like all the gifts are it will be given free." You have not to pay for air, sun, do you? So when I left people offered some bags of money. I told them to just spend it in this Mission here. They were in tears, telling me, "It would have been much better if you had taken away dollars, you're taking away our hearts." So this is your gift—free within you. Who is retarding you from that?

"God does not change the life of a man who does not like to be changed," the Koran says. If you have a little inkling that way, He will help . . . If a child wants to stand, the mother comes up to help him. If he is lying, sleeping, no help is given. She has many other children to look after first. So we're all children of God. The Master is there to help you—the God in him.

The gifts of God are life and free will.

Yes. This is what I am telling you.

I think man's position should be, since he has got free will, to will such a life of praise to God—acceptable to God.

That comes when a man is fed up, when he comes to that ultimate urge within him. Naturally that would be a most fortunate day in the man's life when this urge comes up within him. Then naturally the help will come. Where fire burns oxygen comes to help. So it is a matter of your decision—decide one way or the other. When I left my school, educational career, I had to decide. What? There were two things before me—God and the world. It took me about seven or eight days, all alone at night, in a very lonely place, reflecting on what should be the aim of my life. I am speaking to you about a question that came up

in 1912. I decided: God first and world next. God first and the world next.

So if you have got some definite aim before you, even if you take one step towards that, you will be nearer the goal. But sometimes you are for God, sometimes for the world. Plus—minus nullifies everything. So decide finally what is your aim in life.

Decision is important.

Surely. We have not decided yet. We are trembling here in the way. Sometimes here, sometimes there. And mind comes in like a very good gentleman. “Look here, this is your duty, why don’t you do it?” Help your children, that’s all right. I also will help your children. God has united you. Why have not others been united to you? It is the flowing pen of God that has united you, as brothers, sisters, wives, husbands. Attend to them properly. Pay off give and take. And? You have got the human life to know God. That’s our ultimate goal. Don’t sow more seeds. Wind up all your affairs. And Master helps you in that winding up, give and take, that’s all. You simply live up to what He says.

It seems so easy, simplicity leads you to eternity and complexity will lead you to perplexity, because you have too many things to distract you.

Simple food, simple living, simple life are helping factors. Once there was a chief minister of Akbar the Great, a great emperor in India. One day, as was the usual course, ministers keep standing up while the king comes in and sits down on his throne. But in that overcoat which he was holding over his arm there was a scorpion. Now out of respect, he could not move and the scorpion bit him here, there, then again. He could not move because that would have been disrespectful. When the king sat down, he said, “Well, look here, out of devotion to the king I have not even cared that the scorpion bit me so many times.” Then he threw off his overcoat and ran away. “Thank God, God I will be your devotee.” Akbar the Great said, “This is my chief minister, I rely on him for everything. Why has he run away?” So he sent a minister to request him to return. The minister pleaded, but he wouldn’t return. “Oh no, I was once his servant. I was doing everything he wanted. And now I have become the servant of God.” Then the king himself came and told him, “Well dear Welli Ram, you are my chief minister. You are the big wheel of my empire.” “Dear King, I was fully devoted to you for the time I was there; now I’ve changed my devotion to God.” “How will you eat?” “I’ve got hands to eat. I don’t need any plates.” Yesterday morning—perhaps you were there—some people were eating vegetables on leaves, there were no plates. “Well what will you

have for your pillow?" the king asked. "My hands." The king then asked, "Tell me what you want?" "Well I want you to be away from me."

So simple life is the *ultimate*. We take hours to make ourselves ready. We take hours to adorn ourselves. Give rest to the body, save it from cold or heat outside. That's good. Give it food. Give rest to the body, so that it may work properly, but not all twenty four hours. If you take too much work from a horse, you see, it will not help you.

If you work too hard, that's not good?

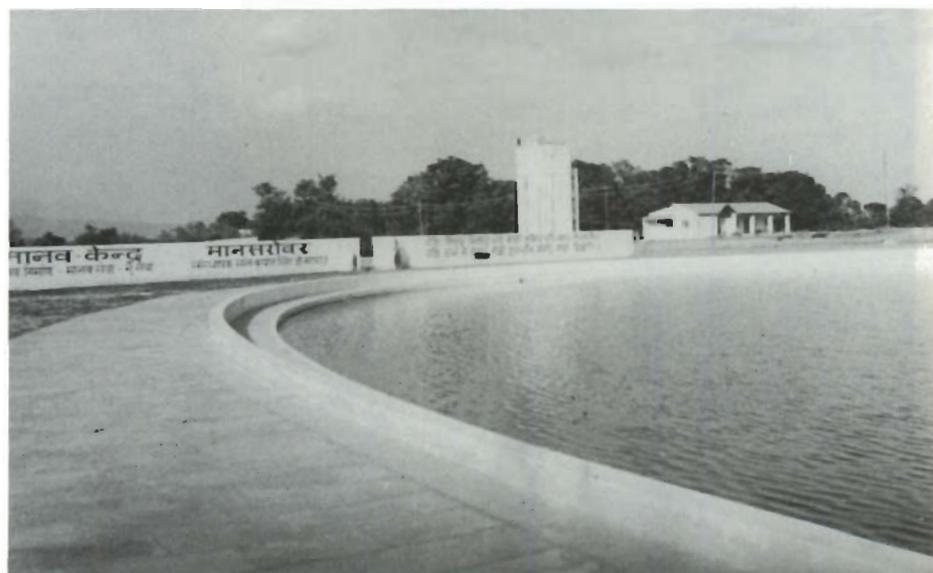
Not too hard, but as much as the body bears. Sometimes you have to sacrifice for the good of others, that's another thing. That's the law of sacrifice. Love knows service and sacrifice. Give rest to the body, save it from heat and cold outside so that it may be strong enough to carry on your work, that's all. But all the time you spend in getting ready, well, you're wasting time. Keep the body clean, that's all right. It's a temple of God. Keep it clean outside and also inside. See things in their right perspective. Simple life and high thinking will work in no time. Simple life and high thinking. That's all. These are only subsidiary questions. The main thing is to come in contact with God who is within you already. You have not to go anywhere. Outer temples are made after the model of manbody. Why leave the original temple and go to the temples made by the hand of man? God resides in the temple which He has made, in the womb of the mother. Is there any machinery lying inside there? That's God's work.

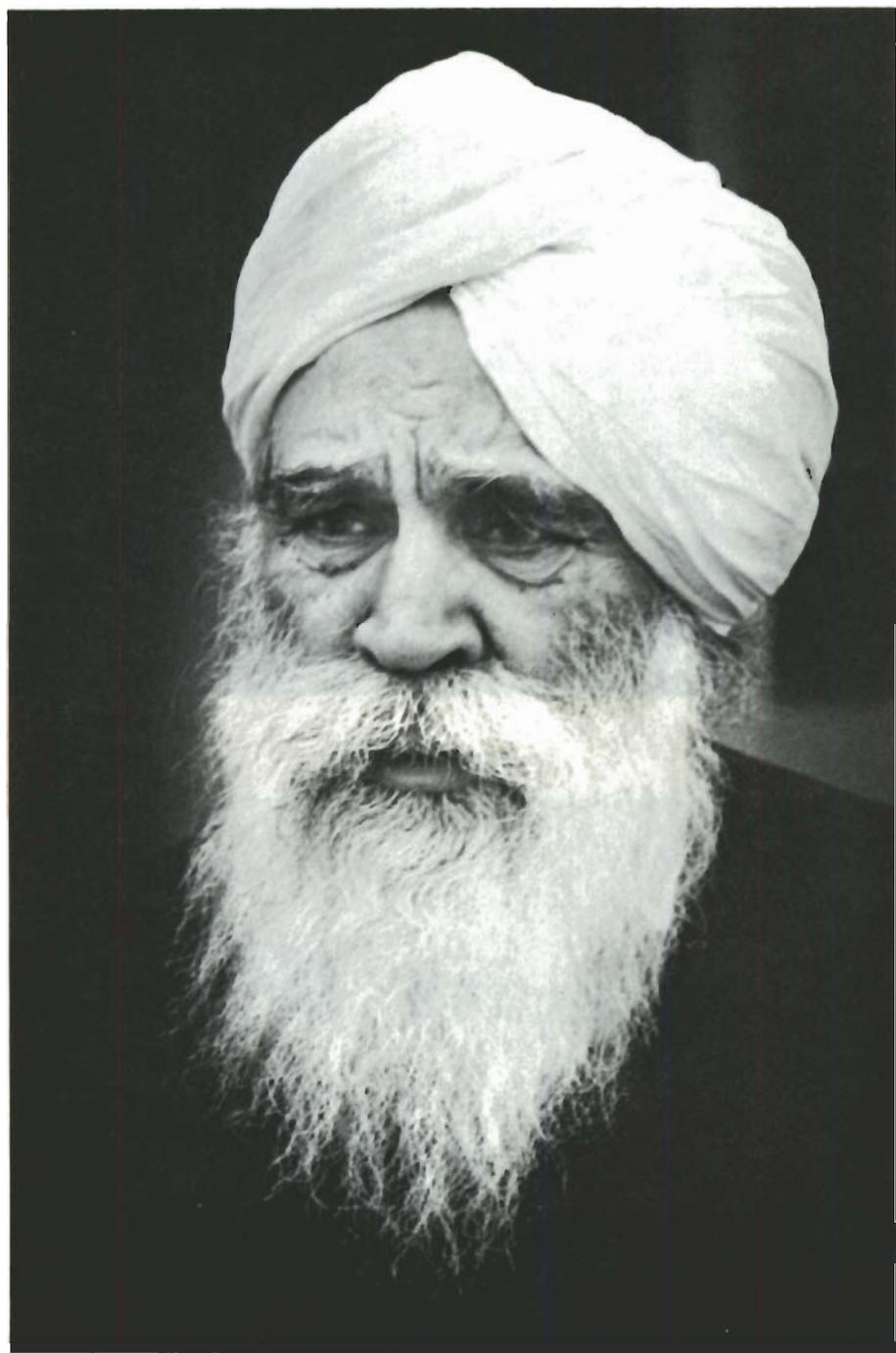
So you see, take a little less, one morsel less. Keep that thing which is more delicious to be eaten at another time, not necessarily at the same time. Because if you go amiss, you have to pay for it in some other way. Food that is digested will give you strength.















First See, Then Say

January 7, 1971, Rajpur

So Masters did See. The Masters did See and then said something. We cannot really appreciate what they say, *really* appreciate, I would say. That is why I say unless you see for your own self, don't believe even the sayings of the Master. That is a very open truth. All outer ceremonies are secondary. They are symbols to say there is something: All say so, you see.

Kabir says, "I'm going away to be married with God— Oh people, I'm going away to be married with God." Marriage of the soul with the Oversoul. Can we say that? So first see and then say. The vast difference between a Saint and others is that others may give long connotations of philosophy, but really they have never seen Him. So bookish knowledge is all wilderness, no way out. Even the sayings of the Masters are not understood in their right perspective . . . unless you see. All say God is light; *all* say God is Light. Nobody says God is darkness, nobody says it. Those who have not Seen, also say God is Light. It is just saying without seeing. So foremost thing is to see first and then say. And don't deceive your own self. We deceive our Self, God first, then others. It is Masters only who said, "See, then say. There is God." Others only say by drawing inferences, by feelings. And they're all subject to error. Masters say: "We've seen." Where? In this manbody, where there's the whole universe. Why can't we see? This is a natural question which arises. You say, "You've seen Him in the temple of the manbody. Well, how? Why can't we see when He's here? If there's Light here; I'm here, why can't I see the Light?" The mind is between us. We are in control of mind. Mind is in control of outgoing faculties, and outgoing faculties are driven by outer enjoyments. Unless we withdraw from outside, from the entanglements of the outgoing faculties, mind and intellect, we cannot see. They say, "What is the proof?" Sit and see, that's all. They may have something to start with according to each man's background. But there *is* something. So the criterion of a Saint, of a Master, is only one who can give you some demonstration, may be little or more.

All the Masters, most all scriptures say so. You may have all these scriptures learned by rote; may have filled your brain with all of them. What's the good of that? Can you taste anything from the spoon which is going through the pudding without taking any? No. This is a very simple natural way of telling you. They say they've Seen. They require no philosophy to prove their theories. They say, "All right, there is God, go and see. Son knows the Father and others whom the Son reveals." You may learn the biographies of Saints. They give you something special in each man's life. If people begin to read the biographies of Saints they'll gather more than *all* the scriptures. Each Saint has his own beauty, his greatness. There was some principle working in Their lives.

So, the main thing is, you have got the manbody. What is the highest thing that you can do in the manbody? It is to know God, to see God. Guru Nanak was asked, "With what eyes do you see God?" He said, "It is not the eyes of the flesh and bones, but the inner eye that sees, O Nanak." The Bible says, "If thine eye be single thy whole body shall be full of light." It is not one of the outer eyes to which he refers. "It is better to enter in the world with one eye rather than two, because if you always work through two eyes, you'll go to Hell." This is the digest of all teachings, you see. Have you seen? That's all right. Grow more. See, see, see and so much see that you forget yourself—so that you may say, "It is not I, it is not I, but Christ lives in me." And the means to it is only love. Love develops receptivity. Your own self is now in that Overself so much so that you forget yourself. This is why St. Paul said, "It is I, not now I, but Christ lives in me." These are the very facts. This is what is called *Gurumukhta*—Actions of a Guru. When you absorb through Love, you forget your other self. You will arise into the true Self, egress, become born. You become one.

Last night I was giving you some different views of Christianity. I've got no new religion with me. Why? It would lead people astray, further astray. They would be involved in more vagaries, what to say of ignorance. Believe what He says. Because what He says, He sees. Others say what they have not seen but only as a matter of inference or feeling and they're all subject to error. So seeing is above all. So God is all alone, you see. He has got no father, no mother. He wants everyone to come to Him all alone. He does not want you to bring your children, your outer matters, or your physical body or your own intellect. He does not want all these things. Come alone, go to Him all alone. He's waiting for you. Meditation means only that. What does meditation mean? To be all alone with Him, is it not? That is all. Very simple way. There is nothing difficult. People have made it hard to understand from their own intellectual wrestlings. You want to go to Him all alone, then withdraw

from outside. If you're involved in outer things, how can you go to Him? And even if you sit before Him at all, like a blind man, even then you'll want from Him. "Give me this thing, give me that thing, give that thing . . . things of this world or the other world." One Saint has prayed—in fact that's a very ideal prayer, "Oh God, I want a gift from you." What is that gift? "I should not ask anything from You. You do what is best for me." Sometimes we do pray and get [what we have prayed for], later on we repent. Why did we ask for it, is it not so? So the best prayer is "Oh Master, Oh God, give us what You think best for us, we want to come back to You, that's all."

How can the man who is involved in so many outer things go? Christ gave a parable like that. It is easier for what—Do you know?—For a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God. How can the man who is involved in so many outward things—101 irons in the fire—withdraw from outside? That's the first problem: How can you withdraw? You enjoy outside and unless you get more blissful enjoyment inside you cannot withdraw from outside. A child who is playing with playthings, won't leave them unless you give him something sweet.

Some run and then recede. God helps those who do not help themselves. God also helps those who help themselves, but only those who help themselves and *forget* in all that effort, lose themselves, only then, not before. Which is the easier one? First or second?

Not to help yourself.

Don't help yourself. You'll see. You'll have progress. You'll hear. Just withdraw, go back to your own self. That's all.

And it isn't a matter of belief, is it?

Belief?

Depending on how much our faith is . . .

Look here, faith comes only as a result of the reaction of the past; or if you see something. How does faith come? Either as a reaction of the past—man is in the make—or if he has received something substantial before him. When the Pakistan-India war broke out, I remember very spiritual religious people who were praying to God night and day, like that. Thousands were killed. They said, "Where oh God, oh where are you?" Because they did not see, their faith breaks away. Faith remains only so long as you have everything to meet your own desires. If that is not given, then . . . So faith is the root cause of all religions, that's true, but faith arises how? That's the point. Either as reactions of the past, or if you have something substantial before you. So blind faith does not help you, only to a certain extent, not beyond. When everything goes

according to your wish and pleasure, then, "Oh God is all right." But if you are put to adversity and nobody helps you, "Oh where is God?" Preaching only goes to the heart from such people who talk from the abundance of their heart, from what they are. The arrow that is driven to the breast goes to the target. What comes from the level of the mouth of the intellect, words with so many sermons and lectures and so many books, can have little or no effect. And those are given only from the level of, if I may use the word, belly. How can they help? They are not after the real things. So first see and then say, that's the point. Usually I write in my circulars, group leaders and others should speak of what they're fully convinced. Otherwise say, "All right we've learnt this." That's all. Sometimes we act as bosses, "Oh this is all right. My word is the word of God." There are people like that; generally very few. They don't carry further effect to the people as they are colored with the worldly colors so much so that no other colors can come through.

So this topic is to see and then say. Follow the words of the Master or the Saints. They come from time to time. They have been coming, they may come in the future too. There's no hard and fast rule against it, because we are *all* His children. The Father will look after His children, in what way? To bring back the prodigal sons, you see.

So, leave all philosophies, I would say. The word philosophy means, do you know what? Love of God. It comes from the word *philosophia*, love of God, and the philosopher is one who loves God. Now we take it in a different way. We don't go to the root of the words. Somebody asked Socrates, "Do you love truth?" "Yes." "Do you love Plato?" He said, "Yes, I love Plato." "Who do you love more?" "I love Truth more than Plato." You love Plato because you've understood God, you see. So we all should be philosophers. Nowadays the word philosophy means, intellectual wrestling, drawing inferences, that's all. Do you now follow what is the difference between the sayings of a Saint and others? These things are not clear in books, I tell you honestly. Philosopher is one who loves God; who loves God, sees Him. So I am giving you what I've come to in my life. I wish you the same, you see. Every father wishes his children to develop even more than himself. But there's no goal except to be with Him There. They are all One There. We're all micro-Gods, sons of the same Father, brothers and sisters in God. That's the open Truth. We've made it hard to understand. I'm a Christian, I'm a Mohammedan, I'm a this, I'm a that. Well those are the badges you are wearing on your body, are they not? You're a man. You're not even a man, you bear the body of a man. You are something else; a conscious entity. A drop of the ocean of all consciousness, environed by mind and matter and outgoing faculties, identified with them so much so that you

have forgotten yourself, that's all. That is why I say, "Know Thyself, O man." I respect all scriptures. Masters came from time to time to teach according to the need of the hour. Puritans came in the west. They were Soldiers of the Truth, Khalsas. Khalsa means one who has got full Light of God refulgent in him. Whoever has got God refulgent in Him is the Son of God. Others are also Sons of God but they have not realised it, not even seen it. The Masters never say "we speak," they say, "He speaks." They become only a channel. They speak what comes, not what they want to speak, according to the need of the time, occasion. They speak books. They speak scriptures, scriptures came through Them, is it not so? They are men like you. They have the same manbody, born in the same way. So I wish you all to have the same perspective. You'll change like anything. So that comes through by loving God with all thy heart, with all thy soul, with all thy strength. And further?

Love thy neighbor as thyself.

Why? If you say you love God and you hate your brothers, then, you are a liar. Is it not so? This is what all scriptures say.

There is only a diversion of your attention from this side to that side, that's all. One Bulleh Shah, a Saint, came to his Guru who was just a gardener, placing saplings here and there. He asked him how to get God, how to see God. "Oh, dear fellow, it's very easy. Like taking out a sapling from one place and putting it in another place." You are attention—Divert your attention from here to there. A very simple way of explaining. Withdraw your attention from outside, place it inside; then you'll see. They want you to see within. Then, "Let me see you, not the others." That's all. Where to see? Within your own self. He is your Controlling Power within you. You and He both reside in this very manbody. You want to see Him? Then put your whole attention in there. That's all. The same thing is explained in so many ways. So the only difficulty arises; we don't want to see God. Be sure. Don't deceive yourself. If you do want to see Him, surely you will see Him. He's waiting for you. But you're entangled here, there. You don't have to leave the world, but pay off your debts and go back home, please.

Two things were before me after leaving my educational career: One, ambition of life. I was very fond of reading scriptures like that. In my school career, I read two libraries. I had two things before me: God or world. Nobody was to advise me. I went to the wilderness all alone at night from six, seven till twelve, one, two at night. Ultimately, I came to the conclusion: God first and world next. You see. The result was, every step taken was a step to that goal. "God first, Wait."

Is God first or is world first? We take world first and God to help us in the world, that's all. Everybody must decide what he wants to do. We

are adrift. Sometimes we want God, sometimes the World. So decide first what you want to do. Sometimes I tell people, "Decide what you want to do from this day on." You must have something before you; and work. Work for it, maybe only a step is taken but it will take you closer to the goal. Sometimes you are running like a hare, then sleeping, then again turning your head some other way. It's better to go regularly like a tortoise, step by step, step by step, every day, not turning but going ahead. So you are on the way. God is waiting for you, each one of you. He is also waiting for me. I want to go back. I tell you how far I'm imprisoned here.



Rise Above Consciousness Of This World

January 15, 1971, Morning Darshan, Rajpur

Perhaps you have read in *Jap Ji* that there are planes and planes; there are skies and skies when you rise above. References have been made there but people don't know how to interpret them, that's the pity. Once when Guru Nanak went to Persia he said, "There are planes, there are skies and skies; there's no end to them." And somebody reported to a Mohammedan Saint that we have in our Koran only seven skies, but here is a Saint saying there are skies and skies and limitless skies. When he came up to Guru Nanak, Guru Nanak told him, "If your vision is open up to seven, that's all right, but there are still further regions, there's no end to them." References are given in the books. People read *Jap Ji* daily, but they don't know what it means. Books can only give references to what They, the authors, have seen. Guru Nanak saw that there are planes and planes and skies and skies, there's no limit to that, they cannot be counted. God is limitless. How can you count His creation which is also limitless? The beauty of that stanza is not understood.

People read without understanding, but truly speaking, this superficial knowledge is ignorance, I tell you. We have to use this language; we have to talk from the level of the people in the language known by them, but words are inadequate. Now, as was stated in *Jap Ji*, there are planes and planes; there are skies above skies, they have no limit to them. How can you count them? And God who created them is also limitless. That's all you can say, I think until you see them or have some access to them, only then you'll see their beauty.

Maulana Rumi, a Mohammedan Saint, says, "I have taken the very gist, the very life, out of the Koran and am giving you that. I've left the flesh and bones for the dogs to fight over." The words he has used are very strong. These are his exact words. "I've taken the very brain out of the Koran and left the flesh and bones for the dogs to fight over." Most will only speak by the letter of the law, "This word can only be pro-

nounced in that way, and this in that way." They're fighting over these minor points and they don't get to the kernel of these things. So Maulana Rumi says, "I have taken out of the Koran the life of all scripture," he was a Mohammedan, really a very high Saint, I tell you.

We have to describe to other people through language, but language can only give a reference to It. When going on a plane you can see different layers of clouds below the plane. You see them, first one, then the other, like veils. Now how can one who has not been in the airplane understand this description, even if you write it in books? The digest of the whole thing is: know yourself, not at the level of feelings or drawing inferences, but by self-analysis. When you rise above, your angle of vision is changed. You need no literary knowledge for that. You see it. For explanatory purposes a learned man will give you so many instances from outside to bring home that very point. An unlearned man will only use the vocabulary at his command. As I have told you, Bulleh Shah went to his Guru, Inayat Shah by name, who was a gardener. He was just transplanting saplings from here to there. Bulleh Shah asked, "How can God be reached?" Inayat Shah said, "Oh, that is very easy work; it is just like removing one sapling from one place and putting it in another place." You withdraw your attention from outside. It's a question of all attention, that's all. If I look at you, let me wholly look at you and nobody else. God does not like you to think of anybody except Him. If you have got a special friend, naturally he would not like you to think of anybody else but him. God is all alone. He wants everybody to come to Him all alone, not even bringing intellect, outgoing faculties, children, money, or wealth. He is all alone.

What is all this creation? It is just like a written document when rolled up. When again he opens it all this creation is begun. But you do not understand these things in their right perspective unless you see. Feelings, emotions and drawing inferences are all subject to error; Seeing is above all. Naturally every man wants to go to his origin. As I told you the other day, if you light a candle, the flame will go up. Even if you upturn it the flame will go up. The origin is the sun above. Soul is of the same essence as that of God. It will, when unbound, cut off from all environments, go up. To have longing feelings like that is all right, but unless you reunite . . . That very separation will give you the fever of aspiration. So everyone has the natural tendency to go to his origin, that's all. We're simply bound by outside things, outside faculties whether physical or astral or causal. That is why it is very necessary that we should have no attachments. When we are attached we cannot leave. It's just like some flowers painted in a portrait on the wall. The flowers cannot leave the wall. We think so much of and are so imbued with the worldly things that we cannot withdraw from them.

So the Master gives you some demonstration of how to rise above body consciousness on the very first day. If you completely withdraw all your attention from the body—that's true renunciation. I do not tell you to leave hearth and home and go to the wilderness. Leave the body. That's the difficult thing. To leave all the rest is very easy. To leave all attachments of the world is very easy but to control the mind and rise above body consciousness is difficult. Unless you control the mind, how can you rise above? You are bound hand and foot, you see. In the old days, they had hydrogen gas balloons which were tied to the earth by strings. When the strings were cut off, the balloon flew up into the air. It is something like that.

We are not of the physical world. We are of the other world, other worlds, I would say. We are stuck fast here, enchained hand and foot. We cannot leave the world and its environments. And Master says to the learned, with all your learning, how can you leave? So Master gives you first hand a little demonstration of how to come up on the very first day. The ABC starts from there: There are yet planes and planes and planes.

It's said of Peter the Great, Czar of Russia, that once he went to Holland to learn how ships are built. I saw the ship he worked on still lying in the museum on my last tour. [1963-64] So he dressed in the laborers' clothing—he was the Czar of Russia—working like other laborers. There were some who had been driven out of Russia. He met them and asked them, "Dear friends, why are you here? Why don't you go back to your homeland?" "Well, we've been driven out by order of the Czar; we cannot go back." "All right, that Czar of Russia is known to me. I will recommend that he let you go back." Some people did believe. "He appears very strong; he might be known to the Czar," said those who really heard him. So he went back to Russia, they followed him. When he entered Russia, the people bowed down in respect for him. Those who had followed him said, "The man appears to be very influential, everybody respects him." When he reached Moscow, the capital, he went and sat on the throne. Then they said, "Didn't I tell you he was something?" Following a Master is something like that, you see.

God is waiting for you now—that friend is lying waiting for you—go back as soon as you can. Pay off all your debts here, your give and take.

So astral planes are more beautiful than the physical, the causal are still more and those further, still more. When you have had a little taste of that, you would not like to stay here for a moment. But just look at the sacrifice of the Masters. The Tenth Guru said, "I did not want to leave, but I was ordered to come." So they have come only to take you back. The God in them, not the son of man, no, no. All that remains is to live, act up to what they say. Even if you hold millions of dollars, will

this go along with you? But the means by which you have earned that money will go with you. If you suck the blood of somebody, usurp the rights of somebody, you will have to pay off. So that is why I tell you when you sit for meditation, pretend you are dying. That will help you. But this thought of death cannot come to you, I tell you, if you are so much imbued with the worldly color that the other color cannot come through.

So solitude is necessary for developing that. In my early life, you see, if anybody wanted to find me after my office duties, he would either go to the cremation place or to the riverside. At the cremation place, I would see bodies coming and going and wonder, "Oh, what is this all about?"

You are very fortunate to have your breakfast served already; you've not to cook it up. And even then we say we have no time to meditate—we have important works to do.

And you say, "All right, tomorrow we will see." You only lie to Him. Procrastination is the thief of time. "All right, I'll do it tomorrow, the day after." "Let me finish this work, then I'll devote time." Suppose you die today, where will you stand? Well, the soul does not die but that has to leave the body. If there's a criminal case against you, and the warrants come without any surety, you may stick to your home; you don't want to leave; but they'll drag you anyway. But if you are already leaving the body, then where's the sting of death? "All right, come on, I'll go." After all, everybody has to go. If perhaps you have made some arrangement to live here forever, then very kindly tell me too. Have you got any special arrangements for that? Then? Everybody has to go. You must learn how to go, so that you may go in all peace, joy and smiling.

Our Master used to say, "If you would like to see how the Master works, go to some initiate at the time of death. Ask him, he will tell you." My wife passed away on the 3rd April. On 31st March she was having the Master within her. She said, "I am going on the 2nd." I told her, "Don't go on the 2nd; there will be thousands of people here [for the Bhandara—Sawan Singh's Death Anniversary]. This will cause a great disturbance." "All right, then the day after on the 3rd or 4th I will go." On the 3rd I asked her, "Are you ready now?" She said, "Yes." "All right, go." She smiled and left.

So everybody has to go. We should at least go jolly. How far have you progressed while in the physical body? You will go directly to the place to where you have progressed while in the physical body. You can progress more here in the man body. If you have divested yourself of all the vestures of the different planes you'll go directly Home. What takes months to do here, there takes years to do. How important it is. Again I

might tell you this is not given in books. You have to learn to leave the body, is it not so? Is there any doubt about it? Perhaps you have arranged something here? I don't think you can. So that's the foremost thing that you must learn—to leave the body. When you leave the body all environments are cut off.

Master, does that mean when you die, if you have once in your life reached a higher plane and you never reach there again, do you go to that plane?

Well, dear friend, you're wrestling, intellectually wrestling. Once somebody has taken pity on you, has taken you to some place to show you the highest plane, then you must learn to leave—go by yourself. A child wants to walk, but he cannot. So the Father takes him in his lap and takes him there himself. Then next day he says, "All right, walk now!" Do you see?

So the foremost work, truly speaking, our private work, is to leave the body. Then start on the way. All other works are secondary. Pay off debts, and stop sowing new seeds. We will always put off: "All right this I can do later, let me finish this work." Then "Let me finish that work first and then do others." God first and world next. This we have not decided as yet. We have to leave the world; we have to pay off give and take. Don't sow any further seeds, that's all. Finish off.

So you have got so much food to digest in here, you see. A spiritual man is one who lives in the spirit. A spiritual man is one who lives in the spirit. Very simple definition.



Nature of Thought Right Understanding

January 15, 1971

Is 'doing nothing'—letting God be the Doer—a sign of humility?

Look here—there are books in rivulets and sermons in stones. You can gather lessons from everything. If a man does nothing whatsoever he recedes into his own self. God didn't do anything; He was one and *wished* to be many. He wished—and there were many. If He had not wished there to be many, it would have been sufficient—there would still be the wordless state. So to be in a wordless state is very supreme. Some waves are lurking in our subconscious reservoir of mind. Let there be no waves. So long as these ripples go on, you cannot catch the sound or light. All ripples should be settled. Where the sea is very deep there are no outside ripples. It appears all calm and quiet in the sea that runs very deep. If the sea is not deep, there are rolls and waves and ripples going on.

One who says, "I am doing nothing." becomes a conscious co-worker of the divine plan. Then he says, "He is the Doer. I'm a mere puppet in the Hands of God." *Everything* has some lesson to give. So go deep down into what one says. I wish you to do nothing, that's all. The more you become still, the very stillness—the very silence—will sprout forth into Light—into Sound Principle. Outer silence cannot give you that. You may have some power reserved from not talking, but that is nothing in comparison with the inner silence. By practice, when you absorb your whole attention into the Light or Sound, that absorption where no thought arises will give you something. That is why the *Upanishads* say, "What is that, by knowing which, nothing more remains to be known?" No clutching, no whys or wherefores—No whys or wherefores. The whole attention is absorbed into the higher attention. Then, even if you are working at the level of the outgoing faculties, still you are absorbed. That is to be developed in due course. Just mark what I am aiming at—driving at. Every thought, every act, every statement has a big lecture behind it, you see. Is it not? Saints have recourse to the natural way.

If you absorb your *whole* attention into Sound, everything is there. By outward observances you will be still for awhile, but so long as the mind works, you cannot be continuously still for long. If mind does not succeed in a negative way, it will work in a positive way. It will say, "So, you are doing rather well? Good! You will get something out of it." You will act and pose. You may not be giving a direct talk, but in a round-about way you would like to impress on others that "I am doing something," you see? Then the little ego is there. True humility arises only when you become a conscious co-worker of the Divine Plan. You know *He* is doing. You *see*. When you see, how can you possibly say you are doing. All your words will be imbued with real humility.

Master, that's a point that puzzles me. If God is doing it all, and we are doing nothing, then what about all the negative things that we do?

It is only when you're rowing with the stream that you have to make no effort, is it not so? When you stand—when you work against the stream—then every effort has to be made. What is negative power? After all, it is the same Power going into expression. What is it?

Contrary to Nature.

Well, it is Nature's law that has been created. Otherwise, how could all this world have come into being? Negative and positive are both made by God. Is it not so? Is there any other God? Then? Either accept two gods—or one God encompassing both negative and positive. Then where is God? Independent.

Turn your mind—your attention—to the direction of God?

That's all. What does darkness mean? [*Absence of light.*] What does negative mean? [*Absence of good.*] That's all right. Very simple way. These things bring home the very purpose behind negative and positive power. After all, Negative Power is God as well as positive; both were created by God. He was in an absolute, wordless state when He created the world, then He added the two aspects. Just become a conscious co-worker along with the working of the Divine Plan, then no Negative Power can affect you. When you don't work with the flowing pen of God, you might say, God-into-Expression-Power—only then, the Negative Power arises. So, as long as you are *conscious* of that Power working, no negative power arises. Even death is eliminated if you sacrifice yourself in accordance with God-into-expression: Sacrifice has no sting for him. It is a little deeper, of course, but we still have to come to that sooner or later. These things are not given in books, that's the pity. They cannot be given. How can they be? She has said something—all

right, there's a lecture behind it, you see. So I wish you to do nothing. Let all others observe it.

Man really becomes a follower when he sees Master within and talks to Him, that's all. Now you are all on probation. It is not a matter of outward show. Let the wild flower grow in darkness. People will look at those flowers when they are blooming, you see? So when the tree is laden with fruits, let any man come to eat. Even if people throw stones on it, even then it will give fruit. We are in the make.

The miracle of Master's power is so great—and the feeling of not deserving it and yet being part of it—we're on the bus and can't get off—but that you can't believe that you're really on it. It's so great that it's overpowering.

Seeing is believing. All other beliefs [without seeing] are groundless—having no base. Seeing is believing. When you see, only then can you believe and not otherwise. Hollow faiths—hollow beliefs lead you nowhere. They will break under stress. I remember this Pakistan affair when the two countries were divided. The very religious people were calling names out to God. "Oh God, where you? Who says You exist?" Because they had not seen. When you see, then your whole angle of vision is changed. You see, even if you are being killed, you see Him working. So seeing is believing.

But to show one's gratitude, how can one do it more and more?

Not in one day. The time factor is a necessity. Rome was not built in a day. No trees can grow in a moment or in a day. Seeds should be sown. The sprout should then be cared for and nourished by natural forces—air, water, and earth—then it will grow into purpose—sprout forth into a sapling. Then if you still go on giving it food, it will grow into a treasure and that one seed will give you hundreds of trees.

I was always under the impression that everything was choice—right choice—that God gives us our choice.

Surely. Right understanding. What is right understanding?

When is the difference between free-will and God-desires?

That you know only when you rise to the causal plane and not before. For now, the Word of the Master is the Law. He sees and says. If you want to know for your own self, what all of this going on is about, why action and reaction, then come up, cross the astral plane and you'll come to know. Not before. That is why it is said, "Oh God, let us have the company of somebody who can drive away all our false notions; who can give us right understanding." What is right understanding? I think it

will appeal to every common sense man. There is some power who made all this universe. Is it not so?

Say it again, Master.

There is some power who has created all of this. He has made so many species of life and man is the highest, you see. So God made man with equal privileges. Everybody lives in the womb for nine months—even the saints who come. When born, they have the same form outside. Who made that form in the womb of the mother? Is there any machinery in there? So God resides in temples which He has made. God does not reside in temples made of stone. Very common sense things. You come to know that your body is the temple of God, with equal privileges for all. Your present life is based on reactions of the past. Pauperism, richness, sickness, this and that thing—come as a reaction of what we have sown. “As you sow, so shall you reap.” Now, in the man-body you have got some freedom. In all lower species, all are bound—no freedom. When a railway line is laid down, the train will run on that line. If you have right understanding, you’ll be laying it so that it leads back to your home. If not, you’ll come back.

At least you see now there is a principle. There’s abundance in nature, mind that. There’s abundance in nature. If you sow one seed of pepper that will give you a plant which will grow hundreds of peppers. If you sow one mango seed, that will give you a tree which will bear hundreds of mangoes. One good thought will give you an abundance of good thoughts; all atmospheric right effects will come to you. One evil thought will bring you hundreds in train, do you follow? Be guided by that. Only sow as much as you would like to bear. Think twice before you speak. Do you know what speaking follows? Right thoughts. Right thoughts follow right understanding. Right understanding comes from whom? From Those who have got the right understanding—who see nature working in its true perspective—and suchlike people were very few in the past and even now—but the world is not without Them. All this literature came from where? From Them.

If you put into writing all these thoughts I’m telling you, they will grow into books. But you won’t have this right impact from all the books you may be reading. This impact comes from heart to heart. So the company of the saints cannot be underrated, you see. Maulana Rumi says, “If you have some time with the Master, heart to heart, that gives you more than hundreds of years of penances”—more than that! Then you speak of Him and you will try to copy Him. Now you have it. If you think of fire, “it is warm, this and that,” that is all good, but in the physical presence, you feel fire by radiation. If you go to some perfume dealer, he may not give you anything, but by radiation, you will smell

good things. Should he give you one vial also, then that's all right. So, company makes a man worse or good. That you can also enjoy only by developing receptivity from thousands of miles. If you develop receptivity, you can see, you can hear, just like on television or radios in Delhi. So, between the Master and the disciple there should be receptivity. Master may be anywhere, the student may be anywhere, but they are linked within. You may put the same question to the Master and the same question to the disciple; they will both utter the same words. But this is no miracle, I tell you. This is developed by regularity. So before the television or radio came into being, who could believe it possible? Could anyone believe? Now you say, "Yes, these discoveries through science are according to the laws of nature." And there are still *more* hidden laws of nature about which you know little or nothing so far.

So then if according to the laws of nature, we eat something like cookies that might contain eggs, it will have its influence, whether one knows it or not?

If you are in meditation regularly, even one—you will be affected by the littlest thing. When I was an accounts officer with some regiment in the firing line, I was given an orderly to help me, to cook for me and look after me. I told him, "Look here, I cannot be responsible for your life but one thing you must guard strictly. Let nobody enter the kitchen when you cook the food. And you will only go on with the repetition of the Name of God or read some scriptures—nothing more. He obeyed. For two or three days it was all right. My system was at midnight, while people were sleeping, I was awake, meditating. One night, I found something in my mind—some ramification. I called him about one in the morning. "Look here, who was in the kitchen?" "Nobody." "Why do you tell a lie?" Then he agreed. "Yes, there was a man; we were talking." So if there is much filth within you, a little more filth won't affect you. But if you've got no filth, even a little grain, half, one-fourth of a grain will affect you. Just see it.

So money should be earned by hard dint of labor—honest earning. And the food earned that way should pass through the hands of those who are pious and righteous. Every thought of the man bringing food, will have effect. The quality of the food should also be pacifying. Then the one who cooks it, his effect is also there. In the old days in India, they did not allow anybody to enter the kitchen before taking a bath, and when they were cooking they were only doing remembrance of God. The result was that whoever ate the food was changed. So we don't care. If we would care for the farthings, pounds would be saved, would it not? We don't care for what we consider trifling things, but they do affect us. Even your honest earnings are affected by the many stages through

which it has to pass. And all things arise where? Well, I'm talking from a common sense point of view, you see.

If man has a good thought and food passes through him, that food will carry good effect. When you eat that, it will add to your good. If it passes through some lusty man, those same thoughts will come up. Also evil thoughts—thinking evil of others—will have its effect. You now know how we should be cautious about our kitchens. And this kitchen here is further spoiled or helped by evil thoughts. Even the mother's thought affect the child in the womb. Very delicate points. And all things follow—all virtues follow—you become the abode of all virtues if you are hearing the Sound Principle, the Music of the Spheres—all along. That costs you nothing.

Master, then when we travel and eat in other kitchens, restaurants, and things, if we do our Simran, is that enough?

Well look here, haven't you strong will force? *Infuse* your thoughts into it. Once we were in the hills with our Master. There was nothing else to eat except meat and bread in that town. We asked Master, "Well, what shall we do? There is no shop that can sell us vegetarian food." "Never mind," He said, "Buy the loaves of bread from one place and buy milk or curd from somewhere else." It is we who have to guard it. Food that goes in defiles you, and what goes out of you also affects you.

So if you will understand the principle of thought, right thoughts will come from right understanding. Right understanding is very clear. We're all equals as men, as souls. We are brothers and sisters in God. The same power is controlling us, called by any name. Man-body is the temple. Have It—become a conscious co-worker of That Power. For those who have become the conscious co-workers, there's no high or low; there are no Hindus, Mohammedans, or Christians, you see. We're all companions, that's all.

Long yarns or lectures won't help you, I tell you. You have to come to right understanding. No lecture will help you unless you lecture to your own self. We know so many things—so that is why it is said, "Wanted: Reformers, not of others, but of themselves." If you reform your life, then . . .



Permanent Happiness

January 18, 1971

It seems to be a mistake that we believe in Maya but we haven't yet seen the higher planes.

Maya is defined as a delusion. What is Maya? It is delusion. You do not see things in their right perspective, that's all. Come out of this delusion. You will come out of the physical delusion when you rise above the astral body into the causal . . . (break in tape) . . . Whatever enjoyment you have outside, is it real enjoyment? We are under a delusion. I will give you an example: If a dog is eating bones but there's really no taste in bones, his own blood trickles, and in tasting that, he thinks it is due to the bone. It is not, you see? So long as you are attached, you feel joy, but when you are withdrawn, or the thing of enjoyment is withdrawn from you, then by disengagement, you feel a loss of bliss; do you follow? But the real bliss is within you. You yourself are all-consciousness, all joy, all bliss. When you are absorbed in something outside, you enjoy your own bliss by concentration there. Really, there is no joy outside, you enjoy your own bliss by concentration there. Really, there is no joy outside, no happiness outside as we are a drop of the ocean of all-consciousness, all-happiness, all-joy. If we engross our whole attention into the Over-attention, then we enjoy true bliss, for real bliss lies within our own self. It can be enjoyed by concentration, or coming in contact with the Overself. Outside enjoyments are merely due to your attention here. If you are not engrossed there, you feel no happiness. No joy.

*Is it correct to neutralize the negative thoughts with the positive thoughts?
For instance?*

Some bad thought comes in, and you just reverse this as nothing, and then you substitute it with some other thought . . . ?

Well look here, you are changing your center of enjoyment from one place to another. They are changing. The more they are changing, the more they are missed when you withdraw from them. You'll feel grief.

There should be complete stillness?

That may be taken as a training ground if you like. Be absorbed in your own work, for work is worship. It is a kind of training, but by absorbing your whole attention into the Overself or God, you will have a boost of joy. That you cannot get from outer things. You may have absorption only for the time being you are engaged, and when those things are withdrawn, you feel no joy.

We have been tossing about seeking joy here and there, everywhere. But we are not satisfied because outer things are not permanent, but are only the temporary, changing, panorama of life. You must have something to stay with which is eternal. God is all-bliss, all-consciousness, all-joy, all-intellect, and we are a drop of the Ocean of All-consciousness. He is ever-existent—do we think *we* will ever die? We never dream of it. With all this, we know that people leave the body, but still we feel we cannot die. Even in a child that reflection is there. Because God is All-wisdom, we consider that what we know is also all-wisdom. Even a child will say, “I know better!” Is it not so? This is the reflection of that all-wisdom. Everyone is seeking joy, but the difficulty is where to find *permanent* joy.

So the Masters advise us to come in contact with something which will never end, which is everlasting; and that is God. He is already within you, and for this reason he (the Master) gives you contact with Him. The more you come in contact with Him, the more joy you will feel, the more happiness. When you get greater bliss, naturally you withdraw from outside. You enjoy these outer things only when you are engaged or absorbed in them, and if they were permanent, it would be all right, but they are ever-changing.

But sometimes, maybe after a particular experience, you can see what will happen.

That’s a foreshadow of the coming events, that’s all, and foreshadows of coming events are not a part of spirituality. It is only because of the clearness of your mind that it can be a reflector of the coming events, that is. Whether a thing is lasting or not, is to be considered. If man wants permanent peace, permanent joy, never-ending, then the soul must be absorbed into the Oversoul which is eternal, which won’t die. You will not feel the separation or withdrawal from that, as He is the very life of you in this very manbody. Those who want permanent peace and joy let them contact something that is lasting, that’s all, because the worldly things are all changing; they don’t last long. After all, man has to leave the body; everyone has to leave sometime. If you are attached to outward things, relatives, possessions, naturally when you withdraw, you feel grief.

Do you know what is at the bottom of this? All-bliss, All-joy, All-happiness, All-wisdom, is within you, and at present you have a reflec-

tion of that. As I told you, even a child says, "I know so much." Everybody says what I know, nobody else knows. That is due to the reflection of All-wisdom within you. God is eternal, and nobody believes He will die. But if you really come in contact with That, then you will have permanent joy, permanent wisdom; everything. These are very simply facts—common sense. Everybody wants joy—permanent, not temporary, is that not so? We have been seeking amiss, thinking perhaps each thing will last, but nothing lasts in this changing panorama. That permanent, lasting abode is within you, and that is the very Controlling Power within your body, but we are attached to outside things so much so that we have forgotten ourselves. We must withdraw from outside to know our own Self. When we do this, by withdrawal we see that that Power is controlling us within the body. So the body is the temple of God, and all this grief, misery, and strife is due to ignorance. We've been seeking amiss. That is why the Upanishads ask, "What is that, by knowing which, you need to know nothing else, you see, by having which you need nothing, to develop nothing more?" This is the underlying principle living under it. Everybody wants permanent peace, do they not? But we are seeking, we are engaged only in the impermanent. Why not seek that very Power which is within you? That will never leave you. That is the very controlling Power in the body, permeating all creation. This explains Spirituality in a few words. Everybody wants bliss, happiness, joy, for long, is it not? Even if you get outside, you have to leave the body. Now these things are connected with the body. Even then you'll feel grief. Why not come in contact, become engaged and absorbed in the Power which is lasting, never ending, and which is within you, keeping you in the body? Do you follow what I am putting before you? We are misfitting our attention. We enjoy a little outside happiness only for the time we are absorbed in it or our own attention is absorbed in that. When that thing is taken away or we are withdrawn, we feel grief. Furthermore, for outer enjoyments, you have to spend money, but for the inner bliss and joy, we have to pay nothing.

[Disciple asks about being sick and meditating]

Even the darkest cloud has a silver lining somewhere. There is bliss even in the form of disease. You get more time. Nobody presses you to go to the office or to business, etc., and earn money. Your household members say, "All right, he is sick." They do not detain you. So why not look at the better side of it?

Other people are helping you. Instead of sighing and grieving, all right, "God blessed me." Withdraw your attention from outside to within you. You have got a contact within you. How blessed you are.

So many years ago, I remember it was perhaps in 1914, I got a fever for three months, then six months. I had a very blissful time. Nobody was telling me to go to the office and this and that, and I was served by everybody. So naturally I was in my meditation much of the time, and once I withdrew from the body; the people around me said, "Oh, he's dead." But I was not dead. This is the golden opportunity that God gives. Our angle of vision is wrong. What I'm telling, is it not the truth? When you're sick, do you have to exert for yourself? Others come to your help and will sympathize with you saying, "All right, have this, have that." All these outer things come in a garb to give you an opportunity to get something higher, but we don't utilize the chance, that's the pity.

So have you understood the principle of permanent happiness? You have got the contact within, why not have it permanently? Out of the 24 hours each day we fritter away at least twenty hours, and will not find time, even three or four hours, for that most important purpose. This is really our own work. All other work is connected with give and take, and when that is finished, it will leave you or you will have to leave. So the permanent relationship is there within you, to which Masters unite you. Such a relationship which never ends, even after death. What a great concession it is I tell you!

I do not mean that you should sit idle and doing nothing. Earn your livelihood by the sweat of your brow; stand on your own legs and help others. We have only to take one or two loaves, one or two, that's all, nothing more. How much do you need to earn for this? One thousand dollars? You need for your own living 20, 30, or 40 dollars and the rest is not your share, mind that. If you don't share with others, you will have to leave it all behind, and people will be fighting over it—"This is our share, this our share." What has to be taken from you eventually, why not share it with others now? Is this not wise enough? Your self will expand. Love God and love all others. God resides in them; love knows service and sacrifice. Love without service and sacrifice is no love, I tell you. It is selfishness. You want to keep everything for your own self and you can have only a little of it—the rest will be left behind you. And people fight over it, going to the courts, "This is our share, this is our share."

Kabir says that the word "*dhe*" in Punjabi means body. The word "*de*" also means to give. So he says, "As long as you are in the body, *de, de, de.*" As long as you are in the body, always give, give, and give. He then asks why. Because when you leave the body, nobody will ask you to give. When you share with others, your own self expands, does it not? For the love of God you love others. So share with others because God is

within them. We are all brothers and sisters in God. Your self expands, otherwise it remains congealed, with the result that you take nothing along with you when you leave the body; even so, how can you take outer things? That is why Christ said that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven.

The whole perspective is changed, do you see? The Godmen who come here give right understanding. Right understanding. This *is* right understanding, you see. The personal work is therefore to withdraw from outside and rise within your own self, know yourself, that's all. You are All-bliss, you are All-wisdom, All-happiness. Outward happiness comes only on account of you yourself when you are engaged or absorbed in various things. You have frittered away your own bliss and enjoyed the outer happiness. If you come in contact with that higher happiness, then . . . ?

Go on with your meditations and all outward things will become very clear. I mean we are wearing colored glasses, but with clear understanding, the glasses become clear. If it is dark glass, you will see darkness. If it is blue, you will see blue, but right understanding gives you right thoughts, right thoughts result in right speech and action. Why is all the wrangling and fighting going on? Because there's no right understanding.

Once my father was involved in a court case with some relatives on account of some land dispute. It was I think in 1915, many years back. Previously, those who were now fighting in the courts lived together as cousins. They ate together, yet in the courts they could file suit. Anyway, my father won the case. I was there, and when the other party came to my father, they met all right and he welcomed them. I asked them, "Why have you come?" and they said, "We have lost the case of course, but have come to see if you have got some share for us." I then asked my father, "Well, dear father, have they really any right to anything, although you have won?" Old people were very wise in those days, and with all that he said, "Truly speaking I have to die. They will have *some* share, even though I have won." Then I asked, "How much do you really consider they have to get?" He said something like nine "*bighas*." A *bigha* is about one-fourth of an acre. Then I asked him, "Well then, how much do you think had you lost the case, would you like to have considered your share?" He replied "Fifteen bighas." So I said, "All right, add half of that and it makes twelve." So even after the case was won, my father gave them twelve bighas of land.

This is truthfulness. Don't deceive yourself. Sometimes in the outward court cases you see, you may win, but that is not your true share.

Christ was very strong in advising people not to leave the house for the court. If you *have* left your house, and are on the way, don't go further; return. Even if you reach the door of the court, don't step inside. If you step in, then you are no longer true to yourself, you will have to say one hundred false things to prove you are right, and all your time will be engaged in nothing practical. All the time you will be thinking, "He is such and such a man," and so on. When consulting with one man, then another, one's whole mind is disturbed. Added to this, you have to spend money. Why not keep the half-share and stay at home? In Punjabi we have got a saying—It is better to have half a loaf of bread rather than the whole by fighting. Would it not seem that if you are true to yourself, then there is no need of these courts? The reason for these courts is due to us, you see. If there are two brothers, then whatever the father has left should be shared. Everybody wants to be exorbitant, wants to get more. It is only the angle of vision that should be changed. Nearly all that trouble is on account of ourselves; I think ninety percent. Ten percent might be due to reaction of the past. We squeeze the blood of others. The stain of blood on a cloth can be washed away by water, but when you squeeze the blood of others, you will have to reap the results of that. So your earnings should be fair and honest, first of all. The other thing is, it should pass through the hands of someone who has a good life, or that infection will be there. Even from the one who cooks. Those who serve food also have an effect. We don't feel it because we are already overladen with filth. These are simply different ways of living. No philosophy is required, just common sense; everyday experience you see at work in life. So all outward enjoyments are not really enjoyments, because of your own self, you are absorbed in something and are enjoying your own blood. Why not attach it to the higher self which is All-wisdom, and thereby enjoy more . . . ?

You have to learn these things. Having one social religion or the other makes no difference. That school is better from which many students come out successful, that's all. When you're attending a certain class in which there may be Hindus, Mohammedans, Christians, all are reading in the same classroom. And the teacher is a man, the same as you, who is enlightened, who has solved the mystery of life. Which student is most dear to the teacher? Whoever lives up to what the teacher says, surely, though he may be a Christian, Sikh, Mohammedan, or a Hindu. All are dear to him, but he is more dear who lives up to his words.

So I say, make the best use of the advice you are given. You have nothing to pay, nothing to worry about, and this is nothing new—just stand on your own legs. It is a golden opportunity whereby you can go back to your home. Make the best use of all other things to enable you to reach God.



Ojas: The Power of Chastity

January 27, 1971

While reading yesterday, I came across a brief mention of the power of Ojas, but it didn't give much in detail about what it is about.

Ojas is the power which helps you rise into the Beyond. That is called Ojas. Ojas is the power which helps you to rise into the Beyond. So you will find how necessary is chastity of life. The more you have got that Power within you, the more you are healthy, even if it exceeds the limit what the body requires, it will help you in the Beyond.

You see, from eat and drink we have some milk-like element made (chyle); from there it arises and comes into the blood. From blood forms the flesh, bones, and then the pith of the bones. From the pith of the bones that Power arises. Those people who are not chaste, given up to unchastity, they have no hope for this Ojas Power. So, Ojas is the Power which helps you to transcend into the Beyond. That is why chastity is Life, sexuality is death. We sometimes use words, but we don't know the very basic purpose for which they are there. You have read chastity is Life, sexuality is death. Normal way: that's all right. Everything which exceeds limits, that goes to spoil, you see. So blessed are the pure in heart, for they shall see God. That power helps. Those who are always drained out have poor health, no thinking power, nor are they able to do hard work; they can do nothing. So that is why it is said, chastity is Life and sexuality is death.

Those who are not married should observe strict celibacy. Those who are married should observe according to the scriptures. Scriptures only say to marry means taking a companion in life who should be with you in weal or woe through your earthly sojourn and both meet God. Help each other. One duty may be begetting children—one! Not all! We have considered perhaps it is machinery of enjoyment. That is wrong.

Ojas has not been defined anywhere, I tell you. From Ojas you have got that power which helps you to go into the Beyond. If you have got no surplus of this valuable fluid within you, how can you sit? Now you

will see how important is chastity. The word “chastity” is used as Life, and its opposite is death, you see. These things are not explained to us, that’s a pity. We ourselves do not know. Outward acting and posing won’t do, I tell you. So that is why I put it in the diary forms even in word, even in thought. Even unchaste words and thoughts affect you.

If you observe an average—very simple diet with chastity, you’ll be blooming. All your tonics, all your outward dietary proteins won’t help you. Special diets also won’t help—that is only temporary. I think with acting and posing, you appear to look all right, that is all.

I read an instance in one book while I was a student. In the West it is usual that girls seek their own husbands and husbands seek their own companions. There was one girl who was ugly looking and nobody wanted to marry her. She was disappointed so she left the town and lived in an out-of-the-way place. Naturally, when one is disappointed, one reverts to God. She passed her days in sweet remembrance of God. After a year or so somebody came up to her, “I would like to marry you.” “What are you talking about? I am the ugliest woman in the world.” “No, no, no, you’re not ugly.” “No, no, don’t joke with me!” She looked in the looking glass and her features were changed. So, thoughts are very potent, you see. Chaste thought is a blessing.

Ojas power is that, as I tell you, which helps you to transcend into the Beyond.

Even the power to think depends on Ojas also? Continenence of mind, that also depends on Ojas?

You waste your power by thinking. Thoughts result in words and in action. That does not affect those who have no inkling whatsoever of God. Some diaries, excuse me, are full of chastity failures in deed. They take it like a food. This is wrong. I have to give them right direction, very politely, “Take more care of that.”

But he means that Ojas helps to increase the intellect also, I think.

Well, chastity helps everything. If oil is oozing out of a burning lamp, then how long will that go on giving you light? That’s the foundation on which the building is raised: your physical body, your intellect, your everything. There was one Swami Ram Tirath, principal of the Government College in Lahore. He said sometimes it so happened the very brilliant students failed. Very brilliant students who used to stand first in their classes—failed their examinations. When they went into it, they found that they lost their vital fluid the night before.

Kabir says, a dog when it indulges in coition; it remains sad for a month, that affects it one month. What to speak of men who indulge daily! I need not say these things so openly, but that cuts the very roots of the life.

So chastity is Life, you see. I think you will rarely find those who observe chastity, say even for one month. They think that perhaps it is a part of their diet, but that is wrong. So chaste, normal life is all right, as prescribed by the scriptures. That is why I say married life is no bar to spirituality if conducted according to the scriptures. When I write something, I mean something, you see. We simply read it, that's all.

Your chart is with you—self-introspection report—look to that. If thoughts are right, you lose less. Suppose you lose one grain in thought, five grains in word, and half a pound in action. Thoughts are very potent. These are a necessity to insure your success. You want to go home this very birth; all right, have it. You're sure to go. This side you try, but the other side you drain out, what is it? You cannot sit. Those who say, "We cannot sit, our mind does not allow us," this is all due to failure. In the great legend of Ramayana, the other side opposing Rama was to fight. From that side some man came up to fight. He had observed twelve years of strict celibacy, chastity of life. But from Rama's side, Laxman who had been chaste all his life was selected to fight. History shows that. I've read Napoleon's life. By hearing his name, the whole of Europe trembled. What happened when he was caught at the Waterloo Battle? The story goes that he had fallen in this failure the night before. What a miracle is the life of the great man!

In everyone's life you will find this is the drawback, the biggest drawback in the majority. Saying is something, but living is something else.

In India, there were three or four invasions from the West, from Persia (Afghanistan). Prithvi Raj stood against them and drove them out. When finally he was captured, the reason given for that is the same reason. The day following, you are not in your sound thought, you see. You may have a boost by your outward drink and this and that thing.

I don't think you've been given this very vivid view on this subject before. Facts remain like that. You may have a very simple life. From that you'll bloom. Your every power will be enhanced. When you have got no light for your own, how can you understand the light? Visualising won't do. And these are people initiated by so many, so many masters in the world. This is a failure in them too, even the heads. They've got no control over their discharges. I never dreamt of this in my life. That helps in goodness when you can store in you.

Nature does not spare anybody. "Blessed are the pure in heart for they shall see God." These are very clear words. When you have got no power of Ojas, how can you see God? How can you rise above? It will give a boost to have something, then you have to maintain it, you see.

Live in a normal way, not given up to everything. An example is given

to bring home the things to the people at large: The Lord of Food complained to Lord Shiva, "People eat me too much." Then he replied, "Those who eat more than really required, you eat them up." Then whatever is not digested, that brings disease. If you are eating too much, you are not able to digest anything. Those who indulge too much in anything, ultimately they are not able to enjoy that. These things eat them up. That is why you know self-introspection is most necessary, for which we care little, very little. So don't spare yourself.

Yes?

When someone overeats, that affects chaste thoughts?

Yes. When food is not digested, you are not able to sit for meditation. You're drowsy. So long as your stomach can digest, it is all right—for one, two months, a year or so. After that, if you overeat you are not able to digest. It means the same thing, that Food and Drink eat you up. You are not able to digest it and that food gives no power, no strength. How do diseases come up, you see? Whatever food remains undigested brings on all diseases. Or overwork.

Three things kill a man—Hurry, worry, and food that is not digested.

You see the very importance of it; it is very good you put that question, on Ojas.

Yes?

Is loss of semen during the night strictly a matter of thoughts during the day?

Surely. When you look into the eyes of others, others affect you. Eyes are the windows of the soul. That is what I was saying to you last night. Don't look into the eyes of others, may be one sex or the other, you will be affected, weakened. If you have control over yourself and you can affect others, that's another thing. In the time of discipleship we must be very careful. When you have grown up and you have got a sheet anchor, you cannot be affected by others; you'll give life to others. Sometimes we say, "Well, Master talks lovingly to everybody." He talks lovingly from His soul, you see, not from the body. Others who talk very lovingly, talk from the level of the body. Love that arises from the body and ends in the soul: that is love. Generally all this love which ends in the body is called lust. These things are not differentiated in books, I tell you. What is that lust? Lust is love, your love, which arises out of the body and ends in the body. By sitting here, by radiation you have a boost to go into the beyond; that's Love. That is why that Love is called Charity, you see.

Yes?

How strict should we be about associating with other people? Even any initiate? We shouldn't make any distinction.

Meet socially so far as is necessary. If you have to meet in a Satsang or anywhere, you should think of nobody else except God. Satsang is only Satsang when no other thought creeps in your mind except God. When you are there, you are socially meeting, kissing, that is no Satsang.

Once I reported one place, they began to embrace children. I stopped them. This kind of love will spoil your lives. If glasses are stacked in one place, they will strike, clash against each other and be broken, is it not so? We are not yet the master of our body, you see. We're dragged like anything. So, during the period of discipleship, you must be very careful. Even after that, those who are not in full control of themselves, they also go down. We have to be very careful. When I prescribed the diary, it really meant something, really.

Now times have changed. Nobody can stay with anybody for a longer period. They must get something. And they are given, but this should be maintained by self-introspection. First something is given. (At initiation some experience of Light and Sound is given.) That goes all right for some days, but if your life deteriorates, that leaves—goes away.

God is Life, Love and Light. You get Life; Chastity is Life. We simply read things; we don't go into the bottom of them. God is Life, Love and Light. So our very life comes from where? Chastity! These things are not preached, that's the pity. They simply tell you to go do this performance, do that performance, etc. If your life is really pure, then even one thought will help you. Thank God, with all these things you get something through the Grace of our Master. But we have to maintain it. Normal life is all right. Yes, you wanted to say something?

In regards to thinking, somebody once made a statement: "I think; therefore I am." But that's not really true, because I am even if I don't think. Is that correct?

You are a conscious entity and thinking arises from consciousness, is it not? How can one who is not conscious think? So that is why when you say, "I think," means you are conscious. We generally use words and don't go into the bottom of what they represent. We are conscious entities. Then, that consciousness works through the level of brain, through intellect. Consciousness helps you to think. So that is why it is said: "God is all Intellect, all Wisdom, all Love, all Life."

So God is working, He is all consciousness; you are a drop of the ocean of all consciousness. You have got the same power, the same thing in you—Life, Light and Love. Once, as President of the World Fellowship of Religions, I gave out my address on this very point: Life, Light and Love. People use these words but they don't follow what they actually mean.

One who is given up to outward losing of all this power, Ojas, is

never patient, I tell you. That's the outward symbol. Like milk boiling, he will bubble out, can't control himself. That's the one thing you'll note. One who is very strong, he considers calmly. This is one thing that will come out. You can judge from that, you see. If one becomes wild for the time being, cannot control himself, that is a sure sign that he is not chaste. He is losing all that power. For the building that has no ground underneath, a strong foundation is required. You may then have so many stories raised up high on that; but if the ground is weak, then? It will fall down. Masters have been giving this example in another way. They say the walls which are made of sand, how long will they last? Walls made of sand, will they last? How long?

So, chastity of thought, chastity of everything, of all outgoing faculties—sight, audition, feelings—the word Brahmcharya is used for that. Brahmcharya is the way of living to find God. Brahmcharya means self-introspection, a means which enables you to find God. The other word is “Sadachar,” ethical life.

Brahmcharya: ‘Brahm’ means God, and ‘acharya’ means way of living. That is not only controlling the semen within you, but controlling all your outgoing faculties. Control your tongue, control your thought; think no evil of anybody else. Don't be affected by what you hear from others. If others say, “I have seen . . . this and that thing,” don't believe it.

Yes?

So, chastity is the foremost of all the virtues?

Well, it is the foundation of the physical body. The body is founded like a building, depending on the strength of the foundation. Even thoughts affect the very child in the womb. A mother's thoughts affect the child in the womb. Some children are very lusty. That is due to the parents. While the child is in the womb we must be quite chaste, calm, loving; that will affect the child within the womb. He'll be born like that. The reactions of the past, and the reactions of the mother's thoughts, both affect and form the child.

This subject is very long, you see.

Something more that will be a help to you: Animals and men, there is a vast difference between the two. When an animal becomes pregnant, no male animal will touch her. But in man, we are the highest in all creation, what do we do? Shameful, is it not? My hint is sufficient. I need not go too far into it. We don't observe that.

With any subject, that will be thrashed out, threadbare, to bring home the truth at the bottom, you see.

Many of the initiates, I'm sure, will be interested in this, besides

myself. If we had unchaste lives before we were initiated, how long does it take, is there a time before we are adjusted?

I tell you, if you take poison, that affects you. But take no more poison, you see. To fall in sin is manly, but to remain there is devilish. You see, that woman who committed adultery was brought to Christ. He said, "All right, what do your scriptures say? That such a woman should be stoned to death. All right, let her stand there, and you stone her. And who shall stone her? Who has not felt guilty of that at heart of hearts?" Nobody dared. And he said to her, "All right, go; do no more." Our Master Baba Sawan Singh used to say sometimes, when out of the whole gathering one would say, "Master, I have committed adultery." "Well, can anyone bear the burden of his sin?" Who would dare to say? Then he told him, "All right, do no more" just like that.

We should stop somewhere. The poison eaten can be cleaned, you see. If you stop eating more poison, then it's all right. So there is hope for everybody.

Sometimes I have a feeling that I should follow a certain pattern of life, like during the day; and I say, 'Well, I'm going to meditate this much, and, you know, I try and follow everything you say. But I lose touch with my desires because I do everything out of habit and I've found that if I try and think every moment, 'What does my soul want?' that I'm able to follow your teachings a lot better because I keep my desire pure.

I think I have given reply very straight and you have not followed it. The very view stated in your purpose is due to that. If you cannot live up to what He says, you have no power within yourself. You're losing, you're very loose with that. These things should not be thrown in the face. That is due to lack of doing your diary. Like a hard taskmaster, don't spare yourself. He within you does not spare even me, I tell you! Of course, God bless you. This means that there's a very strong vigilant watch to be kept. By mentioning myself, it means that son of man must fall down unless he has got some boost above, some sheet anchor within him. I am giving you something very true, a very basic thing to which you pay little care or nothing. We are already given up to sensual desires, enjoyment, in one way or another. So long as we are just stuck fast there, how can we rise above it? There should be some discipline. If a doctor comes to you, you have got fever and he says don't take any solid food, you have to live up to it. This is the path of discipleship I am explaining to you. You have to be very careful, but if you live up to it for a certain time in a particular way that will become your habit. And you will live longer for it; in that way it will turn into nature. You won't be able to do

otherwise. So why not make the best use of the habit of the mind, you see? Do one thing today, tomorrow, a day, month or so, then? Then naturally you will have the trend of the mind to go there. Make your mind a friend, you see. 'All right, let us do this.' When habit is formed, then you're saved. Mind has the tendency to bring you back to earth, that's all. And a clod of earth which you throw in the air maybe with very much force, that will come down to the earth; that's her origin, earth, you see. Candle is lit, flame will go up; even up-turned, then it will go up. So long as we are bound down to the outgoing faculties, our thoughts, our thinking, our consciousness cannot rise. That will become habit. Once we learn how to rise above it and have the higher inkling, every day have that bliss, naturally mind won't like to come down. We have to work for it. Some boost or some capital is given; that is a great concession. But maintain it.



Consciousness, Reincarnation and Free Will

Why can man lose his human position and go to lower planes?

God is all consciousness, and our soul, being of the same essence as that of God, is also a conscious entity. If this conscious Self comes in contact with higher consciousness, it will become more conscious. It won't return to lower planes. But if this conscious Self is identified with the material which is less conscious, naturally it will not go higher but to the same consciousness or to lower planes of consciousness.

All are conscious. Even the animals are conscious; birds are conscious; but there are lesser degrees of consciousness. Man is more conscious; animals are less conscious; birds are still less conscious. If our consciousness becomes identified with the material things, naturally it will be lowered and will have to go to a lower plane. In man body we have the privilege of coming in contact with All-Consciousness. If we do that, we won't even return to man body. But if it comes in contact with the material things, its consciousness will be lessened. It's a sort of death of the soul as the Saints have called it. It is not actually death but the consciousness being lowered. Word or Naam Power, that God-into-expression is All-Consciousness. If soul comes in contact with that Naam Power, it will grow more conscious, you see. If it becomes identified with lower, material things, naturally, that consciousness will become morbid and will naturally go to that lower plane.

If you come in contact with the Higher Consciousness, you will become *more* conscious. If you come in contact with, identified, or imbued with the lower consciousness or the material things, you might say, naturally your consciousness is lessened. Each man has to go to his own plane. But such cases are few. There are some, unfortunately.

Does each incarnation in nature work out specific karmas?

Only in the man body. They are bound in lower forms of creation. They are not free. In man body, man is bound to some extent, and free within certain limits. When a railroad line is set, the train will run over it.

You are given the railroad line with the freedom of laying the tracks in whatever direction you like. So in man body, we are free to certain extents. All other forms are bound. There is no question of freedom.

How can soul once obtaining man body go back to lower forms of creation?

I have replied already from the common sense point of view. That if you come in contact with the higher consciousness, you're *not* to return. If you come in contact with the lower consciousness, naturally your consciousness is lowered. Each soul has his own plane of consciousness. Man has got most. If there is the possibility of going up, there is also the possibility of going down. The Saints have referred to this as the "death of the soul." Death of the soul does not mean soul dies but that the consciousness is lessened. I have replied from a very common sense point of view. How is it possible? Well you'll see. We do not know the language of animals but some dogs are very, more familiar, more conscious, you see, than others. Similarly, that is the state of other animals also. So this is given from a common sense point of view, but I also added that there are few cases like that. If your consciousness becomes morbid, naturally you'll go to lower planes, down to that level. Pity it is that we do not know our past or the future. Those who do know, know that what I am telling you stems from a common sense point of view.

You have said that due to one's past good karmas, one takes initiation from a Saint and just now, you said that we have a certain amount of free play. Is it what we do with our initiation that is part of our free will? How much or little we apply ourselves; is that our free will?

No, no. You see, each man has his own background. Some get more, some less at initiation. Some advance quickly, others less quickly. But that is further modified. If a man who has got good background, as I think I have told you some time before, starts here, then stops further . . . Then another man who has got less background but is regular, puts in more time back there, regularly, he will go further than the other man who only goes by fits and starts.



Death and Protection

His mother has cancer and there is very much suffering and he asks, if there is no other help, can the suffering be lessened by using morphine?

I think it is better to let her die consciously. It's better. Otherwise her consciousness will be morbid and that will affect her soul. Why not tell her to put all her attention here [at the eye center] and the suffering will be lessened. I think that is the best morphine you can have. Write her. Let her turn her attention here and pray. She'll get help. The suffering will be less.

[Two years later the editor met the questioner and inquired about his mother. The mother was written and given Master's instructions. From the day she received the letter the pain began to lessen. There was no need for morphine. She died consciously.]

It so happened here in India, a man was suffering on account of cancer. He could not sleep even for a moment. He was fortunately, or unfortunately related to me. My brother's daughter was married to his son. She dragged me there, and they wanted me to put my hand on him. He said, "Will you help me?" So I was forced to put my hand on him, you see, and all the trouble was relieved.

So tell her to put her whole attention here, back of the eyes and pray. I hope the suffering will be less. To give morphine is not good. She'll go into a swoon; die while in a swoon. There was one Obdulla, initiate of Hazarat Mian Mir, who had very excruciating pain. But as he was initiated by Hazarat Mian Mir he just withdrew and sat therein. He had no pain, but Hazarat Mian Mir went to him, "Well, you sitting there, why don't you suffer for the reactions you have to undergo? Your mind must be suffering, not remaining in the astral world." So try to bear, you see. If you have risen above body consciousness, this pain is going on, you're not suffering. So to die consciously is always better.

Sometimes Doctors give morphine which induces swoon. The best remedy is just to have her put her attention here. Doctors do at times, give patients morphine. But to die consciously is always better. Yes?

If somebody is very sick and is not used to putting his consciousness over here . . .

Well, direct him. In the name of the Master, direct him.

I didn't follow Master.

In the name of Christ, the Christ Power, I mean; but don't exert yourself. If he is not an initiate, simply tell him the name of the Master. That will help. Anyone else?

In the West, many people die unconsciously, as it is very common that they are given morphine. What is the difference between dying consciously and not consciously, in the Beyond, I mean.

We were talking over this subject only yesterday. The consciousness will be morbid, even after leaving the body. If he is not conscious when leaving the body that does have an effect. To die consciously is all right. To be able to say, "I am going now . . ." is best.

So there is more of a possibility, when somebody dies in this way to come back in a lower form of life?

The consciousness is affected. If throughout his whole life he has been attached to material things, he may be reborn with less consciousness. Some children are more conscious, others less.

I have heard it mentioned many times of the importance of our last thought at the time of our dying. Would you speak more on this subject?

You see, if you have been accustomed to one thought, a ruling passion in your life, then naturally that will be the last thought with you. Anything which has been ruling your mind will come up.

And you go to where your last thought was?

Yes, If—I am adding "If" now. If some conscious person is there to direct, that will help. That will help. These are exceptions of course. Yes?

With regards to our families dying, is it better that we go to their bedsides while they're dying? I understand that they cannot die if we are there, doing Simran, I think. If I understand that correctly.

Now what did you read?

In Sat Sandesh, in the article "Protector and Protection" (Sept. 70) you said that because you were there the lady could not leave.

Oh, because she belonged to Kal, the Negative Power. Those who are not initiated are under the control of Kal—Negative Power. The Angel of Death does not dare to enter the place where a man who is entuned to Naam is sitting unless he first leaves the place. It did so happen in my life in many cases. In one instance Daiip Singh [treasurer of Sawan Ashram, now deceased] was with me at the time; he's a witness. It so happened this woman was very sick. She was not initiated. Her husband was attending her for so many days. On her last day I came to know that she was sick. She belonged to our native village. I went to her and told her husband,

“All right, you have been attending her for the last so many days, I will look after her now. You’d better take a rest today.” One other man, one lady, and Dalip Singh were there. At about nine or ten o’clock at night, the messengers of the Negative Power, the angels of death, you might say, came to her door, then ran away. Then Dharam Raj, the Lord of Death, came and stood at the door. He said, “Look here, this is in our province. We cannot take her away unless you leave the room, now.” I told him, “You cannot enter. I have been with her for the last two—three hours now. Go and ask my Master if He permits.” He did go away and when he returned said, “Master has permitted.” “All right,” I told him, “I have been with her three hours. Will you give her credit for this?” “All right she will get full credit for that.” Then I asked my friends to leave the room or she wouldn’t die. I then sent for her husband. “So many rupees are still debited against her. You pay them off to some poor fellows so that she can go.” So we left the room. In a few minutes she left. So this Initiation is a great boon you have been bestowed—Initiation, you see.

In Gurbani, we have got: [*Verse given in Punjabi.*] Yama is very just, I tell you, very honest, very just. His pen flows according to our actions, good or bad. Yama cannot be controlled by anyone, but if you’re entuned with the Shabd, he would not come near the area where that music is being resounded. Why? Because he’s afraid that he might be taken to task for that. [*Again a verse is recited in Punjabi.*]

Yes?

So my thought was, that if you try to bring a member of your family’s thoughts toward God in their last hours . . .

Pray to your Master to bring their thoughts toward God. Don’t take it on your shoulders. This happened in my life, in the time of my Master, I had the habit of attending sick people in hospitals and at their homes. They would say, “Well, he will come and the pain will be relieved and the trouble will subside—even the highest fever, 106-107 will go down to a hundred.” People used to gather when I went to visit the sick. I went by God’s Grace—I never applied anything, but still by radiation, they were relieved. People complained to my Master, “Look here, he is showing miracles. He wants to vie with you.” Master told them, “He is not doing anything wrong, it’s the radiation that works.” You see? So we have very great radiation. You’re a great, rich man. You’ve got wealth of riches of Naam within you, but you don’t utilize your wealth, that’s the pity. Master said, “No, no, he does not do healing miracles. It’s his radiation that does it and people make a show saying, “He will come and all will be healed.” Really, I never did anything. Even now I don’t do anything. I simply give the lesson, “Sit down, close your eyes . . .” and then I go

away. That's all I do. By healing, you exert yourself. Pray, pray, pray, pray. Pray like that. Is it not so? When healing is done, you exert. I never do that. At initiation also, I say, "Sit down please, repeat the charged Simran" and each one has something. It is not I who am doing, but some Power.

This was a disease I had: I took it as a kind of disease, that I was able to see daily beyond this wall something being done in Calcutta. That was like a disease. I prayed to God—it was long before I physically met my Master—"O God, I pray this disease be taken away. I should behave like all men." Later when Master used to meet me inside, not physically, I asked, "Take it away, keep it reserved so I should behave like a man, average man, human being. If any good goes out of me, I should not be aware of it." These things have saved me, so far. I never dreamed that I am doing anything. So, really, when I know some Power is the doer, why should I take credit? This would be only acting and posing, you see.

People consider this a very great privilege, to be able to read, foresee future and past. Even if we know, what can we do? One child of mine was sick. I asked my wife, "Now you name any best doctor you would like, to get the child treated, so that you may not say later on that we should have done such and such." On that day, I went out to get special medicine to be administered to the child. My eldest brother was by my side, "Well look here," I spoke to my own self, "You're deceived. You know he's passing away. This medicine has to be given because you have to pay off." My brother looked at me in surprise. "What are you talking about?" "Well, you see, thy breaths are numbered." Even if you know, what can you do? They have to go, pass away. Even my wife passed away. One day she said, "I am going to leave." She had a good time for meditation. She said that she was going on the second of April. I said, "No, there is a very big gathering, so don't go on that day. A day later, please. She agreed. Then I went to her after the initiation. "Are you ready to go?" She said, "Yes." "All right, go—go smiling." She smiled and left. So I think in worldly affairs, your wife is the nearest relation. Whoever is a companion, comes and goes according to the reactions of the past. Thank God, toward the end of your life that you have been in the Sweet Remembrance of God. My father, mother, two elder brothers all left. I wanted to go to them to help them go back jolly. On account of past reactions we have been put together. Thank God they were in the Sweet Remembrance of God. They were helped on the way. Even if you know, what can you do?

So why not help your mother go jolly? You have paid off your debt. Your angle of vision is changed, you see. Long before I came to my Master, my elder brother's wife was quite sick for a long time; then she

recovered. I wrote a letter to my brother: "Look here, on the receipt of this letter, be careful. She will go." When he got the letter, he thought, "She is quite all right, what is this?" And within half an hour, she departed. So even if you know, what can you do? I think it is better not to know. But if you know when your angle of vision is changed, that's all right "Thank God." I've not shed a tear on the death of my children or brother or father. You think that I have no sympathy? Do you think that if I had had sympathy that would have helped?

This is only a question of give and take, you see. Master winds up all this give and take of His disciples, if you just surrender to Him and have been doing Naam.

Any other questions? Every day you have some subject covered.

I was given new life at Hardwar. I was having a heart attack. There was no pulse and He sat with me for an hour or so . . . and then the pulse returned. I'm still alive.

You are still bound. [all chuckle] It's all His Grace. Well I don't know anything about it. That Power works, you see.

While going to Kashmir, I got a heart attack. I usually remain in bed for some days, say about fifteen days. I can't move. But Master was there in Kashmir for the whole night. He had taken the whole trouble with Him and I was altogether all right the next morning and I started to work again.

The only thing we can say, as Christ said, "Thy faith has cured thee." Such-like people are not permitted to go to the hills with heart attacks. He was there.

So go on with your meditations. What a *great* blessing you have got, with God's Grace, of course.

I have got some sweets from the West. I want them for you all.

Do you ever take sweets yourself?

I am a man like you. Of course I don't relish but I am not against it. Simple diet is better, you see.

I still see so many people giving sweets to You and You don't take them.

Those are offerings. I don't accept offerings. I live on my own earnings. There may be give and take at one or two places, not everywhere, you see. If you accept offerings, that will be debited against you. If they bring, I distribute them. So let me start from the right. No, the left, the negative world. [chuckles] You also enjoy and I also enjoy on behalf of all of you. If I eat, I eat only my own. The tenth Guru said, "Those who put some food in the mouths of the poor and the needy, they put it into my mouth. Those who clothe others who are naked, they clothe me," because He Himself is therein.



True Meditation

So when sitting for meditation, the positive way is not to say, “No thought should come, no thoughts should come.” The positive way is to put your *whole attention into one object of thought*. Negative thoughts, negative way of thinking always has an adverse affect. This is all a feat, as I told you, of attention or surat. True worship is to be wholly, solely devoted to one. This will be developed by regular practice in the accurate way. If you will do it accurately in that way, continually for some days, for an hour, two, four, five, like that, continuously, naturally Mind will have the habit. Mind wants bliss, joy, and it will taste that bliss. Mind will not permit you to go that way, because it knows when you get to that blissful state that you will never want to come back, to recede from there.

So make friends with your mind. Make friendship with your mind. “All right, dear friend, wait, wait; we’ll do that (what you want), but let us do this for a while.” How to explain, so that this may be clear? Make friendship with the mind. “You want to eat something? All right, we’ll give you something to eat. But first, for a while, let us do this, then we’ll give you what you want.” Do you know in the Bible what Christ says? “Wait, Satan, wait. Wait for a while.” That means, wait, we’ll attend to you. This will help you. Mind wants something to be done. Again you sit, again mind drags you. “All right, wait, friend. I’ll be with you; wait, wait for a while.” By repeating the same thing daily, it will turn into habit; and habit will turn into nature. So regularity, the word “regularity” means not only sitting physically, but sitting wholly and solely. I always use the words “wholly and solely”, not physically. I never mentioned physically. Even if you are physically there, you may not be wholly and solely there. The longer you can stay wholly and solely devoted to one object of thought, the more progress will come. Of course, one thing standing in the way is clutching. You become emotional. That very emotion is your ego attention. The longer you can stay there, the better the results will be. When you go out into nature, seeing nature, enjoying, that’s all right. There is some power working behind Nature. Turn to that Power, then sit down in your meditation—you’ll enjoy both—outer as well as inner.

So the positive way of thinking is always helpful, you see? If you hear, "Don't look, don't reach the other side," you'll naturally say, "What is the other side?" Look wholly and solely into what is in there and the other side will come. There are very minor things. Doing the same thing in one way is binding you; the same thing in another way relieves you. If your whole attention is devoted to one object, wholly and solely, and you're truly cut off from all the world outside, that is true renunciation. What is renunciation? To be cut off from all outside. Not leaving hearth and home. You may go to the wilderness; even then you'll have the outside if your attention is there. So true renunciation follows when you are devoted wholly and solely to one thing. That's a training. That is why it is said, *work* is worship. You train in this way, then train in the other way. Man learns swimming in water, does he not? So meditation, true meditation—I might further add the word *true*—is only to be at one point, wholly and solely. That is a training ground in the worldly things and is good; then go on. Then you'll enjoy more, I tell you, even outside. Also, you'll find pleasure in work. Many engagements you will have; that will be the training ground. So true renunciation does not mean leaving hearth, home, this and that, eat and drink. It is only when you are devoted wholly to one point, when you are absorbed, cut off from all outside, even from your body. So regular practice will make you an adept in this. Today, you may stay absorbed two minutes, then with practice five minutes, then half hour. Out of the whole time you sit physically, say for four hours, if you are There for even a half hour, you'll be more successful. So at night, always repose in your meditations and lie down relaxed. Go in to sleep with that very thought of God. Even if you go in to sleep, that thought will be reverberating with the circulation of your blood. When you rise in the morning, you'll feel you had been doing this remembrance all through the night.

But how can we remember Simran in our dreams?

That won't come in a day. Dreams and visions are two different things. Dreams come up as a reaction of your uncollected, unregulated thoughts. At the time you do not remember what you've actually seen. In the morning, you might have some vague memory of it. That is a dream. When you have a vision, you are conscious at the time. You're talking, you're hearing. You'll also remember everything. That is not a dream; that is withdrawal from the body. Even in dreams the withdrawal is from the body. The difference is, that in light sleep dreams, you go to the gullet and to the navel in sound sleep dreams. In that case, when you become empty you remain conscious; sleep is there, but you remain conscious. "My body sleeps, not I"; then you have visions and they are true. Sometimes the initiate cannot rise above and He comes down to help

him. So those are real—that's the difference. When you see anything, continue looking, that's the only thing; then that will become clear.

That will help you. If you continue like that, you'll be successful. In the beginning, when a man learns how to swim, he makes effort. When he becomes proficient, he simply swims with no effort, with one leg here, there, going on like anything. I have been swimming in rivers. I'm very fond of rivers. In the Jhelum River there was a very big flood. I would just go to the top and in the middle of the river I would swim. No fear. It is your own fear that kills you. The water won't let you down. Only little effort is needed. So this comes only when you become an adept. Regularity pays, in the accurate way; that's all I can say. Physically sitting at the Door and your mind running away to all sides, the four sides of the world, is no meditation. That is why Kabir says, if your body is sitting by God or by the Master and you are running away to the outside things, that is no company of the Master. Company of the Master means when you're wholly and solely There. That sort of absorption will give you more, better, effects. You'll learn more. That is why it is said an hour of sitting like that with the Master will give you more than one hundred years of regular penances. Penances are done only to come up to that state. There you sit by fire. Otherwise you are thinking how the fire is made; how we are to strike one stick against the other; how to kindle it.

In the beginning, You recommend that we sit two hours a day. But what if we can't sit that long wholly devoted? Would you recommend that we start with a shorter time and break it up when thoughts are coming and then try to lengthen it?

Tithing has been the custom all through life. To give out a tithe, tithe of money, tithe of time—two and one half hours; tithe of everything. That has been the custom *all* through history. If you sit for two hours or two and a half hours, you may have some five minutes like that in true meditation. All right, then if you can devote wholly and solely for ten minutes, and increase like that, that's all right—I have no objection. Purpose is there. That is why I say, don't go to meditation as an imposition. Go fresh and buoyant, just as a son goes to the mother. This binding is sometimes necessary; you should at least put in that time (two to two and a half hours). Out of that time, I think you'll have some minutes like that. But if you've put in only five minutes, then of the five minutes—maybe one fifth of one minute you are There. Hafiz says, "Paint the whole wall." Do it—to help yourself!! Even if you cannot paint the *whole* wall, you can do *something* at least. You are to jump, five feet for instance, or ten feet. Have the ideal of five feet, then you'll jump at least one or two feet. Do you follow my point? Try to follow. If you have got something higher before you, you'll always try to come up

to at least half of it. If you've always got the lower ideal, you won't even reach that lower and you will go down still further. At the same time I'm telling you, if you can put five—ten minutes in that way, wholly, solely, then increase. That's all right. But you'll find the other way. Now you have got two hours; you may be sometimes successful, sometimes not. But when you have five or ten minutes, "I had to put down [record in diary] only five minutes." That is the reason underlying. Everything has something underlying.

A man cannot become an adept in one day. If you can do it, well and good. I'll be most happy. If you can put in ten minutes today, wholly, solely, twenty minutes. Increase ten minutes daily. After one week you will have seventy minutes. I wish you to do it. And after fifteen days, one hundred fifty minutes. Do that—I will be glad, you see. I don't want work done in a slipshod way but in an accurate way. Mind will question so many things and involve you—induce you—*not* to put in two hours. So start with five minutes. All right, do it. I quite accept that from today. You accept it? [*The person agrees.*] All right, take up that way from today. Your mind will delude you—Don't listen to him. All right, you'll agree to sit fifteen minutes at a time? [*Person speaking with Master agrees to sit fifteen minutes at a time.*] Now what further thing will come? If you succeed in putting in fifteen minutes, *if* you succeed, I am adding the word "if," then after that when you reach the place where you can water, would you not like to dig further? But you reach there, then recede, again dig another hole for fifteen minutes, leave there, then dig. All right, I'm very glad. Let's start from today in your case. I am agreeable to any way. But do put in time, please. I don't think you'll find any friend like that who'll allow you every concession. But if you do agree to this, be sincere. Don't deceive your own self. Put in fifteen minutes at a time, honestly, wholly, solely. You'll change.

First thing, sit relaxed, quite relaxed. Then put in fifteen minutes. You'll do wonderfully. Now all bindings are gone, you see. But at the same time, keep the *higher ideal*, naturally you'll do less. If all of you start like that, I have no objections. Fifteen minutes at a time, wholly, solely.

I'm ready to adjust myself to anything you like. But accuracy is wanted. Then you don't deceive your own self. Mind is very tricky. When you are sometimes drowsy—will that sitting count? That won't count. Sit fully conscious. If you are drowsy for half an hour, then . . .? Start like that, then you will have one hour full meditation which will give you more. You will have more then, naturally, you will want more. You will have some bliss and you'll get more, too.

We think of how much time we have put in. Sometimes we look at our

watch and see how much time has passed. That counting won't do. Sit, cut off. You are going to die, once and for all. That is meditation. You may return or not return. Mind is very tricky. Always like a gentlemen it will say, "All right, why not put in five minutes at a time?" So, all right, I quite agree with your mind. I know it's tricky. Anyhow, I'm glad it raises its head. When the serpent raises its head, you see that there is danger. So tell your mind today to put in fifteen minutes, wholly. That is what is wanted, you see.

When you stay there longer periods, that will give you more progress. Now follow the injunction of your mind today and see that he does not further delude you, play tricks with you.



Sin and Religion

Darshan at Dehra Dun, February, 1971

What are the sins of omission and commission?

Sins of omission? Commission is all right. What about omission? Where do you find this?

In some religious terminology, when there's a duty that you should have done, that's a sin of omission. And when you commit an actual sin, that's a sin of commission.

This is wrong. Christ said that if you think of adultery, it is the same as though you had committed it [Matthew 5:28]. How can you change this? While the act does not actually come to commission you have been poisoned, have you not? So to me, there's no sin of omission, you see. This is not what I say, this is what Christ said. His words should be taken as law. If you have thought of adultery, it is as though you have committed it. And further, in the Law of Moses, one of the ten commandments states that if a wife leaves her husband or husband leaves his wife, and if they remarry, that is adultery. What more do you want? Does that not mean failure in chastity? Chastity, as I have told you, is in thought, word, and deed. Even if you have controlled your organs not to do it but nevertheless you have committed in thought, the poison is there. So this word I have never used in my talks so far to the best of my knowledge. Saints go further; they say, "Oh man, be afraid of the sins you have committed unconsciously." This goes a step further. Ignorance of the law is no excuse. This applies also at the government level. The heart is pure only if it is devoid of desire—even in thought, you see. These things come up. Religions are made and unmade. One of the first branches of Protestantism was started by Luther. Luther wanted to marry a nun. He could not because of the rules. So he made new rules and married, but the Catholic Church would not legalize this act. Henry VIII wanted to divorce and remarry. So Henry VIII married, made new laws, and later married six times. Out of this a new religion started. Adultery, you see. Every man is very strong, happy in his own religion. The word "woman" is translated in the original Bible as "lust." Now they have

changed this. Translations are made incorrectly. The King James version of Bible is taken to be accurate, but it is wrong according to other religions. We have never gone deep down into this subject. That is why all these new sects come up. One man says he has got something, ‘‘My way is like that . . .’’ There will be hundreds who follow him and a new cult is formed. There is only one God. Man is made with equal privileges; he’s embodied soul. Soul is of the same essence as that of God. Man is the highest in all creation, in which he can regain his Godhead. There is One Controlling Power, call it by any name; this is the only God. All other religions came into being according to man’s personal wishes, I would say. Is it not strange to find out how Lutherism and Protestantism came into being—only to meet the wishes of Henry VIII and Luther? It is similarly so with all religions. I’m not indicating that this applies to only Protestantism—all other religions came about like that. Pure Sikhism is to find the ‘‘Light that is within the body.’’ Khalsa is one in whom that Light is refulgent, the Light of God. Now, how many are there who are true Sikhs? They simply speak—read certain passages. It has become a social formation. There are so many. There are Khuklas, there are Naam Dharis, and many more. These things came up only for want of practical people. Excuse me now, I may go even further. Reforms, unauthorized reforms, have been made quite lawful by their new religion, you see. Yes?

Why did Guru Gobind Singh say that the Guru Granth Sahib would be the Guru?

Well, He never wanted to say so, but people pressed that issue; society demanded that there should be some law. First He refused. The second time, He refused. The third time, He said, ‘‘All right, what the scriptures say, do. This is Bible truth; go by the scriptures.’’ The scriptures say to go to somebody where the Light is effulgent within. That is what they say. Even if you take the living example of Guru Gobind Singh, and I take the living example of God, should I not obey you? He said, ‘‘Do what the scriptures say. Further, you may have your outer customs, rituals made according to your own convenience.’’ This is what Guru Gobind Singh says. ‘‘But for Inner things, go to the Master.’’ We people do not know what we are our own selves. We don’t know our own scriptures. The only difficulty is that for want of practical people, all this started. But again, Somebody comes up, with the Grace of God. He does not want them to break what they have formed, and He says, ‘‘Well, dear friends, you are going amiss. All right, live as I tell you. Review your life daily . . .’’ There are now over seven hundred religions and cults. How can you break away and form a new one? So our Master used to say, ‘‘What is the use of digging up a new well if so many wells already exist? Truth is there; we have forgotten. They’re after me to form a new religion. I said, ‘‘No.’’ Maybe

after me, someone not up to the mark, a foolish man may come up and form a religion. I have made no temples, no cathedrals, nothing of the sort. We have the earth below and the sky overhead, and man body is the Temple of God. Some impractical man after me may be after starting a new religion. I am telling you how the trend goes, you see. Some people, whom God sends, or who come with the Grace of God, say, "Oh, you are going amiss. Why? This is the right way." And that right way appeals to everybody. No exaggeration; no underrating. "There is one man, one soul of the same essence as that of God, a child of God, you see, and there is one God on which all superstructures are made."

When I went to America, I said, "Unity already exists, but we have forgotten." This is how I started my talks. "That school is all right which turns out many perfect men." This Man Center I have started is now breaking the ice. It is set up at the outer level of man for the people to use in order to help themselves to become perfect men. You are all men, whether Jews, Mohammedans, Christians. Those are labels with which you are strutting. Most of the people are spiritually blind. A spiritually blind person is one whose inner eye is not open to see the Light. Kabir says, referring to the people around Him, "Well, all are blind. If there were one or two, I could have given them eyes, but wherever I look, I see all are blind." I am speaking strongly, but it is a fact; most are blind. Saints define a blind man as one whose inner eye is not open, not one who has no visibility from his eyes on the face. But even those who are blind (outer) can also be given the gift of Inner Light, with the Grace of the Master. When I went to Louisville, Kentucky, one blind doctor who came up had a sitting. He saw Light and said, "Christ has come to my eyes." Light is there whether you have got eyesight or not. Yesterday, I went to an old man who cannot see or hear outside and put him into meditation. He sees that Light. A blind man! So those are the facts. A building may be very magnificent, but if there's no light within, then. . .? Do we go to the very core of things? At least here no inferences are required to be drawn for what I am telling you. Facts remain facts. These are plain Truths—simple—no high sounding words. Those who have awakened will appreciate this Man Center. When I tell them, "Oh, yes," they agree—it's all right.

But this has been taught by all Masters. Christ was sitting in the multitude and His mother came up from behind. People told Him, "Your mother has come." He said, "Who is my mother? These are all my brethren who do the Will of God." So you have been united in the real relationship, as joined by God—all brothers and sisters in God. That's the true relationship in which the Master joins you, unites you. This has been shorn of all rituals, customs. Yes?

Why was creation made? Why did we lose our Godhead?

Let me explain to you: God plus desires is man. Why did He make it? I think you should go to Him and then ask. When I go to the United States, I have to abide by the laws there, do I not? Whether I am Indian, Christian, or Chinese, or Japanese. So when you came down to this earth plane, you have to abide by the laws here. Why He made it? I think it is not wise when you're in a house which is on fire to enquire while sitting inside, "Why was a fire started in this house? Who started it? What was the reason?" Just get out! I think you will find the answer. Get out, rise above, enter within, then you'll know yourself. When you come out, you will know so many things. Or better still, since God made all these things, why do you not go to Him directly and ask Him, "Why did You make all of this?" All Masters say it was His Wish. He wanted to, that's all. Why do we beget children? Because we wish to, is it not? So it was His Will. So first get out of this house you are in, enter within, then ask. There are so many walls within walls. There is the physical wall, there is the astral wall, there is the causal wall. First at least get out of this physical body. Then you may know something, maybe not fully, but something. We're very much stuck fast in walls within walls. We're imprisoned in walls within walls, and walls within walls. Shake off this physical body and you'll come to know your True Self, and then you can know your Overself.



Attitude for Spreading The Teachings

[The previous conversation concerned the lack of growth of particular Satsangs in one of the Western countries.]

When the truth is there, it should spread like wild fire. You must have kept this exclusive, not letting anybody know what you are doing, because if you had spoken from the housetops, your groups should have grown.

We are too shy.

Why? Have you committed any theft? You have got something according to the Bible. The very Father of the Bible says, "Speak from the housetops." Why are you shy? Others will think you have committed some sin or something is wrong if you are afraid, letting nobody see you. Are you confident that you have been put on the way as given out by Christ? If not, you must be satisfied. The basic teachings of all who came in the east or west are the same. In the beginning was the Word—Word was with God and Word was God. All creation came after that Word. This is the basic teaching of all, of *all* I say, East or West. This is no new thing. When you see for your own self that there is Light inside, don't you bear testimony that there is Light?

Is not whatever you are taught for self-introspection and weeding out all imperfections, in order with the teachings of the Bible? "Blessed are the pure in heart, for they shall see God." Then why not decide?

Bible doesn't tell that we need a living Master.

You have not read the Bible with understanding. Then why have you come to me? Why have you wasted your money in coming to me if the Bible says that only group leader is required? I am putting a straight question to you. The Bible says, "I am the Light of the world so long as I am in the world." It does not say for all times. Have you read St. John (8:12), "As long as I am in the world." Not after that. Those that met Him got the Light. Why have you come to me? I put a straight question to you. You must have been misled.

I found it a necessity for myself.

When you yourself are confident that what you are doing is right, then why not utter the truths for others? Even the preachers do not know the true meaning of the Bible. One preacher came to me about three months ago in Delhi and said that Christ said, “I am the Light of the world for all time.” “But dear friend,” I told him, “He says ‘I am the Light of the world for as long as I am in the world.’ ” These are the words—what do they mean? Christ Power is different than Jesus. Christ Power is different than Jesus. Jesus lived only for so many years. Why were John and others carrying on this world work after Him? John was not Christ. He said he speaks from the third plane. He referred to the third plane. Pity it is—it is a practical question—references are given in the book, but the preaching goes on like anything. “He is the life for all the world” . . .

I gave a talk on December 24, 1963 in America that the Christ Power that manifested in the human pole of Jesus lived even before Jesus came up. Have you read the pamphlet, “Christ Power, God Power, Guru Power”?

I’m afraid that the group leaders are not fully confident of what they say. Recently one circular was issued for each group leader in charge asking them to say whether he is confident, whether he has grasped the theory, whether he has been improving in his meditations—these are the contingents issued to all. They all said yes, they know. It appears they don’t know. If you are shy, you are gone amiss. If Christ never speaks of the Master, why have you come to me? Excuse me if I say. He *does* say He is the Light of the world as long as He is in the world. If these words stand there, what does it mean? So why do you look at me?

Well, I will ask each one of you now, today, if you have that pamphlet ‘Christ Power, God Power, Guru Power.’ Master is the same. Have you got it? Then read it today—put in an hour or two on that.

We know it.

If you know it, why don’t you tell others?

People will not believe it.

They will not believe it because you are not confident. I think they will believe in the Bible. Then say, “Go see the Bible.” Everyone is under the impression that Jesus Christ remains forever. Christ Power remains. But they identify Christ with Jesus, or the human pole, which is not right. Read that pamphlet; be clear, then quote from the housetops.

It’s not our job to care whether or not people grasp the teachings, is it? Shouldn’t we just give them?

But you should feel joy, *joy*, when you speak about This. “Master

means what he says. You are going amiss; God will bless you." But when a man himself is not confident, how can he tell others with confidence?

One of the reasons for lack of growth of Satsangs must be that those who are giving talks over there are not confident of what they say. Another thing, they are not in social contact. Socially they don't meet with the Satsangis. If somebody comes to all, all right explain to him. If another man does not come up, all right. Do you follow me now? First you must feel confident that what you are doing is according to the Bible. This is what I want, you see. Customs and other things are limited. Those are exoteric things. Esoteric side is the same. I have not changed your religion. I have made you grow more staunch in your religion because what I say is according to the Bible. You read but you do not believe. Read and understand the details given in the Bible.

I've seen the extreme where a person may be all the time looking for a way to give the Master's teachings, sometimes at the expense of his meditation. He doesn't meditate but is always eager to give out the teachings.

I've never said that. If they had been giving out like that, there would be hundreds now. Maybe one or two like that. Even to those one or two I would enjoin that meditations should not be neglected as they are the Bread of Life. Meditation should be kept up. That will give you strength, spiritual strength. Then at least what you have come to know, you can tell—give an inkling to others. "Here is something you have not yet found." You are not responsible; you have not taken a contract to bring all others here. But you are to speak from the housetops. "There is some Truth here according to the Bible."

If someone neglects his responsibilities, for instance in giving out the teachings, well it's not my business, but is it better to tell something once or to ignore the situation?

Tell him privately, politely, in a friendly way, "Well, dear friend, I think you are not in the full know of things."

He does good work for You . . .

He does good work—all the same. Once somebody wrote to me, "Is this work as good as doing meditation?" I told him, "No. It is next to meditation," you see. Your own house is on fire, and you are going to put out the fire of others? How will they believe you? They will look at the example you set before them. Give bread to your life, your soul, first. On spiritual health depends the life of mind and body both. When you've come to know something good, give it to your friends. Tell them. At least point it out. Meditation first is very good, and then go out, slowly. Don't neglect your general life. This is why, in so many cases,

group leaders have less experience than the other initiates.

I thought that only if non-initiates ask questions concerning the Path should we come out and speak.

Look here, just give an inkling to anybody who comes to you. If he is really after it, he will be after you. If once or twice you give some inkling, hint on that point, and he does not express interest, be quiet. You have not taken a contract to bring others around. Tell them the Truth is available; that much you are to do. If you have yourself received very good things, would you not like your friends to also have them? Wouldn't you like that for those whom you love? (Naturally) And to those others who come in contact with you, just give an inkling. Tell them, "You have developed physically, intellectually, what about spiritually?" The Bible speaks about the Word as the Bread of Life—the Christ Power working in the human pole of Jesus. That Power never dies. Some inkling should be given. If they are after it—they might be seeking. If not, then keep quiet.

Sometimes it's been unclear to me how much to act as a missionary (that's even been suggested) and how much to do service and then work on yourself.

As I told you, you are hungry yourself. How can you appease the hunger of others? That's the first thing. Your whole house is on fire and you're going to help others. Strange missionary you are. First you must be confident. As I told you, if you are not confident, why did you come to me? My point is, I see you are on the right path. Don't be afraid that this is not so. I'm only telling you, when you yourself are not confident, how can you tell others with confidence, "This is like this, this is like that"? You go on with your work also, then tell them.

When I try to give an inkling to other people, my ego gets involved. And then I go on talking and they don't even care. I get trapped. I get caught.

Caught? If you are confident yourself and you see for yourself what is what, then you will not be caught. It is only when you don't see for your own self that you get trapped as you say. Tell your friends, not everybody. I quoted only those words from Christ, "What you learned in secret, go speak from the housetops." He said He was sending His disciples amidst the vipers, snakes, poisonous snakes. "Go and preach there"—that is what He told them. Did He not? Buddha also said, "All right, go and tell them. Your duty is to tell them." Those who are after it will take it up.

Don't take the contract of changing others. You simply tell them. If it appeals to them, they'll come up.

Since I've come the the Path, I've had to tell a lot of people of it, but I don't think any of them have come to follow it.

That is why I say you must be confident of what you say. When you see the theory is the same as the Bible and the practice is also the same to some extent, then you must be confident.

So that much is sure, you have not become Saints. You have not yet reached the highest degree. Some have reached the primary class. Some have reached the middle. Some have reached the college class. You know something, but not everything. So don't be after taking the contract of changing others. But you can give an inkling of what you know to others who may be searching.



Faith in the Master

Some people . . .

No. Don't talk of anyone else please, don't be the spokesman for other people. Speak on your own part.

(My own part is:) I can't feel perfectly sure in the Master.

That's all right.

Whereas other people seem to be able to.

Others who seem to be sure in the Master might have had some inkling of who He is if they are devoted. Naturally the devoted have got more. Some gift has been given even to those who are not devoted, but they have not utilized it. Those who have become receptive, can say more. Those who have not become receptive, will surely not talk in the same words as those who have developed receptivity.

You see, one third of Master's teachings is given by word of mouth, a gift given, and two thirds comes by receptivity. You are wanting there. Some have more experience than others; the same Christ darshan was given to Judas Iscariot and other disciples, yet Judas Iscariot betrayed Him. That was the difference between their receptivity. When He asked, "Do you know who I am?" Some said, "You are the son of a carpenter, such and such, such and such." And Simon said, "You are the living Son of God." Then Christ said, "It is not you who has said this, it is my Father in you who has revealed these things to you." It is in the opening of awareness on the inner level where the difference is made. Some see He is God, walking on earth in man-body, because they have developed receptivity. Others say "no", but there's . . . no . . . doubt about it. Do you see some light? [*Questioner affirms.*]

You may not, recognize Him fully as Master (Maybe half, quarter, but more than you.) But in this line He knows more than you. You may not be 100 percent sure that He is Master, maybe only ten percent. but at least He knows more than you about this Way. You got something. Then develop receptivity to know more, that's all. Hafiz says, "If you want to meet God . . . leave everything and go to the wilderness." But there was another imbued with the Lord who said, "Why do you run

away? God is standing before you.” His inner receptivity was developed. He said God is standing before him in the man-body. The difference remains in receptivity. Simon said, “You’re the living Son of God.” Is it not so? He was receptive, he knew. From here in the man-body he could see that it was God who was manifest in Jesus. Yet another disciple, Iscariot, betrayed Him. So that difference will yet remain. Even if others speak with surety don’t take it 100 percent; develop yourself—you’ll see for your own self. Live up to what you’re told to do. Keep your diary. Put in regular time and you’ll develop. You might then see more than others, if you are regular. There’s hope for everybody. Always come with an open mind, everything can be said, you see. One who knows better, sees better, and is more receptive, . . . then . . . naturally, there’s a vast difference between his statements and statements from one who doesn’t see. Always bring your thoughts to me. Never be afraid of me. I am a man like you. Come with any difficulty, with no reservations. Man learns and unlearns all through life. You must at least take Him as your elder brother, knowing more than you. Take Him as a father, elder brother, a friend at least, and nothing more, and live up to what He says. I never told you to take me as God. Did I tell anyone? Not even in my books. You people defame me, I would say, if you tell others I said I am God-in-man. When you see, you may say. Even then, I say, it is not due to me; it is but my Master within me. It is His Grace working.

Whenever you do something, don’t do it half-heartedly. Do it wholeheartedly, then you’ll succeed. One thing as I have told you before, we have got no definite ideal before us. Most of us have decided nothing so far. It took me more than ten days, day and night, to decide: God first and world next. You decide. If you decide world first, all right, you’ll progress in the worldly way. Do it. But don’t be like a pendulum of a watch: sometimes here, sometimes there. Oscillating won’t do. There’s hope for everybody. Those who have reached, say so. They have seen God is there.

So Simon said, “You are the living Son of God.” That was due to his receptivity. Develop more and more. He never tells you to take Him as more than a son of man. He comes to you, man to man, as a son of man first. When you go within, He comes to you as a Radiant Man. Still further as a Word Man. These are stages. When we have to talk to the primary man, we are to talk from his level, not from the college level. So be regular in your meditations, keep your diary, develop more and more from day to day.

Once somebody asked me about my Master when I first went to Him. “How do you take your Master? How high is He?” I told him, “I don’t

know how high He is, but that much I do know, He is MORE than I wanted." Truthful things you see. "He is far more than I wanted."

That's how you can take Him in the beginning, can you not? And I now see it is God working within him and that is His Grace. Start from the level of man, God will help you.

This is something explained only up to the eye level, a little beyond. What to speak of astral, causal and beyond? Those things that are now explained to the college man, such as trigonometry, if taught to the third primary child, would not be understood. As you grow more and more, you begin to understand more and more. But ABC starts only when you rise above body consciousness. Take Him as a man, a senior man, as a brother, as a father, as anybody who knows a little bit more than you. Can you not take Him as that much? Shamas Tabriz at one place says, "O people, you are going for a pilgrimage. Where are you going? Pilgrimage is here (eye centre)." You see? "Where are you going? Come up, pilgrimage is here." True pilgrimage is to go to God and See. Unless you have seen Him, it is not real pilgrimage. Until you have seen Him the pilgrimage is to go somewhere, where He is manifest. So the real pilgrimage is within you. The company of Someone who has developed will help to give you a boost, to go within, have your first hand pilgrimage, and to come in contact with Him. So regularity pays, God will bless you. God will bless everybody. Please try. God will help you.



Have You Heard Me?

[*The following are written translated questions from a German man.*] *Since I don't speak English, would it be better if I stayed in my room and meditated instead of coming down for darshan?*

If you sit by fire, formed by a charged body, will it not give more effect than thinking of how the fire is ignited and burned and how the body can be charged by electricity? For instance, I see you or you see me. I see here, there, everywhere, but where the attention is receptive, there one gets more. When you look to anybody, fully receptive, even forgetting yourself—that is *darshan*. Such like darshan gives you *more* effect, more charging than hundreds of meditations. In Punjabi there are two words: one is to do darshan, and one is to be absorbed in darshan, *pershan*. So become receptive and when you look, you'll forget all outer forms. Eyes speak to eyes. That is, one lyrical glance of a God-intoxicated man will give you more effect than hundreds of meditations.

Men have seen Saints, Masters. I think you remember, Judas Iscariot saw Jesus and Simon also saw Jesus. They both had His darshan—there was a vast difference in receptivity, was there not? Judas Iscariot is the one who betrayed Him. There's a difference between darshan and pershan, you see. Do you follow me now? Daily He used to give each man darshan, even eat with them.

When you become receptive, you're charged. When a charged body touches you, you become charged, do you not? Or if you pass near by a man besmeared with perfume, don't you get the scent of perfume? So this is what is meant by darshan. Maulana Rumi has said, "It is as if you sit in your meditation, your body is sitting but you've not yet fully developed into the beyond. That will take time." Take another example. If you put one gross of match boxes into an oven, will they give any heat? But if you put one ignited match to them, all of the matches will be set aflame. Atmospheric effect, you see. The physical attendance or presence of the Master cannot be underrated. But you can have the same effect at hundreds of miles *if* you become receptive; fully receptive, not before. This is one thing, now another thing; you were there in your

homes. You have spent so many thousands of rupees to come here. What you get in your morning or night talks, did you get in books?, although they are written in the books. You get something additional. If you sit in the charged atmosphere of the Master, that very charged atmosphere resounds. You must have felt that here in the room? This you cannot have by reading books. Do you follow me?

During meditation, besides repeating Simran, is it all right to think of the Master?

Can you do two things at one time? No. Before sitting in meditation, you may pray or sing some hymn, maybe of love for the Master, or separation, or hankering. That will create an atmosphere which will help you in your meditations. Don't sit like a wrestler to find Him or catch Him. Sit in a respectful mood, with a humble prayer. That creates an atmosphere in which you can have better effects. One thing more. If you think of or visualize any man of your own category, or lower than you, you'll be able to visualize him all at once. But you cannot fully visualize the One who is higher than you. You may think of the turban, you may think of the back going by, and your mind is roaming from place to place where you saw the Master. Do you follow my point?

I asked my Master this question a month or so after I was initiated. "When a man is cut off from outside and he has not found Master's form within, then what should he do?" The Master replied, "Look here, you think of the animals, your friends, your mother, your relations. Is a Saint not more than that? You can think of Him also." This was one general question. Then, later on, He told me, "Look here, if somebody's sitting in your room and you come in from outside, whether you visualize him or not, when you enter you will find him there." So when the Master initiates, His astral form resides with the initiate from that very moment. Enter within; find Him. He is waiting for you. Try to go within, that's all. He is anxiously waiting for you but the child is playing outside. So just withdraw within; you will find Him.

You'll find this to be true at the time of initiation, given here or anywhere. This time, you know, out of 630 there were about 250 who saw the Master within. At times some do also see Him outside. So He resides within you at the time of initiation.

When Baba Jaimal Singh, Master of our Master, initiated somebody, He used to tell him, "Well look here, now I am residing in you. Don't do anything unbecoming. I am seeing." He sees your every action when once you are initiated.

Should a Satsangi pay attention in his choice of place for meditation with regard to the people who resided there before? Will their vibrations leave any effect?

Any place is always charged by the atmosphere of those people residing therein. You're sitting here. Sometimes you find resounding, charging here. I remember when my Master went to Lahore there was a room in which He sat and talked. I locked that room. Any man who entered heard the atmosphere resounding. I used to go. So any place is charged by the one who is residing there. All remaining atmospheric effects—either good or wrong—will affect you. In some places you feel very inconvenient. You'll feel burnt out like anything. The atmosphere is charged. Sometimes you feel, "Let me commit something wrong." That atmosphere is charged like that. What to do, that's the question. Suppose, for example, a prostitute was living in some house; don't use that place if it becomes vacant. Or if some butcher who butchers animals is living in any place, don't use that place. The pity is we are not aware that each man has his own atmosphere—charging. So just sit in whatever house you're in and pray. This is the general system. Just start with any of your rituals. Sing some scriptures, doing one sort of prayer or another; or sing some hymn to create a good atmosphere. This is one suggestion, and the other suggestion is if you have any place, just reserve some room or portion of the room for meditation. Let nobody enter that room with any thought other than the love of God or the Master. That place will be charged, and whenever you enter, you'll find it resounding. When you are developed yourself with that higher charging, then Hafiz says, "When the night sets in, my Minstrel comes in playing music, unpaid."

I like eating very much . . . [Everyone chuckles but Master stops them saying, "No, no. It is a question for all. Not one—everyone—most of us are doing it."] . . . but I don't want to think so often of eating. However, since I manage a vegetarian kitchen, my profession draws my mind there. Would another job help resolve this?

I think I have told you so many times. Do one thing at a time, wholly and solely. When you are in the kitchen, be there doing your job. Take only food that agrees with you and only as much as you need. Let one half of your stomach be filled with food, one fourth be filled with water, and one fourth left vacant. The best criterion is to leave the table when you're still hungry. Eat a morsel less than you need. Have control over that part. No need of changing your profession. It will be all right if you behave like that.

When new Satsangis read your writings, they want to become perfect at once, but they don't weed out their imperfections; they repress them.

Look here; Rome was not built in a day. Rome was not built in a day. A wrestler cannot become a wrestler in one day. Time factor is necessary.

But we forget this often.

You must fill your diaries for that purpose. That is a hard taskmaster over your head every moment. I think I have told you, when I was just reading in third primary, I heard one man giving a fluent talk. I looked into his mouth, "From where is he reading?" I tell you my ignorance. I wondered how he spoke, from where he read, and now I find it not difficult. So time factor is a necessity. He did not become perfect in one day. Food does not give strength unless it is digested. Mere ruminating over books won't do. Read, digest, and then live. Read, just see what you have followed, understood. That also won't do unless you live up to what you have read and understood. You cannot become a Master the very first day. Every Saint has his past and every sinner a future. There's hope for everybody.

I used to read scriptures—Sikh scriptures. But I read only one hymn, not one page or two hundred or ten hymns, only one, and I put it into writing. This is today's lesson, and the whole day was given up to this. Then only you'll understand the meaning. But that also won't do unless you live up to that lesson. Lord Krishna gave the whole of the teachings of the Gita to Arjuna, and he even showed him his astral form. With all that, last of all he asked, "Well Arjuna, have you *heard*?" There is a difference between hearing, and hearing with full attention. "If so, how much have your doubts been cleared?" Lord Krishna gave his teachings in the Gita which is in eighteen chapters. There are very long talks on every subject, yet with all that, at the last moment, "Have you heard me; are you hearing me?" There's a difference between hearing with attention and without attention. Without attention you don't remember what I have said. "Have you heard me," he asked Arjuna. We don't even remember what we ruminate over. So do you understand what I have now told you about the questions you have asked? Have you heard?

Yes.

Then live up to that. Have no more questions like that in the future. Live; live according to what was said. The food which is digested gives you strength and which is not digested gives vomiting, motions, pain in the stomach. You will have trouble from that indigestion.



Keep A Vigilant Watch

Sometimes we repress. It's like sometimes a man exerts to get rid of his shortcomings, but that doesn't really rid him of his failures. It doesn't make him clean.

Why exert; what for? There's no question of exerting. At least you came to know the shortcomings you have. Then try to weed them out. Keeping a constant, vigilant watch over all your thoughts is what is wanted. If you fail five times today, try not to fail more than two times tomorrow. Weed out one by one. That's only [accomplished by] watching.

Moreover, you are not to think in the negative way. "I am a sinner. I am a sinner. I have done such and such." That won't do. You must try to *reduce*. "I am a sinner, well let me be sinner no more." What did Christ say to that lady who committed adultery? He asked the people what the punishment for that crime was in their law. They said that she should be stoned to death. "All right, if there is anyone who has not committed that act, go throw a stone on her." Who would dare? No one. Then he said to her, "All right; do no more." This is what is wanted. Always brooding, "I am a sinner. I am sinner." won't do. You are not a sinner; you have committed sin. You have besmeared yourself with filth. Wash it away. You are gold ore that comes from the mines. You are pure gold if you clean it [the filth] away.

So I told you, God plus desires is man. Man minus desires is God. If you watch yourself in that way for some time, you will have habit and habit will turn into nature. You won't dare to tell lies or anything like that.

You say we should be aware of our thoughts. If in meditation some thoughts come up . . .

Why does something come up? Because your attention is slackened.

Yes. If in meditation, something comes up and we become aware of it, won't this slacken our attention more?

Why does something come up? Because your attention is slackened. I

think these thoughts won't occur to you if your attention is not slackened. Our subconscious reservoir of mind is overflowing in all these thoughts. Do one thing, wholly and solely. That is why I say in the meditation instructions, "Be fully engaged, constantly without a break. Look minutely to follow what is there." For that period, no other thought will enter in. It is only when you see wide, thoughts will come in. At the same time, I told you not to talk or think negatively, always positively.

You are a soul. You are a child of God. You are micro-gods. You are of the same essence as that of God. Only besmeared. Wash it away. What you have done today, don't do it tomorrow. a vigilant watch is required. Keeping the diaries means only that. Understand, once and for all. And that also won't do sufficiently unless you then live it.

You say, "Poison is poison, that will kill me." You'll create trouble in your stomach and all your veins. "Poison—I am eating poison." Well, stop taking any more poison. Whatever past poison taken can be washed away. Do no more. Our Master used to say always when someone came to Him, "Master, I have committed this sin; will You forgive me?" "Is there anyone here who can take his burden of sin? Who? Nobody? Then do no more; do no further. *Do Bhajan.*" So do no more please—that's all I can say.



The Story of a Camel

I think I am very much convinced that the best approach to life is to put all efforts towards becoming receptive to the Master and Naam. Naam inside and the Master physically outside. But so many impressions, you might say, tumble around in my mind and they control me still. The impressions still tug so much, even though I am convinced intellectually that this is what I want.

There was one Majnu, who was very fond of Laila, a princess. Once he left his home to meet her, riding on a female camel. That female camel had a child left behind. Majnu rode on the camel, absorbed in the thought of Laila, and the reins were relaxed. The camel returned home, because she was attached to her child, was she not? Again he started . . . They say it took him six months to reach Laila. Why? This is a reply to your question.

He relaxed the reins.

Naturally effort becomes nature. Even though we know this theory intellectually, we are still identified with the body and are dragged like anything. As a matter of inference we know we are not the body. But when you daily rise above your body at your will, then you will come to know that you are not your body. But at present you may take six months or six years to reach the goal. Do you follow? That is nature. When you do anything, repeating it daily for say a few months—for example if you go to some place daily—after five, six months, if you are going the other way you will feel drawn to the accustomed place and your legs will automatically move in the direction they have been accustomed to move. This is due to habit.

So do we gradually outlive these so many impressions? Through meditation and living, do we just expend them?

Yes. What is that by knowing which nothing more is left to be known? By tasting which nothing more remains to be tasted? By knowing that happiness, no other happiness will vie with it. That is within you. How important it is to meditate. It takes five, six hours in the school, then homework for two or three hours. Eight hours a day working for one

year gives you one step, one part. How much time do you put in now? Fortunately you are here, so you are putting in four-five hours. But even that is not the actual time you are putting in. Your physical body is sitting of course, but that time only counts in which attention was not relaxed, was not slackened; continuously dwelling on one subject. So forget the past births, if there were any or not. Ever since we were born we have been attached to the body. We have been working at the physical level; we have never thought that we were not the body. Even now, although we have come to the conclusion that we are not the body, all the same we are working at the level of the body. Only remember this story of a camel, you see. [*chuckles*]

Habit has turned into nature, you see. We are to unravel it. All right, good night to you all.



Recollections From Master's Military Life

February 13, 1971, morning darshan at Dehra Dun

I am in the army, and sometimes I am given orders—they tell me to do something which is not . . .

Who, who?

My superiors in the army. They give me orders to do something that is not quite honest. What should I do in that case?

For instance?

Mostly I have been book-keeping and the books, say, for the last two years have been done incorrectly, and they tell me to go and fix them. And the way they tell me to fix them is not legal.

Military orders are very strict. You must obey or you will be court-martialed!

Right.

There is no civil law there. Are you in charge of those books?

Yes, I am in charge of them now; what I do, I can do legally, but what was done in the past is all wrong, and they want that corrected.

How can you do that?

You can't, legally.

Then, how can they force you to do that? To what is not done right, put a note there: "This has been done under orders." Military rules are very strict, are they not? You are working in an office?

Yes.

Under an adjutant? The adjutant is generally in charge of the office.

Yes. We have lots of officers and this office just comes under one particular person.

Well, you are an enlisted man, what can you do? That's the pity. I was once attached as an accounts officer to the military service unit. The regiment was ordered to proceed to a field of action. Orders were issued:

“Tomorrow morning at such and such time—start!” That place to where we had to move was about thirty miles distance. I said to the adjutant in charge of the conveyance sector, the quartermaster, “I am a civilian attached to the military; this is only an attached position; I am given a corresponding rank for convenience’s sake. Will you please arrange for my conveyance to the lines?” They were very petrified of me I tell you. Why? Because I am very honest. I ordered all they wanted. “All right you may have rations from here, but, I am getting my rations and milk from outside stores.” [*Master arranged for his own supplies, paying for them himself.*]

The day before we had to move, I asked the quartermaster whether he had arranged for my conveyance. He said, “Did you ask the commanding officer?” I went to him. “As you know, we are civilians attached to the military, at your orders. So whatever rank we are given is given only for convenience’s sake. Because we are not accustomed to this hardship of military life, please arrange for conveyance.” But he also said, “No, no. I will go on foot.” He was the Colonel in charge. “I will go on foot! All others will go on foot! Why can’t you go on foot?” Well I told him, “If you want to inquire from my office in Delhi about this you can phone and ask them. I am not asking any favor from you.” “No. No. No. All will go on foot.” This was the commanding officer, “I order!” “Well dear friend,” I replied, “If you can’t arrange for my conveyance, I will have to do so myself.” All were shocked, “Oh my Lord! He is replying to the Colonel like that! What will happen to him now?” The military are very strict; they were probably thinking that I would be courtmartialled! But later the Colonel came around to my quarters where I was taking food. He knocked and said, “I have arranged for your conveyance.” “All right, thank you,” I said.

I had that assignment for about nine months. For three months of that time we were at the firing line. There was one military line; all were ordered not to transcend, because beyond it was the enemy. During the day, I would leave the border and cross it and go there for my meditation. That was about in 1921. I was reported, “A military man is crossing the border without permission and the enemy doesn’t harm him.” I meditated for three months like that at the firing line: bombs falling, cannons booming, machine guns going just like wheat being roasted in sand, popping everywhere: I was unharmed. There were sometimes old men who brought their families and saw me: “Very strange man. He is an accounts officer,” they would whisper.

Once it so happened, there was a man who was reading the Scriptures in the quarters, a very harmless thing. But the man in charge over there said, “Well, look here, you cannot read the Scriptures in here.” That man came up to me quietly, “Should I report him?” “No, no—there

may be something said in the military law about this." So military law is very strict, you see. When anybody orders, "Fire." Fire! You are not to question the order; what can you do? It is the job of the officer to give the orders. If he says, "Fire!", you have to fire. Why are you afraid of death? If death has to come, it has to come. Why are you afraid of it.

In the regiment, there was a dacoit; very dreadful, I tell you. He liked me and sometimes followed me as my bodyguard. He said he was afraid of me. I told him, "Everybody is afraid of you and you say you are afraid of me?" He said, "When I look at you I start trembling; my past sins come to life." I asked him, "Why? What happened?" He said, "I have tormented so many people. Killed them, like that. How many I killed, the exact number, I don't remember. Is there any hope for me?" "Yes, there is hope for *everybody*. There is hope for even the worst sinner. Repent. Pray. Do no more."

So you see, in my time, military life was generally a very hard life. There was so much hard training going on. Now it is not as hard a life. You have a more easy time. There was so much training going on there. What you have to do in a month now we had to do in a week of training then. Many became sick from overwork. Very hard life. But I have love for them.

Who is going tomorrow? You? [*the military man*] What time?

Right after darshan. I have to go back to Delhi. I leave Monday morning.

[*Addressing his wife*] You are also going? Go jolly. Where are you stationed?

Korea.

And she? She is also in military? [*Chuckles*] Korea. No war there? The trouble's over now.

No war. The trouble's over now.

One minister from Korea came here; he was initiated. Is she going back also?

Yes, she's coming back with me. She's been in Korea with me the whole time.

You've got your accommodations arranged.

Yes, they are very good. I live off base.

What is your rank.

Sergeant.

And she? [*all chuckle*] In India there is a custom when there is a teacher or avocate or doctor, the wife is also called doctor, etc. A custom in India. How long a trip? Four hours?

A little more like seven, but we came by way of the Phillipines and Bangkok. I have three more months there and then I'll probably go back to the States.

Always attend Satsang—that's the main thing. You please.

Question about length of time to spend on Light vs. Sound Practices.

There are two practices: one for Sight, the other for Audition. Both are to be developed. When hearing is strong, sound will drag you but if you don't see where you are going . . . ? Sound will drag you, but if you don't have Light, you won't know where you are going. There is no hard and fast rule; wherever you are lacking, put in more time. Both are important.

Are the debts paid for people who are dying but have faith in God.

If by regular practice, you become adept in that, there is no pain in leaving the body. To those who know how to withdraw there is no pain. Master comes to help.

You should have faith in Master even if you have shortcomings when you die.

If you have faith in the Master and you have *no* attachments to the world then many things are clarified, paid off in life. The Master sees that many Karmas of the initiate are paid off. If there is no attachment left for worldly affairs, and he has so much love for the Master, nothing is dragging him to worldly affairs, then he has not to return. If he has so much love and faith in Master—Love beautifies. Love, and all other things are perfumed. Master pays off *all* debts of the past of his disciples. Such like who have not paid off, whose Karmas cannot be washed out, come back but not below man body. If there is so much overwhelming love for the Master, all attachments are cut off . . . You have to work for that. Why not do your work here? What you can do here in months, there you have to do in years. Better you do here.

Faith and love. Faith like a child's faith in his mother, like a child running from a lion into the arms of his mother. The child has full faith that the mother won't let him be harmed.

So much love that all other attachments are forgotten. Do you follow what I say?

Is it true that your spiritual progress is not dependent on your inner experience. Some people go a long time without inner experience but some have inner experiences right along.

If one who has more experience has worked more than the others . . . Perhaps a child has more love for the mother. When the child is creeping sometimes he is screaming and sometimes the mother takes him in her lap.

Man does not become learned after leaving the body. Those who have more experience may have background.



Receptivity Let Your Instrument be Free Of Dust

February 14, 1971

Master, if the sound is heard from the right side without putting the thumbs into the ears . . . (Yes) . . . Should we still put the thumbs into the ears?

The sound which is heard without plugging the ears, is a gift to simply keep your attention engaged, the hearing of which would not allow any foreign effects to enter therein. But unless you close your ears and sit for hearing, that sound won't come from above and *drag* you into the beyond. That's the difference. Both have their own value. The first is to keep your attention, "Some power is over your head." If you turn your attention to that sound you will do all your work and not be affected by outward influences. It will act as a sheet anchor against negative effects—you will be air-conditioned. Do you follow? That will be the effect of the sound which is heard without closing the ears. This will come in due course. Even if you are working that will go within. That is a sort of protection extended. That is God Power. But unless you withdraw here by sitting, that sound won't be able to drag you into the beyond. That is the difference.

But sometimes if we hear the Sound, it is much stronger without putting the thumbs into the ears.

This comes because of the charging from the atmosphere where the Master lives. You cannot underrate this charging. You get it *free*, without any effort, without any payment whatsoever. The physical presence of the Master at the soul level cannot be underrated. You can have that charging even at a distance, *if* you have developed receptivity. If you have developed receptivity, it will be just as if you are here. Where those are who have developed receptivity, the atmosphere will be charged with the sweet remembrance of the Master. There "Where more than one man

sits, He is there” and you can enjoy at a distance. If you have developed receptivity you will become the mouthpiece of the Master; you will be talking and the charging will be there. Because in the atmosphere the words are then and there. Thought in the atmosphere will give you a boost. Now you can see in the example of television, from hundreds and thousands of miles you will have sound and see pictures. Sound is there already, is it not. You simply catch it. If you catch it, you will have that boost by receptivity. It is all there; you simply need an instrument to receive it from here, there, everywhere. If one wave of thought is there, that exists in the atmosphere, you can catch it. But if you do not have that developed instrument, it is difficult. So you can catch this like a radio instrument in your area. That thought wave exists there. You simply operate the instrument and receive. So, how wonderful it is to develop receptivity! You become one with the Master. The same question may be put to the Master and the same question put to the one who is receptive: They will answer in the same words. Do you follow the theory in the right perspective? You have to develop receptivity and receptivity develops when nothing remains between you and the Master; no other thought. If there is some dirt in your instrument, do you think that it will receive the message? All the same, even with difficulty there, the message is still going on. *It is there*, Master says. “Sit down” and you are entuned.

Sometimes because of reactions of the past, some people do hear the sound and they don't know what to do further. They think they have disease with their ears and have them treated medically.

There are messages at different levels. The more you are entuned strongly (let me explain in that way) the more fine are the things you can receive. Master speaks messages from the most high. God speaks through Him, but He is conscious of that lower level too, so He will also explain to others from their level. I am only telling you from the common sense point of view. You can develop receptivity, have the same thought which occurs to the Master, occur to you. I think I explained to you by parables, examples given to you to bring home these things. There were some portrait painters who came to another country and asked the ruler in charge for permission to paint a mural. One wall of a hall was given to them to do their work. The people from the same country came up to the king and requested permission to also paint a mural. So they put up a long curtain along the big hall, so that they may not see each others' work. Those foreign painters were working hard painting. The other side was doing nothing. When the painting was ready the curtain was drawn, and to the great astonishment of the ruler, the same, the very same painting that the foreigners had painted was on the other wall, even clearer without blemishes. “What have you done?” “We have done nothing, we have

simply been rubbing the wall so that it may reflect.” So if you develop receptivity, Master speaks through you. Only then when nothing remains between you and Him, that is being receptive. Just as an instrument which remains free from all dust, quite clean, will catch . . . This is spirituality. To influence others, invading others, reading others’ minds, is no spirituality. Developing receptivity is a first step. Go on doing . . . live, transcend the three planes. This is not accomplished in one day. Regularity pays. Go on doing so that you become receptive, so that there remains nothing: no secret, no reservation between you and the Master. When you have love for somebody do you have any reservations left?

Should I show a letter I have with the charged names written in it to anyone else?

You may show it to the initiates. Five names are given at initiation. You will find others will ask, “What is in them? Why?” Even if people know the five names (these are given in books) they are not charged. Charging helps. A further explanation of the five names already exists. An explanation of the five names is only for those who are initiated, not for others. God is explained in a scientific way of the One Power which is working in all planes, called by different names according to their position. Just as the power house is working here, the factory is there. The very connection is to the same One. That God Power is One, called by different names on different planes according to those planes. The power that works on the first plane, highest plane is Truth, never dies away, never changes through dissolution or grand dissolution. That is called Truth—Sat. Sat means Truth. The same power which works in the second plane is devoid of cover—physical, astral, causal. He (the disciple) comes to see that “He is within me and I am in Him.” That is SoHang. But merely feeling that way is a different thing. Saying SoHang, SoHang, is a different thing. Similarly the third is beyond physical, astral and causal planes. Others planes will go around in dissolution and grand dissolution. This is an explanation but anyhow this explanation will not help anybody outside.

There’s no imposition, I am simply putting before you a common sense way so at least everybody will have something to grasp. Even if you know the meanings of the five names, how will it help you? Only the Charging will help. These are the words which are Charged. But there is nothing lost in nature. Any words Master uses has its effect of course. They work as a sheet anchor against any negative effects inside. They will combat it. You ask, “Why do you use these and not others?” “Charging will help you.”

So these gifts come up of themselves, naturally, in due course. Having

the man body gives you the hereditary right to have God's gifts. They are all for you. So as I told you, a strong man revels in his strength and a weaker man wonders how he got it. Did he get it in one day. No. These practices are to bring you up to that level in due course. Even if intellectually you know everything, can it help you? If you know in the House of our Father there are great stores of this and that, this and that, everything is all right, there are so many workers there; but still with all that, how will it help you. These explanations are only for those who are entered into the intellectual plane, otherwise the same thing has to be done by everyone. Go and see for yourself if there is light or not, that's all right. In the beginning, you get a little boost there which appeals to you. But that's not the end all. Make it a part and parcel of your life. This is your most important, very personal work for which we cannot underestimate the value. I don't mean to say leave all work. Earn your livelihood and pay off those who have been connected with you by God and work for It. Out of 24 hours give some time convenient to you—make it convenient. You have developed intellectually have you not? But what about your spiritual development? You have understood the necessity of it. How much time do you put in?

Long yarns have been cut down by the Master, I would say. You used to have to spend hundreds of years to come up above body consciousness by controlling the breath, by passing from one chakra to another and then finally coming up to earn That. Now the very first day you get something from the Master. Is it not a great concession? He asks you to maintain it by self-introspection. Masters used to give only when the vessel was ready, first trying to make the vessel clean which took years and then . . . So you have got a great concession, you see. So sonship is there and we have forgotten, that's all I can say.

Further, when you go to your meditations, go Jolly, fresh, bouyant. Not brooding, with long face, very sad as though burdens have been laid on your head. He is already within you. You are simply to turn your attention from outside, that's all. Nothing more. This is not to be put into you from outside; it is already there. How fond you become of one another. If you become as fond of That within you already existing . . . Just to see all sides—physical, intellectual and spiritual. The spiritual side is not well attended, I would say in few words. Not well attended: fully attended as it should be. How much time do you put in for physical things. You have made fit for earning your livelihood, working long hours, here, there, everywhere. Intellectually you have read through books at the feet of teachers, etc. and you have come to wonderful inventions. But how much time have you put in? If any well develops in there, you have to dig it and go on digging. If money is deposited in your name in the bank, you

will have to go to the window. You will have more as you daily withdraw. Just withdraw from outside, see It; no philosophy required. No inferences to be drawn, See It.

Of at least that much you are sure: There is Light. Now you see that what the scriptures say is all right. There is light. If you believe only that much, that there is light within you, then I think you should also believe what further things They have to say. [*Chuckles*] So seeing is believing. Only believe as much as you see. When you see further, you will believe further. Just hear what He says. If the first thing has become true, then the other things will also become true. These are being explained to you in a very scientific, very common sense point of view. I think that at least appeals to everyone with your background. Let your instrument be without any dust, any foreign dust on it so that it can receive.

So That's all I have to say. You come here, don't have a long face, Go Jolly. To be jolly does not cost you anything, does it? To have kind words and to be bouyant and fresh and open . . . All right God Bless you all.



The Role Of Women

February 16, Rajpur

In the West, the women, just like men, take jobs and have careers. I wonder with either married or unmarried women, what is the spiritual point of view of women working?

Spirituality is one and the same for all, whether woman or man. Being a woman makes no difference—they are all souls. Soul is of the same essence as that of God. The possibility is the same for a woman as for a man. Simply, in the beginning it is a little easier for a woman to go up because being a householder by nature, she has fewer irons in the fire. In the majority of cases, with few exceptions, women are concerned with a small area. They work within that area and therefore have not got many irons in the fire. Men have got so many things on their minds, so in the beginning, it is a bit difficult for them to withdraw from all outside and go in. In the beginning, it is the reverse for a woman. It is easier—not like a rich man passing through the eye of a needle.

Men have had the upper hand so far, but we are now seeing the other side too, as women are now participating in all affairs in life. And this is growing more from day to day in the East and West both. This trend is less in the East but is still going on nevertheless. In India the Prime Minister is a woman; in England, the Queen. About the question of work, it appears even in India that there are some classes of people where men don't work at all; only the women work and earn the livelihood. As for spiritual development, all have the same possibility, but the elementary steps are easier for the women. Now in the West, women are vying like anything with the men. In due course, they will lose all the . . . [*Master searches for a word here*] femininity. I don't find a word to exactly describe that womanish character that is being lost in the West.

Generally the woman has to control the kingdom of the house. When children are born, they have to train them *daily* as they are in the very commencement of man-hood. Even when the child is in the womb, the mother's thoughts will affect his character. If she's of high character, you see, then that very character will be embedded in the very construction of

the man-body. Women have been giving birth to Godmen. Are such Saints not born? Buddha was born where? He did not fall down from Heaven. If all go on with their own, I cannot find any English word for that . . . In Punjabi and Urdu we have got so many words. Sincerity, you might say. The womanhood character, true womanhood. If they have that, then I think the world could change. After all, the man body is made from the combined working of both man and woman, you see. Outward impressions and thoughts affect the very child in the womb.

We are losing that femininity—modesty. . . We have women in India who have never seen the face of any man. They live in their own area, quite humble, meek, in dignified womanhood. Not in the wrong sense, but in the true sense. If the women change to their true womanhood nature or to a more spiritual nature their very thoughts will bring out Bonaparte, Napoleon Bonaparte, and all other great heroes, all the Saints. Don't you think that side is more important now than ever? They have never gone deeply into their own province of working and keeping the home. Modesty, I think the word modesty might suit. If they attend to their own areas well, then the future generations will be changed. But this will not occur as the situation is now. Do you think future children will become Saints with this hub-bub and heat going on like anything of women and men both alike, changing from one to the other? So many attachments, so many companions: now one is sitting with one, the other is sitting with the other? Just see the degraded position we have come to. When women just control their own area, quite modestly, with sanctity, chastity, and true remembrance of God, that will affect all of the coming generation. They can bring up heroes. Where did all Saints, all great men come from? Their beginning started in the womb. Of course, some reactions of the past also brought them to that point. So in India, the women are called Goddesses. There is good and evil in both sides; we cannot invalidate either. But if they remain in their own province, they'll do wonderful work. Women are in no way lower than men, so far as God is concerned. From reactions of the past they have taken the body of a woman or a man. But if they work in their own province, area, sincerely, I think the whole world can change. One doing this part of the work, the other doing the other part. So true modesty of women is going down, headlong down.

Will women's modesty return in the Golden Age?

After all, Golden Age will arise from this Iron Age, you see. It won't come down from Heaven. These thoughts that I am giving you are not new thoughts; they are the thoughts which have been working in the past, and the times have been changing. But this revival will again pick up. At one time in India, even the king could join in any worship only in the

company of his wife; without his wife, he could not. And now, each is going in a different way. That was the custom in the past. When Sita was exiled, Lord Rama could not join any worship. So he had to make a statue of Sita and then he could join in the worship. They are good counterparts, you see; after all, nature has provided that. Where the men have the upper hand, they think women are their slaves; where the women have the upper hand, they say men should be their slaves. And this is what is going on. So I have respect for both. If they work in their own provinces, they can do wonderful work. Now both husband and wife are working. They go away together and their servants are left at home with the children. When the mother is looking after the household, all goes well; after all, she is bringing up the children and training them. This is a very important job for the coming generations. They are the budding hopes. There's nobody better fit to do this job. Instead, they are sent to the colleges, to the hostels, to be trained by others for convenience sake. After all, children cannot have the same influence from others as they can have from their mothers, who are ideal mothers; mind not all are ideal. They may get fed all right and the training is all right at schools, but that influence is not there.

I think "modesty" might cover what I mean to say. Modesty. Each person in his own province maintaining it in the proper way. Women leave their hearth and home and join their husbands. This is their nature. They will go on together as real selfless friends in the worldly affairs. Both should help each other to know God, which is the ultimate goal. So this side is ignored. Naturally what is ideal cannot be had. Making a home, then going to work, earning money is all right; share at home. But the controlling of all household affairs and children, helping to form their future lives is very important. Although the husband may say that he has nothing to do with the province of work at home, if he helps very buoyantly and smilingly, that will make a sweet home, and on that you have formed roots, is it not?

So we have great intellects, great mathematicians, among women, also great spiritual women. Was not Mary, whom many worship, a woman? She gave birth to Christ Jesus. Mary was the mother, was she not? Just see what I mean to say.

To be either a man or a woman is very helpful if each goes on spiritually advancing, because on spiritual health depends the life of mind and body both. Women have got more chances, I tell you, than men. Men have so many irons in the fire. And women have only a small kingdom to control, looking to the proper keeping of the household. Their work is not less than a man's, I will tell you. If you exchange their duties for say a month, you will come to know how hard their duties are. But both sides

have their own view. A sweet home can be had only when both go on jolly in their proper ways. The lack of these basic attitudes is one of the causes of why our homes have been deteriorating, I would say. How many men can you love at a time? Love which changes is no love.

When a woman has a sweet home, is bringing up her children, is very disciplined outwardly as well as developed spiritually, how much influence she has got! When her husband comes home, he will feel joy. He will feel buoyant. This does not mean sensual enjoyment; no, not in the least. That is to be used only when you want children, one or two. We have misused everything, you see. How many have got sweet homes nowadays? I am just putting the ideal before you. You will find very few such ideal marriages. Husbands are fighting with the wives, and wives with the husbands; and children going this way and that way. When the men or women both fall below their dignity, modesty, the whole thing becomes topsy-turvy. But this is not spirituality I am talking to you about. I'm just telling you how spirituality works in outer ways, in outer environments, outer living, socially *and otherwise*. So basic teachings are the same, you see. All this is happening because we have lost our third aspect—the Bread of Life. We do not have loaves of the Bread of Life, but have instead loaves of intellectual bread. Loaves of other things, but not the Bread of Life. Man should develop all around. Only then he will be able to feed others. So these are different aspects discussed from the level of the Bread of Life, and how it works in your daily life.

Go home! What is accomplished by going into the wilderness leaving hearth and home sitting there? Make sweet homes. Then you can also feed others. Now you will find that the majority of the people cannot stand on their own legs—they are quite like children. So there's good and evil in both, you see. You cannot negate either. I'm only talking from the idealistic point of view: women are making sweet homes and men are earning the living by honest means. The result: the tiredness acquired during the day is washed away even by coming into the house where such an ideal wife lives.

If a seed is sown and it is not watered, then? If Nature's elements are there, the earth, air, and heat, even with all that, without water, the seed won't grow. This is the watering, you see. Then it will bloom forth in all outer respects very gracefully. All these troubles arise because our third aspect, which is our own Self, is ignored, in practicality. Theoretically we know so many theories. If you speak about water, "water is life, gives life, it takes away dryness, it helps this way and that way," but you have no water, then . . . ? So speaking about water is one thing but to have the water is something else. So watering of the seeds is required. The seeds will grow and bloom into big trees. Trees will be ornamental, maybe

shady, maybe fruit-giving. But the whole growth depends on the watering, does it not? If they are not watered, then . . .? In a week or ten days, even the trees dry up unless they come in contact with the perennial source underneath the earth. Big trees don't need any watering, do they? Why saplings? Those who are fully developed get that food from within, but for the others, water is necessary.

By coming in contact with that Bread of Life, and Water of Life, all virtues take an abode within you. This will come about of itself. You are not to be anxious for it. It will follow naturally. How important is this phase of life—like the example I gave you of watering. Without water, even nature's other elements cannot help you. All nature depends on what? This very Water of Life. Does it not? Then even the dry trees become quite green by their roots searching deeply. You'll find there's one tree here, a very big tall green tree. It was all dry from a fire, and it was to be cut down. They wanted to cut it, but I asked them not to—"Why don't you let it stand?" Now it is green. Why?

So do you understand now, from the example of watering, how it works in all phases of life whether social or in your household affairs, or anything? Just like the watering of trees that we have forgotten, try to make up the neglected areas by putting more time (water). Even if you put in some time, less time, another thing that will help you is to surrender. When you surrender to somebody, He is always in you. In India when a girl is married away, she never cares about what she will eat or what she will wear. She is married away. When the soul is married away to God, then? There are no anxieties left, you see.

Well, go on watering and everything will be all right, that's all I can say.



The Physical Body After Death

February 19, 1971

I have a question about the physical body after death. In India it is custom to burn the physical body some hours after dying, and we, in the West, have to wait three days and then the body is put into a tomb or burned. Is there a difference? We are told the body should be so long out of the ground and should not be burned before three days. . .

May I give you an example? I think you will understand more fully then. The child in the womb is covered with a screen. When that breaks and the child is born, that very screen still goes on moving as though seeking the child within the womb. So that is a naturally formed habit. So, scientifically speaking, the more the object of the body in which soul lived is there—(the longer it remains), the more the soul is attracted, unless he has been quite cut off while in life. If he was cut off, then he will feel, “All right, I left it, go on.” Sometimes at night you’ll find in the burial grounds some spirits hovering around the tombs. These are only such souls which are spirits, grovelling around the earth as they have not been altogether cut off from the world. Do you follow me? So, scientifically speaking, the object of attraction should be finished off. But these are customs. Cremation has a scientific basis. You are living in the body so dear to you, and you have to leave it by force, you will still be attracted to that body. But the one who knows how to leave the body at will and has no attachment to it, won’t be attracted. But how many are there who are developed like that? So, anyway, the body should be cremated, finished off. Otherwise, those who are attached to the body will hover. Have you read theosophical literature?

Not much.

Yes, read it. Good things, great things are explained sometimes. So, if you have not cut off the things of attraction while alive you’ll be attracted to those things after death. So such like spirits go grovelling around the earth. When their wishes are not met with, they will just enter others to enjoy, you see? That is called Spiritism. Spiritualism is contact with

spirits who are on a little higher level. They don't hover around but they can be called. So we must transcend, physically, astrally, and go ahead. Each man has his own custom, some reason for it. Customs remain. In India, there's a place where they keep bodies for days and days together. Relatives put some incense into the dead bodies and they dance and eat and drink. They say he has gone to the heavens. God knows if he has gone to the heavens or the hell? In this way they are enjoying for days together. This takes place on the Burma side, the Kabul side.

So it is better to be cut off from the physical world. At will leave it. It is just the clothes which have been taken off, that's all. There are many reasons why you should meditate. I was talking yesterday about it also. But these things are not given in books. References are made there but are not clarified. We can be thankful to the body, "All right, thanks to you, I have made the best use of you and you have helped me." That's all right. Thank God, "Thank you." Go up. So physical body is like a good horse to ride on, you see. When you have made the best use of something, leave it. That's all right. So due to customs, prevailing under some impressions, some say, "All right, the dead bodies will go on lying and then they will rise into the heaven." In the meantime, the body is eaten up by the ants. So these are social customs, you see. Lay thy treasures in heaven. You know why? The house in the other world is stronger than the house here. When you've had satisfaction there, why do you care for things of this world? Here the ants will eat you at death. This is what you can infer from that exact quotation, "Lay thy treasures in heaven—where it will not be eaten by ants."

This is a reply to your question. So it is the custom, you see. The more you are attached, even after leaving the body you'll be grovelling. I've seen souls like that. They're worldly and they won't go away if their body is still here—they come back again and again. But these people do not know what happens after death. So any object of attraction should be finished off. In the graveyard, if you go at night, you'll sometimes find something hovering in the air. Only such like souls who are spirits not withdrawn from the body, enamoured of the body. They will come around and around and round and they will possess. They will enter drunkards. When a man becomes a drunkard, he's not the one drinking you see, he's become mad, possessed. That is what Christ meant when He said the spirit was withdrawn. He freed the earthbound spirit.

We've got a man body. When you have got a taste of the beyond then there's nothing here to compare with that. So it is just like the dirty clothes you drop off. You've made the best use of it, "All right, thank you body, you have helped me. After all, it is not our choice to live in the body. We live only up to the time; Thy days are numbered. Thy breaths

are numbered based on the reactions of the past. You have to leave. Your body may be requesting you not to leave and you may be attached to it, but you will have to leave. Is it not so? Laws are based on common sense. Common sense of the awakened man. Does what I have said not appeal to you? If you are detached from the object of attraction to which you have been given up heart and soul, naturally you'll leave it. If you have learned to leave the body at will and enjoy the other world, nothing can attract you back. If you do leave the body while in that angle of vision, then there is nothing to bind you. It is just as though you go out of this room, you don't change, but you are there. The attachment's real at heart. So all this ignorance arises out of what? Wrong understanding. We are not the body but we have been identified with the body so much so that we cannot differentiate. Now you are awake, "I'm making use of this body." Then? The whole angle of vision is changed. This delusion starts from the body. You're embodied in the body; you're embodied souls, not the body. But you are identified with the body so much so that you have forgotten yourself. You see things from the level of the body. Your body is changing, being made of matter. The whole world is changing but you think, "Oh all, all is static, stagnant, stationary." So the basic reason for ignorance is that. All through the day do you even once think that you are not the body. Then? Really you are not the body.

There is a custom among Hindus too. The body is kept there for so long and then, further, he gets new clothing there, this and that. For whom? For those who are hovering around the world, for those who have not transcended physical plane, for those who have not transcended the astral plane and for those who have not transcended causal plane. For those, the whole thing goes on. The Way on which you have been put will enable you to go beyond that, but the ABC starts only when you rise above body consciousness. Now do you feel the necessity for meditation? How important it is and how much ignored it is. This is the very private, most private work for you and for your own self.

So some questions lead you to so many things, you see. Customs are there, that's all right. Those are for the average, everyday people. But as a man you have to go higher. Those who have got more and are imbued with the love of God leave with no love for the world. You'll see for yourself that you have the body; you are not the body. This is just coming out of the delusion. Practically speaking, when you rise above body consciousness you see you are not the body. First is assumption, the other is seeing, is it not? Rise above body consciousness daily. You will see that you are not the body. In that way, if you are convinced, then naturally all your actions will be from the level of the soul. So all of these points will give you a big book, will they not?

There lived in India Swami Shivbratlal, a disciple of Raj Saligram*, who was advanced in spirituality but he gave out all these things about which I am now referring, in story form. He would bring out these very teachings of the Master in some novel like form in the Urdu language, of course, not in English. He did a splendid work, having brought out two, three thousand books, I think. Somewhere he takes the soul as a prince so that he may bring out a story with all these teachings given here. He did a very wonderful work. He has now passed away. He loved me much. I loved him too. He loved Master too. In all love, you see, he wrote many stories like that. Novels—very interesting—in which all these teachings of the Saints were included—given out. That will draw many people to the Truth. This is giving something like, (excuse me, I give a very bad example now), putting quinine in sugar coated form: in the form of stories. That will take away your fever, will it not? I'm talking to you practically now, you can help the world in so many ways, you see, but don't do it at your own sacrifice, mind that. When your own house is on fire are you going to put down fire of other houses? It is good to put down the fire of others but you have also to mind your own. All right, this question gives you so many things to write about. Thank you.

*The successor to Swami Ji.



Prevention is Better Than Cure

February 19, 1971

The initiates seem to be less thoughtful than they should be at times—if you're in the kitchen cooking something they come, they look, "What's that? Can I have some?" Well, you have just what you want for yourself, you know. I'm willing to share, very happy, but I don't like to be asked all the time.

This can be avoided if the kitchen is properly kept. Let one or two prepare the food—finish it. Let each man have his own share and take the food which has been prepared.

It isn't only that, it's many things.

I think it is better to avoid all these things, tasting, chatting, looking here, there.

It's the thoughtlessness that always causes my mind to work. For example, porridge is brought in the morning and if you don't hurry, you don't get any because somebody has eaten a lot, more than his share. And the point being, when I see it, it causes ill-feeling in me and I know it's the mind working on them and the negative power . . .

I tell you the best thing is to let the food be prepared at one place. One or two people attend to it, finalize. For cleaning utensils, each man may do his own portion—finish off. Let him have his share, whatever he likes. No hard and fast rule? More or less. Let him eat and enjoy. That's all. While eating, be fully at eating: Be thankful. Do one thing at a time. If while eating you're chatting, chatting here, there, looking at this or that, smiling here at this or that thing, this naturally gives vent to so many things.

But still, shouldn't I have a reaction of love and not of ill-feelings when something like this happens? In other words, if they don't change, I should change.

There is a proverb, "prevention is better than cure." Is it not so? When you get a disease you have to cure it. It is better to prevent it at the very source from whence the whole trouble arises. And, moreover, do one thing at a time. Eat fully; be thankful to God, and that very food will

give you more strength. In six months you'll change. If your thought is somewhere else, you will be gulping down everything, you see?

Now hundreds sit down to be fed here. I give them three, four chapatis each, to a child I give two; finish off. If they want any more, let them have it—finish. "All right, go enjoy." If one is eating, he doesn't look at the plate of any other. If they want more, they can have more. I don't have anybody give me trouble and I have a hundred people like that. Would that not be nice? So prevention is better than cure, you see. Is it not so? So many are here—two, three people who know how, can prepare, then let each man have his share. One or two who work may not eat then, but later when the others are through. Each man should clean his own portion accordingly. Then you won't throw a burden on others. Sometimes people go on talking, long talks, you see, lounging—right, left, etc. And when they return to their rooms, they leave all their plates dirty, therefore putting that burden on others. There cannot be any definite rules laid down for this—just common sense. If each man has his own share, let his whole attention be there, enjoying, thanking God and eating. Then when he leaves, let him clear his own dishes. That's common sense. One or two may help if it is required, without asking, let each think to keep utensils clean, also keep the kitchen clean. And for that I don't know if any hard and fast rule should be laid down. Common sense. I think this will remedy much of the trouble. Yes?

The trouble within me is what I'm trying to cure. I follow what you're saying completely, and that's good. But now in other situations, for example; my house in — is a big house, and many initiates have said to me, "Can I come and live with you?" Now, I don't want anyone to live with me. When they ask me I don't want to say no, I don't want to refuse if they need.

Why not give them separate rooms? Then you will have little or no concern. To live together does not mean talking, sitting, idling away time and wasting the other man's time. "All right, have your own room. Don't disturb me, I won't disturb you."

But is it better not to give if it's given begrudgingly, than to give . . . ?

Look here, how many friends can you have? One, two, three, four, ten? Or a hundred? If a man is a friend to a hundred, he's a friend to nobody. Have very few give and take friends. Give and take should not be business-like. What should you do when you give?—Give finally. Don't think of return. That's the proper way. Now you give in a business way and the whole thing is topsy-turvy. I go to visit you. Then you come to me, then again I repay it, and you again come . . . This is chatting, wasting away time in trifling things. Not doing this will save your time, will it not? We idle away time in many ways in such like trifling things.

What I am teaching you requires no hard and fast rule or anything laid down in books. It is common sense. If, for instance, you're very studious—you want to study and a man who stays with you says, "Well, what are you doing? What is all this? How about this . . .?" Every man should mind his own business. Even if somebody comes and he has reason to stay; let him stay but let him also have his own room. He should not sit on your brain all the time he's there, you see.

I'm sorry, my mind is so dense, but, for example, when I drive people to Satsang, then there are some who are very difficult. Like an older lady is not quite right and so she will impose on me to take her home first. She won't ride with this one and all that sort of thing. That makes a lot of problems for me.

Look here, look here. The main thing: Kabir says, if you go to meet a Saint, don't take anybody with you. When you go to meet a Saint, don't take anybody with you. Just rush in. You reach—everybody should try to reach Satsang. But you are not responsible for everybody. If convenient, you may take one or two. You see?

I thought, I have a car and they don't, so I should share.

That comes with that very question of give and take. You say somebody is not well. To help them is all right. That's another thing you do in your routine life. But why be wasting some time here, there. When you go to pick up someone you will have to wait. "All right, coming, coming. I'm just doing this, just wait a minute." And then, "I'm sorry I'm late." Time is wasted, is it not—saying they are sorry or being sorry. Let him be quite ready at the door when you arrive. That's a remedy. Or you will have, "Just wait, I am just in the bathroom." Then you cannot leave him or her and if you do leave him, it reflects badly. So, those who want to go, accompany you, should be ready—each man at his door.

And if they're not?

All right, leave them one day and let them learn to be punctual. Punctuality pays, you see. You're doing your job out of service, love, but if you are detained here and there and all the time you are thinking, "Oh, he has not come; why is he delaying?" The whole burden is on your mind. You go to the Satsang with a burdened mind. Is it not a pity? To help others is all right, but if the others are a burden on your shoulders like this, it's better not to have it. They should be ready. The one, two, or three you are bringing should be ready at the door. I think this will avoid delay. But each man should take care of himself. You may take one or two. Those who are incapacitated—I mean not fit—that's another thing. They always should be ready. If, when you arrive, they are just preparing, washing their hands, taking this and that, your time is wasted. Some-

times you may be out of sorts, not loving, and after some time you become annoyed and say, "What is this?" Is it not so? Very trifling things, I tell you. Are they not trifling?

Yes, but they mount up.

Well, little, little, little added here, little poison there. That is sufficient to kill a man. What do you think about this story?

I think everybody has something like this.

Surely, to help others is good. But they should be ready if they are going.

That's the problem.

What for? If there's any problem, that can be discussed, not on the way but at another time.

Then I must be more firm.

No, no. The others also should feel the responsibility and improve. They're simply saying, "Oh, you have become very haughty," because you're telling them.

That's right.

Is it not? This mind, you see, controls everybody in a way that he does not know. Very crafty. Now you've started with this very good intention of taking them. Now they'll come here. So Kabir says, "When you go to meet a Saint don't take anybody with you." Put your steps onward, don't step back. Always go ahead. Let come who comes. They've said these words after trying so many things, you see. The man who goes to try again and again—what has been tried by hundreds of men already, is a what?

Fool [chuckles].

I need not say, you see. The intentions should be good and the others should also behave like that, if you are taking them, very kindly. You have got a car, you can help others, but others who are a burden on you, then? They should be ready at the door; no talking. When you reach the door, "Hello, you have come, come on, sit down," should stop. If you have—how many—four, five, six people that you take and for each you have to make hello first . . . These things can be remedied. Prevention is better than cure. Again that very solution comes up.



Spiritual Healing and Other Psychic Powers

February 20, 1971, Morning Darshan at Dehra Dun

Master, can we affect each other in meditation if we are in a group meditation? For example in sending thoughts of love to each one, will they be affected?

Do you have enough to spare to be distributed to the others? If you have then it's all right. Otherwise you will become bankrupt; you have no money in your bank or in your hand and you issue checks. If you love God; soul is of the same essence as that of God and He resides in every heart, naturally you will have love for everybody. If you have become very much charged, you need not even direct your attention, as by radiation the others will have it. By exerting you'll feel bankrupt and quite vacant. That is why I always say that I don't advocate healing. The people who are doing healing, exert. They send love, they send good thoughts, healing thoughts. They become bankrupt and exert in that way. They feel depleted, then they have to recoup.

The Higher form of healing is always good. Those who may even think of a Master can be healed. You remember during Christ's life one lady touched the hem of His garment and was healed? He felt and said, "Who has touched me?" If you have money in your bank, well and good. If you have \$1,000 and you give checks away for \$2,000, what will happen? You follow? It is a good idea to have sympathy for all. But if you love God, God resides in them, naturally your love will go to them. Or by radiation the others will have it. You may do one thing; you may pray God, "O God, help others." That's something else.

With the little money with you or little water in your tank, do you want to distribute it in that way? Do you follow what I am saying? It is a good idea to have good sympathies, loving thoughts, regard for others; that's all right. But don't exert. You may have good thoughts for all. I told you the other day, when in my Master's time, I used to go visit sick people. Those who were not initiated made a show of those people.

“When he comes, the sick will be relieved.” It did happen so and people complained to my Master that I am showing miracles. So Master said, “No, he does not show miracles. It is the radiation that people get.” Do you follow me? Such like radiation is all right.

To have good thoughts for everybody is a good idea. Pray God to give peace to all; that’s another thing. And moreover, still further, Guru Nanak who is considered to be Word Made Flesh, prayed, “Peace be unto all the world over under Thy Will, O God.” He did not exert Himself. “Peace be unto all the world under *Thy Will O God.*” Once you have become the doer, naturally you’ll exert using what you have. “Under Thy Will O God” is the best way. So have good wishes for all. We’re all brothers and sisters in God. But by radiation that Power helps and doesn’t make you bankrupt. By exertion naturally you can do good to others. After that you’ll feel exhausted. A higher form of healing is wanted. By radiation let everybody be helped. If you have enough perfume within you, everybody will get it, without your wishing for it. So I’m not against good wishes for all the people over, but don’t be the doer, exerting your own shoulders with the little water you have. Pray for them; that’s all right.

Sometimes a healer says when he’s exhausted, he gets refilled with new power afterwards.

Only when they feel bankrupt. First they feel wanting, then they refill, not before. And if they do not refill, then? The Masters used to heal by radiation always. Those who thought of Him were healed. That’s the safer way. Once someone wrote to me from France, “I hear you are not in good health. I will heal you from here.” I told him, “You cannot do it.” And I explained why: “A weaker man will be affected by you, not a stronger man.” You cannot influence one who is stronger than you. You follow me? How can you affect the man who is stronger than you? You may influence the weaker. You may heal others who are weaker in will than you. So, I wrote to him that he would not be able to do it. He tried with all his powers but could do nothing. You can say, “O Master, help her”, “O God . . .”—that’s another thing.

It once happened in my life that some people—I need not mention who—engaged certain people, giving them all the money they wanted, to sit at midnight in the outer, open places to do harm to me. It can be done; but their efforts did not affect me.

Once I was traveling on a train, and a man came up who was reading other’s thoughts. He read one, two, three, four. I was also sitting in that compartment on the train. He told me to keep something in my mind and he would read it. “You cannot do it,” I told him. This was long, long before I met my Master. But he insisted and others also insisted that

I keep something in my mind so that he could read it. "All right," I agreed, "Do it." He tried, but could not. He said, "I failed today."

So the stronger man can affect others, the weaker man cannot. On the weaker you can have some effect. All the same, this is no spirituality. These supernatural powers come up by concentration, but if you are engaged in them your higher power is stopped. These supernatural powers are the slaves of concentration and meditation. That is not spirituality. Spirituality involves spiritism, no spiritualism, no hypnotism, and no mesmerism. It is purely a matter of self-analysis, rising above body consciousness, to know oneself and to know God. On the way many powers will come up, but to engage in them is a heinous crime. You'll retard your progress. Moreover, the karmic law is very inexorable. You will have to suffer for it some day.

People do every sort of thing. There was one man in London who could call the spirits, and then they would talk. Five pounds was the cost of the admission ticket. — said, "All right, let us go and see. We'll pay." We went. All lights were turned off. It was about nine or ten at night. It was pitch dark. He wanted to exert, but nothing could be done. First he sighs, then again he sighs, and after about a half hour or so, nothing happened. Ultimately he said, "Well, the atmosphere is not good, so I'm sorry this cannot be done now." He did not charge us a fee. It can happen surely. What was the trick? Now I will tell you. He could speak, very like a child, himself. So he used to speak himself, and people considered it to be a spirit. I have found that there is black marketing outside, but there is more black marketing in religious circles. They act and pose.

A magician came to a morning meditation sitting in Chicago during my first tour. He was a first class magician from Europe especially invited to America with the purpose to make me fail. He said, "You are going to give me a sitting, am I permitted to sit?" "Yes, come on." I gave a sitting. He was sitting at the side exerting all his work against me. Nothing happened, but he in return fell down, headlong down, unconscious. They had to revive him in my arms, put him into bed and solace him. "Well, never mind, you will be all right. Don't worry." Reaction was there. When a wave comes and hits a stone wall, the wave will recede. If there is sand there, then that wave will permeate. So as a reaction, he fell down unconscious. He was a follower of the other party, especially engaged for that purpose. I treated him, giving him medicine so that he would be all right. Then he said to the whole gathering over there, "I have seen for the first time the love of Christ. What I was being told was all wrong." He passed away. His wife sends me letters even now.

The spiritual people don't want all of these things. What is the joy of reading your minds, reading this and that thing and influencing others? What is there—some contact with the lower groveling souls who have left the body, little contact with the higher soul. This is only one side of the show. If you engage your attention thus, your further progress is retarded. So I have encountered all these things in India and outside of India. Nothing happened. My Master was with me, of course. That Power, God Power is with me. That is His Grace—if He leaves me, I am nothing. I am Mr. Zero. I don't do anything. That is the safest way.

It once so happened that —, a Homeopathic Physician came to India with his wife. He was initiated by our Master. People tried to influence his wife to become initiated, but she would not agree. She was a follower of a Guru from Europe. — requested of me to kindly do something so that his wife might also be initiated. My Master told me to take leave for four or five days and just give time to attend to her. I asked her husband to be present when I spoke to her. The very first question she asked me was, "What brought you here to the Master?" So I explained to her for about ten minutes why I had come. "Oh, that is exactly what I want." She then asked "Why is it that your Master does not appeal to me?" This was a very direct question. "My previous guru used to influence me and I was affected by him," she continued. I told her to look at me for two or three minutes and then asked if she could say other than what I wanted her to say. "No," she said. "That is why—your guru has influenced you. You could not say anything other than what he wanted you to say. My Master does not influence anybody. He leaves it to your good will, free will and pleasure to find what is what."

She did not know English; she was French speaking. "All right, if you don't follow the talk given by my Master, just simply look at Him, sweetly, attentively, nothing more. And then let me know what you find." She sat in on the talk and in the evening I asked her, "Well, how did you find my Master?" "O, He was very attractive, very beautiful." By radiation these things are effected not by directing your will. I told her that was why my Master did not influence her. He leaves everybody to his own free will and pleasure. If I hypnotize you people then you'll go and you will feel bankrupt. You may have something for a few minutes, but then you would be bankrupt. Then? I've had many chances like that in my life. So that is why I say there is black market outside, but there's more black market within. Mrs. — was initiated and I get letters from her even now.

Her husband is also initiated. I always accompanied him when he went to my Master. But after that he was misled and did not like his wife to write to me.

During my last world tour I wrote a letter to his wife saying I was going to be passing her way and she might find time to see me. That letter was put aside by her husband. He did not give it to her until after the plane was to leave. But the plane was three—four hours delayed. Three hours after the appointed departure time he said, “Here’s a letter for you.” When she saw the letter, “Oh, the plane—He’s left.” She ran to the airport anyhow. It so happened the plane was not in order. I was staying in a hotel nearby and at eleven in the evening she met me there. So God helps, even though the whole world may be against you.

That plane was put in order but when we reached Cairo it was again quite out of order. After some time they said it was now in order. All right. I asked the pilot, “Are you sure it is in order?” “Yes, it is all right now.” We left Cairo and on the way, about two-three hundred miles distance, one propeller failed. There was danger. If we could return to Cairo within twenty minutes we would be saved. The plane turned around, but while returning the other propeller failed and the plane came down from about 2,000 feet all at once.* They said we were very fortunate to have landed safely.

So it is God who helps, you see. If you have become His, He has to look after you. You have to simply surrender to Him, that’s all. Surrender does not cost you anything. Does it? But it is very difficult. To give money is all right. To give away your everything is all right, hearth, home, everything. To give away your mind leaves nothing short. You have been put on the way to the best that I know or what the scriptures say. You’re fortunate. Go on with it.

So the Master Power takes care. You have everything, just turn within. My elder son fell sick. The Doctor told me to take three days leave as he would definitely die. All right—I took leave. Within these three days I was ordered by my Master to go somewhere to give a talk at Amritsar. Sunday was one of those days. And I thought, “The Doctor said he would die and you go there? Now, life and death are not in my hands.” So I went to Amritsar and gave a talk. It was about one or two on a summer day. Then I thought since Beas where my Master lived was quite close, why should I not have a visit? So I went. I reached there about two o’clock. Master was upstairs. He sent for me. “Come up. What about your child?” I never mentioned anything. “Oh, he was sick, the doctor said he was dangerously sick.” Master was lying down. He sat up. I asked, “Master, whoever thinks of you, has no burden. Why are you so sad?” “You’ve just thrown your burden on me. So I took it.” So my son never died.

* A disciple with the party related that soon after boarding the plane Master assumed a crouching position with His knees to His chest and appeared to be deep in meditation.

He'll take care of you. You need not pray. He knows. So Master Power is always at work; this is wonderful. It is a great blessing to have a living Master. So Master is not the physical body, but the God in him. When he sees it is He who is doing, then how can he claim anything? So go on with your meditations, regularly, leaving everything to Him. Only live by what He says, that's all. There may be four or five children of a father. If one simply leaves everything to the father, not asking him for anything, not demanding anything of him; simply leaving everything to his will, what does the father do? **HE GIVES ALL THE KEYS TO HIM.**



God's Complaint

February 20, 1971, Evening Talk, Rajpur Road

Always live in the living present—not in the living present, but in the living moment. Did you read my circular on that point? If you care for the living moment, you can care for eternity. Read the circulars and go into them deeply. If you care for the pennies, pounds will be saved, is it not so? If you keep your mind occupied every moment, then nothing can go wrong. It is given very briefly in the circulars. Brevity is the soul of all creation. The Master's sayings are very brief, but to the point.

If you watch your present moment, then everything is all right. If you don't care, sometimes for hours you're oblivious and in those vacant hours there's so much trouble that comes up which affects your meditations. So when you sit for meditation, forget the past, forget the future; live in the living present. This is the one thing that will give you success in your meditations. But the vacant hours in which you've not kept the mind occupied with some constructive thought, affect your meditation.

So that is the remedy that accounts for all these things: If you would pass your every hour in peace with no ill will against anybody and no attachment to anybody, if you can pass each hour like that for one day, then continuously for some days, no such ramifications of mind will come up to affect your meditations. We are frittering away our moments of life in such like pursuits. Kabir says, "Make each breath you take the offering to your Master." Do you follow what I have said? Every breath you take, make it the offering to your Master. This is very valuable, Kabir says, and we fritter away a fortune. If a dying man wishes to stay for a few minutes longer, he cannot.

How frivolously we kill our time. Every moment of life is very valuable. Make the best use of it. When death overtakes us, that is the time you say; "Oh, had some time been given me, I would have done this and that thing." Is it not so? But you cannot get time then which you have frittered away so ruthlessly, so cruelly. Kabir says, "In one breath he crossed three planes: physical, astral, causal." One breath is very valuable. That is why some Saints have been spending their time in the

threes: three minutes, three days—continuously in the remembrance of God, with no moment forgetting. For three days—then you may have a week at least. All right, try. One Saint says, “If you can pass three days and nights in sweet, constant remembrance of God, you go to His feet. Three days—can we? It’s not much. Let no other thought other than God strike your mind. Why not start with one day? Start from today. All right, from now on till tomorrow evening, no thought—constant remembrance, even when you eat, don’t forget Him. Try one day. That will give you good training. We don’t care for the trifling things, but that is where the substantial thing comes from. One day is not much. You have been here how many days? So many days. And if you had passed even one day and night in constant remembrance, you would have changed very much. If in 24 hours of the day and night you are doing your best by meditating five hours, four hours—even then you are not in constant remembrance. How many hours have you put in today?

Six, Master.

In six hours you had no other thought than God?

Maybe two.

Two, maybe.

Two real hours of meditation.

And out of two hours did you have sweet remembrance *constantly*? You see, I’m afraid even that may not be very true. Then go into it. I have sifted that point. Now you sift it your own self. You are in constant remembrance for two hours?

With Your Grace I had a very good meditation which lasted . . .

Well, I am talking about something else. In your meditations you had some glimpses for a moment, two, ten, fifteen minutes . . . you had good experience, of course, that is creditable, but what I am talking about is: constant remembrance. Like a hard task-master, don’t spare yourself. We spare ourselves, you see. Diary is like a very hard task-master over your head. Every moment should be watched as to what thought crosses your mind, and how many times you fail—even in thought, word and deed. When you think of God constantly—how blissful it is. No ill-will for anybody, no exaggeration, no underrating. The time that you spend in scaling, you are judging; this is like that, this not like that, this is that way, this is that. That is called delusion—maya. And that is intellect, you see, maya. The intellect is the instrument of scaling. Your intellect is always scaling.

Well, when we’re doing our diaries or in the course of the day when we’re weeding out faults from our minds, isn’t that also scaling?

Scaling is not that. Doing your diaries is weeding out, which is some-

thing else. Where your intellect works, that is Maya. Intellect is the instrument of what?—of delusion, always scaling. That is why it is said that your outgoing faculties must be controlled, mind controlled, and intellect also stilled. Then you can rise above, easily. These words are very simple. We are always clutching or watching or scaling: this is this, what is that. Most of the time is spent in that. Don't spare yourself—none of you! If you keep the diary constantly, you will have transvision if there is no ill will for anybody, no attachment to anybody, no deluding your ownself and not deluding others, no contempt, no attachment. These things create ripples in the subconscious reservoir of your mind, and if they are stilled, the water is calm, quite still—then you can see your face. Tenth Guru says: "If you think of Him for awhile, ten minutes or even for a moment, with all of your heart and soul, then no negative power can affect you. These are very simple words. Go deep down into their meaning. Yes?"

Master, what does thinking of God really mean?

Thinking of God is much better as compared to thinking of worldly things, but Seeing is above all. Feelings or drawing inferences are subject to error. The time we spend in Seeing is the highest way; constantly—and then no negative power will affect you. Go deep down into this. These very simple words are given in the scriptures, but we simply never go into their depths.

I don't think, even for two minutes.

[*Master chuckles*] Now, you said you spent two hours. I am very glad to hear your honesty. Yes?

Master, if we do Simran, is this thinking of God?

Simran, what is Simran? It is the repetition of the different Names given to that Power working in all planes. The same God-Power working in different planes is called by different names. In the highest plane it is called Truth. In the second plane it is called "I am you—you are me." In the third plane you find, "I'm above all three attributes." The same Power is called by different names in different planes, but it is the same Power. That is One. And when you see that Power working, that is Light and Sound. We are always doing some remembrance of the world, something. Every man, whether he is in the office or in the field or anywhere, starts remembering what he has to do tomorrow; here, there, everywhere, this and that, making programs, setting this and that. Nobody can remain without remembrance of one thing or the other. So remembrance of God is far better than remembrance of the world. Whatever becomes the ruling passion in your life—you go there after death. If it is for the world, then you come down to the world. If it is for God, then

you return There. Remembrance of God is pointing your attention to something higher working in the universe; but unless you see that Power . . .

These are helping factors. Are they not? Just go deep down into that thing. Constant remembrance does not mean automatic repetition of names. All the same, it (automatic repetition) is remembering that Power. Unless you become conscious of that Power, you are just like a blind man. Still, it is comparatively better than thinking of the world. To think of God is much better, but that is also not sufficient unless you see that Power.

Listen here, I say now hear this attentively. God complains, "I reside in them." God is where? He is in the same house which He has made, and that is the man-body. "But they dethrone Me from the body and put Me where? In churches. In the models. These are the models, and they put light there. Instead of seeing Me, My Light, they see the symbols of light. Are they not dethroning God?" Do you follow what I mean to say? God resides in temples which He has made, and people raise up churches and temples constructed after the model of man. He does not reside there. He says, "I reside in you, and people have thrown Me out. So they raise models which they make with mud and mortar. If they had seen Me they would have known . . . I am the Light within them. But they just light candles outside." He says, "The people dethrone Me. They don't come where I live. They turn Me out into the temples." Is it not true? Do you find that? "In church people light candles—outer symbols. They don't see Me in their home." So He says, "I am long forgotten by everybody." It is a true complaint, is it not? He says, "I reside in you, I am Light. Take heed that the Light within you is not darkened." It's certainly a complaint, is it not? "I reside in you. I'm the Light. I'm the Sound Principle—Music of the spheres. Instead of that, they make models and direct people to them. They try to disown Me." Excuse me, but the Truth remains like that. So God says, "Well, always see Me, instead of making models of Me outside. Why do you forget Me? I'm in your temple, residing within you. I reside nowhere else. Is it not so?" All the scriptures say that. Then God, I think, is quite justified to complain.

If you love some friend of yours, you remember him. Is it not better to see him? Which is the better of the two? Seeing is better. He stands by; watching you, within you, waiting for you. And we are doing this and that thing. We make models of Light, and of the Sound Principle, and He is within you. We don't talk to Him within. This is what men are doing in all the religions. They're making models. They attach too much importance to those things and not to the man-body where He Himself resides. He's waiting for you there. Does what I say appeal to you? Is it

not something substantial? Is it not something real? And what are we doing?

Wasting our time.

Yes. [*Chuckles*]

If some thief enters a room where he knows there is wealth buried; he knows; he's got a clue about where it is; he's read about it somewhere; and he's all alone in that room with nobody to watch him—what will he do? Will he sleep or dig under the earth? Nobody is watching him while he is digging. Nobody has seen him. Dig. Tap inside. That is what Emerson said. This what all scriptures say. The Koran says, "I am a hidden treasure within you. Why don't you find Me?" Guru Nanak says, "There's a valuable jewel lying within you, just be guided by the Word of the Master and you'll get It." Why not dig for your own self? Go within and find Him. He is there, waiting. For that you will have to close yourself within the closet of the body, that's all—not thinking of the outside world. God's complaint is very real, is it not? It's only for the sake of bringing home this point. It does not mean God complains, but this is what we actually do. We even make a mockery of God by lighting candles, here and there, and ringing bells. He's within you. By drawing people to those things, you're deceiving your own self. You're deceiving God and all other people too. By ringing the bell and lighting the candle, and making dome shaped buildings—is it not a mockery? This is a good story for you. It will draw many people.

So every day, you get something fresh, not given in books. At least out of the 24 hours of the day and night, leave and spend some time with Him, within you. That costs you nothing. Does it cost you? Then? You've come from thousands of miles. What for? Only to learn these few words. Spend some time within you. God says, "I'm within you. Don't make a mockery of Me." Is it not a good story for you to write? All right.



Removing the Weeds— Little by Little

February 21, 1971

Hello. Going strong? That's good.

When I do my diaries in the evening, I forget the more delicate failures I committed all during the day. So what should I do?

Do you remember the Pelman System of Memory—How to Improve Your Memory? That was written by one Pelman. So in the beginning this is what you have to do . . . I rose in the morning, I went to the bathroom, took my bath, then took breakfast, and went away to my office work, and so forth . . . Now further, when you rose in the morning, what thought was crossing your mind? During the day when you came to the bathroom what were you thinking of? We simply watch the progress of the physical body, not the mind, and in that way man is asked to train himself to remember from morn till evening. The memory becomes strong, and there will be an improvement. This you also have to do for self-introspection; you have to weed out, recall what thoughts crossed your mind. In the beginning, you'll say "that's all right, everything was going all right, few failures." But if you go down deep into it, you will have to show that it was not right. Sometimes you'll remember, "he told me this and that thing, and I called him names. That was all right though. This was tit for tat." But later on you will say, "Well if he has done wrong, why should I?" Reactions come from failures, and that reaction strikes you more than once. All those reactions are your failures. This is how you have to weed out your hidden imperfections or failures. This diary is a court, a very hard taskmaster over your heads. It is not an ordinary thing. In the beginning you'll find very few failures. But as you daily go more deeply, you will find more and more, more and more. Really they existed, but we had never gone into weeding them out.

I have read the lives of great men, many great men. Each one had some system of watching his failures and weeding them out. Hafiz was a great Saint. He used to throw one pebble in a pile for each failure. After a while

there was a big mound. In the beginning man does not remember. But in the way I just described to you, your memory will also become strong. It is the way of the Pelman System of Memory. And further, you will know how many failures are there, how many scorpions are under your bed. At present we don't know how many there are. You have to weed out.

Suppose there is some dirty water with weeds also growing on the surface. Then, how can you see your face? Just remove the weeds little by little. Throw them off. Weed out. The water will remain. When it is still, you will be able to see your self. This is most important: it is called purity of mind, and is very much necessary for meditation. Hitherto, as I told you, when people went to their Masters, to their Gurus, they first make the utensil clean, then put something into it. Ibrahim was a Saint, he was a king who left his kingdom and came to Kabir, lived with Him for three, four years. He was quite obedient and did not ask for anything. Whatever was given to him he would eat. He would do whatever he was told to do, like a bought slave. So Loi, the mother of the house, told Kabir, "Well, he is quite ready, will You give him something now?" And Kabir told her, "No, his vessel is not yet ready." She said, "What more is wanted? He is very obedient; he does not say anything; whatever you give him, he eats; he never grumbles." "All right, tomorrow morning when he goes out of the door of the house, you put all of the refuse of the house into a basket and throw it over his head. Then, listen to what he says." Next morning when Ibrahim went out of the house, Loi put all the house refuse over his head. Ibrahim said, "Now! Had this been Bokhara . . ." (He was the king of Bokhara, you see), "this would not have been." His ego was still there . . . "I am a great man living at His door." When she told Kabir, He said, "I told you, his vessel is not yet ready." Then some years passed. He remained there for more than ten years. Then one day Kabir said, "Now the vessel is ready." Loi said, "There is no difference outwardly." [Kabir:] "All right, tomorrow morning when he goes out, just throw all of the night waste over his head." The next morning she did so. Ibrahim said, "God, I am worse than that." And Kabir said, "Didn't I tell you? He's now ready, you see."

So hitherto, these things were given to you for the purpose of preparing you, cleaning your vessel first. Where's the time now? Can you afford to spend years at the Master's feet? The times are changed. So, now you get something first! How great a concession it is. Then you are asked to weed out. Diary is only for that purpose. The more you weed out, the more you come in contact from within, the quicker the results will be. So it is a great concession given nowadays. This is a very dark age of course—what they call the Iron Age and much has to be done. Diary is very important.

Do nothing more than to weed out all imperfections and you'll have

transvision. But transvision is no spirituality, I tell you. You develop that naturally—it follows. Spirituality, as I told you, is a matter of self-analysis—knowing oneself and coming in contact with God overhead within you already. Yesterday I was telling you that you are mocking God. [*Master chuckles*] Is it not so? He says “I reside within you and you put me into temples made of stones. You drive people away from me, lighting candles and ringing bells, this and that. I am within you, I have told you.” It is something like that, is it not? So seeing is believing. Mere feelings or drawing inferences are subject to error. You find *so* much time for other pursuits. Out of twenty-four hours, perhaps you are spending eighteen hours, twenty hours in other pursuits. What time do you devote to your own Self? And this is the most important thing with you. a man who is unlearned at the time of death won’t become learned after leaving the body, you see. He remains for years what he has become at the time of death. So that is the reason for the motto—“now or never;” “now or never.” If you don’t care for the present, then the future cannot be set right. Now further, live in the living present, and even further, the living moment. So this is a most vital question concerning our own self. All other things are related to give and take; you have to finish off, wind up. What you have sown you must reap. And one thing more: don’t sow further seeds, that’s all. This is a time when you can go back to your home, your true home. But what are we doing now? We are just like a prisoner whose term of sentence is coming to completion, telling his fellow prisoners, “Look here! Keep this article with you. I am coming again;” sowing seeds to come back again. Don’t sow further seeds. Pay off what you have already sown.

What I am talking about now, is it not most important?

Yes, indeed, important.

Then? We leave, we have to leave the body someday. But when, nobody knows. Even on the way, we could be cut off, then? We are nowhere. And that is why Saints tell us, laying great stress on that which is your Bread of Life and Water of Life. So on spiritual health depends the life of mind and body both. This is what we mean. This is the gist of all scriptures.

You do not have to leave the world. Pay off what you have to pay. Wind up all give and take and direct your way back to God. Man is the highest in all creation. If we don’t make the best use of this time, then, we have to come again like that prisoner, “All right. Keep this with you. I am coming here again.” So it is high time to go back to our home. But we just keep paying off and sowing new seeds to come back. Do you want the other life after death only to have to come back again? Why not go back

to your home? And for that we have done little.

So God says, "I am the Light; I reside in you." And we, what do we do? God lives in the body which He has made, this man body. It was made in the womb of the mother by Him and we make His homes of stone and direct people to go there. So we are dragging people away from Him. Excuse me, if I say so, [*Master chuckles*] but outer things are only symbols to show that suchlike Light is within you. Well really that Light is within you. So body is the temple of God. Those whose eyes are open see the Light within, not outside. We light lights outside, ring bells outside. They are but the symbols of Nada and the Light within you. So these are only imitations; imitations sometimes are more attractive. . . and people are deluded. Real diamonds are very few, but imitation diamonds are plentiful. This is the difference between *Apara Vidya* and *Para Vidya*. We make symbols of Light our friend; raise the dead body. It is within that we have to turn to see the Light.

You people who have ample resources for that—time, convenience, and can make arrangements, but most of us are so much given up to outside things we have little or no time to think about our inner development.

Anything? Any questions? Yes.

Master, in my profession, I do a lot of traveling.

Yes, that's all right.

And I have to spend many nights in hotels.

That's all right.

Is it right if I go to the room where I have to live for many days that I pray to Master that He will purify and clean this room from the bad radiation or bad thoughts or whatever?

In the West of course you do not carry your bedding with you.

No.

Because they are supplied there. One thing can be done. Turn within. You know how to meditate.

I try to.

At least you know how. You may have had some experience within you, have you not? So pray and go within. That will work as a sheet anchor against any outward influences. That's the only way. Generally in traveling, we forget meditation. That's a pity. When you go to any place where you have to rest for the night, put in more time for meditation. When you have constant remembrance you become as an air-conditioned room. So by regular practice you will have that. Regularity pays. Habit turns into nature.

I remember Emerson, a great man, said that when he wanted to be all alone, he used to go to an inn. "Hundreds came and hundreds went—nobody cared for me; I did not care for anyone. I was all alone to my own self." He said when he wanted solitude, he did not go to the woods but to some inn. There you are left to your own self. People coming and going; nobody knows who you are. We strike acquaintances with others. What do we generally say, "How do you do? From where have you come? What are you, what are you doing here?" Why not leave all these things? This is what Emerson said, you see. All great men have something special in their lives. He wanted solitude in an inn or a hotel, where there is regular coming and going, and nobody cares who is who. This is a training you see. The whole pity is: we don't come to our own Selves. That's the point. If you live within your own self, nothing from outside can affect you. You may use your outgoing faculties for any particular thing you want to do. These slaves should be under your orders, not enslave you, that's the point. We simply formed the habit of being enslaved. Now as I explained to you, is it not like going to an inn where nobody cares who you are unless you strike friendships?—and you live within your own self and go on with the work you are given to do. So we can live in the world and yet out of it.

Hello. Hello. How have you come? How? By . . .

By train.

By train. All alone or with anybody else?

No. Fine. Oh! Just me.

All right. Everyone else is okay.

Yes. They're all okay.

That's all right. You, you have made the best use of your time there?

Yes.

In meditation.

Yes.

That's all. One man left from here. So our one shortage is made up now. Have you brought any news from Delhi?

No, nothing special.

All right. Glad to see you. Have your breakfast now. Nine twenty-five. Time flies on like anything. All right.



Darshan at Rajpur On Meditation

February 21, 1971

You say in your meditation instructions, "Look into the middle of what you see," but I have trouble seeing the middle.

Middle means what? Just explain. What do you mean by middle? What do you understand at least?

I don't know what the middle is, because I, if I think of middle visually like with my eyes, then I think of my eyes and . . .

I always say don't think of the flesh or bones of the eyes or forehead.

When I don't think of the eyes then there's just a vast field.

Yes, in front you see some vast darkness. When you close your eyes you see darkness. And darkness is a wide expanse. The middle does not mean middle point.

Oh.

You see. So I have been telling you just that much area (Master cups His hands to indicate a space 6-8 inches in front of Him), that much, not one point. You cannot stay on one point. But you can stay within that area. You see. This is what is meant by the middle. The middle does not mean a point. You follow me now?

Yes.

When I have meditated and I lay down to sleep then I get more light than when I, uh, when I am in meditation.

You know why? While lying down you fully relax. That's all. If when sitting you also fully relax, you'll have the same. While sitting you must have some tension somewhere; you are not fully relaxed. If when you are a little on the way, and you lie down fully, you'll have more.

But when one is lying, there is no concentration.

You are not to think of the body, flesh or bones of the head or body. You have to develop, whether lying or sitting or anything, you see some darkness in front of you. You are thinking, you are lying, you are conscious of the body, then how can you find? You have just to fix your

gaze outside, not in the body. Whether you're lying—in front, or sitting—also in front. Do you follow? No! I'm not talking Greek. Very clear thing. You see. When you close your eyes, you see darkness in front of you, whether you are sitting or lying—in front.

If you're aware of your gaze and not aware of your body, it won't matter whether you lie or sit.

Yes. (pause) You are finding your meditations a bit better now? Do you?

Good.

Yes.

You said don't be emotional when you feel something begin to happen, but I don't seem to have any control. And I find that the breathing while I'm not conscious of making it involved, if I begin to feel this feeling coming around me which I suppose is withdrawal, immediately I become very conscious of the breathing and it's heavy, and I lose the whole thing. Is there any way I can prevent myself from becoming conscious of the breathing?

Didn't I tell you, you are to fix your gaze outside? Outside; not anywhere in the body. This is the point. (after pause:) Do any of you find Master's form now and then? Hands up. One, two. Very little. Are there any of you visualizing Master's form?

Sometimes.

Don't do it. Don't do it.

When you say to think of the Master, in order to think of You sometimes I think of seeing you for a second.

That's your own grace, you see. Praying is all right. Pray. Pray; then sit. That's all right. Yes.

Does having Your photographs support this habit of visualizing or can it be of good value having one or two photos like that?

Keep photographs just as you keep of your friends. Not for visualizing.

Just as a bridge for remembering.

Yes. Don't you keep the photo of whom you love with you? But you are not visualizing. You cannot visualize one who is above your reach, higher. You simply see some of the turban, some of the beard, sometimes one hand, the arms, like that. You will at once be able to visualize those who are up to your level or below you.

You said that many times, Master, yet when in meditation, I want to

think of You, I see You so clearly, but usually it is if at some time I had seen You personally; I remembered it. But very clearly.

That's all right. You see, if . . . there's a piece of glass and you put a veil behind it, then you can see your face. If you are overflowing with love of your Master, naturally that will come. But the glass alone won't do anything. You will see the picture placed behind the glass. To visualize of your own self is dangerous. Why? Suppose you visualize somebody who is not what he is supposed to be. Then you'll feel the effect. Sometimes at the time of initiation, man gets Master's form from the very outset. Visualizing yourself is of your own make, but if by sweet remembrance His form comes up, that's all right. That is not visualizing. That only shows you have banks of love behind the glass.

I have on two occasions upon awakening from sleep seen Your face very clearly and I think that was not visualizing at all.

No. That comes from within; that's all right.

Very clearly.

That's all right. Sometimes the Master will come in open daylight, sit down, and dictate to you. You put it in writing. This is a fact, you see. [*Master now tells about a disciple who advanced within so much so that Master appeared to him and dictated a book, but he disclaimed the Master and formed his own gurudom.*] His further progress is retarded. He misused it. So a man should never think himself sufficient. It is only by God's Will a man is given.

One night Master came to Lahore where I used to conduct Satsang. He gave initiation to some people. After initiation was over, He told me, "Well, look here, Kirpal Singh, I have planted saplings—you water them, you water them." I told Him, "Master, whatever water you send through . . . I'll give it." Pipes remain cold so long as the water is running through them, otherwise they are dried up. This attitude saves you. So those who assert like that lose it. Which is easier: to shake off the dark veil or to put it on again? To put it on again is easier rather than shaking it off, you see.



Finish Something Daily

February 22, 1971

When the whole house is in order, then you are free to think who you are, what you are. Now you're dragged here, there, everywhere. You are to work regularly, that's the point; It is not a question of accomplishment in a day. A strong man revels in his strength and a weaker man wonders how he got it. Every Saint has his past and every sinner a future. There's hope for everybody. You're not a sinner—you're besmeared with sins. You're gold . . . gold ore, you might say. When we are cleansed of all foreign impurities, we are gold. You're great! Great is man. That will be a very good story to write. All these days you have been told how to meditate. Keep your whole attention in the seat of the soul in the body, that's all; all faculties will be controlled. It is *you* who give attention to the outgoing faculties. It is for *you* to stay up there. He gives you something to stay on—something substantial. We are not to visualize anything. You have some light and something to stay on; let your small consciousness be merged into Higher Consciousness. This is what is meant by spirituality. That does not require drawing inferences or assumptions—No; you *see*.

Even though I look to the middle, the mind fantasizes?

Mind?

Mind . . . I don't know where it comes from. It comes and it doesn't relate to anything in my daily life. It is just like fantasies, coming and going like a motion picture, and I have trouble stopping it.

Do you look intently? No. These thoughts only intervene when your attention is slackened. If you look minutely, intently, and penetratingly to find out what is in there —continuously without a break—then no thought will intervene. That's all. If you see wide, that brings all this trouble. Our subconscious mind is already overflowing with all these thoughts.

I have many thoughts in meditation.

You have many thoughts? About what? *Everything*.

Everything! Well, do one thing at a time. Do one thing at a time. When you sit by me, sit by me, all alone, with nobody else. When you think of your mother, no other thought should come. When you are at work, be fully at work; no other thought will come up. *Do one thing at a time.*

There is no problem. Do one thing at a time. Now you are here; forget everything; sit by me. Do one thing at a time. When you're at work, be fully at work. It is not difficult. That will train your mind, that's all. Why are so many things coming up? An incident in Napoleon Bonaparte's life illustrates this. The Waterloo fight was to begin at nine. It was eight o'clock. Napoleon Bonaparte was walking in the garden. The minister was running here, running about, "The battle is at nine; why are you here?" "Oh, the battle is at nine. It's eight now." You see? When you die, die; finish off, that's all. So as I told you before, there is no problem. Is it difficult to do one thing at a time? Attend fully to the one thing before you just as you do your study work. When you don't do one thing at a time, what happens? One friend comes to you. You don't attend to him fully, only see him for a minute or two. Then you attend to another man, and he stands around you. You attend another man, although not completely. Then you go to the third, fourth, fifth; all are standing hanging around you. Finish off. So that is why all those unfinished things hover around your mind when you are doing something. Each point should be finalized, finished off in one way or the other. Then, no trouble will arise. What is wrong with you?

Just a little negative today, Master. It will pass.

What's the trouble? A cold? [Initiate: Yes] Did you take anything? Any medicine?

It's just a depression because I keep trying to do what You say and I don't seem to succeed so . . .

Never mind; just do what you can do and leave the rest. Why worry?

It will go away.

What you cannot do, leave the rest to Him. "I have done my best, now I leave it to You." What you do, do bouyantly, freshly with no burden on your head. What you do, do honestly. That's all. You've done your best. There is nothing more that you can do. Pray now.

Leave the results of what you have done to Him. Do your best and leave the rest to Him. You're all right physically? [Initiate: Yes.] That's all right. I was afraid. So you know—one thing at a time. When you worship, worship. I think it is easier. Instead of having one thought, you have three, four, five. How many thoughts, new thoughts come up? New jobs? Only one, two, three. How many? I am not talking Greek to you.

[*Chuckles*] Quite understandable. Do you understand me?

Not quite well.

Just make her understand please. [*translated into another language*] She's got so many new points to be considered and none attended to properly. Now do you follow? [*Yes.*] All right, thank God for what you get. Thank God for what you get and hope for more. Yes, please, you? Going strong?

There was a circular three or four years ago which said our lives were mapped out according to the Divine Plan in the minutest detail. And the other day we were talking about free will. I can see how we humans, from a limited point of view, might have free will, but I wondered if in reality there is any free will whatsoever for human beings.

Our present life, present life—so far as life and death is concerned, so far as wealth or poverty is concerned, richness or poorness, so far as your trend of mind is concerned—these are all fixed. But you are free within certain limits to lay your lines further. You may decide that by discrimination or by right reading (scriptures) or in the company of Awakened People. All scriptures say man is the highest in all creation next to God. He is of the same essence as that of God. So you are to make the best use of the man-life. That is why you are to decide what to do further by discrimination. What you have done in the past, you are reaping. What you do now with ego within, you shall have to reap. “As you sow, so shall you reap”—that wheel will go on. Action, reaction, action, reaction . . . until you become a conscious co-worker of the Divine Plan, conscious that He is the doer, not I. He decides our further trend of mind. Some are more ready to begin, others are less ready. Some are more intellectual, some are not so. So these things are a reaction. You can develop further, but within that area of freedom as far as the present reactions are concerned. You can lay your future line anyway you like. During the great war here, the government used to pay a learned man fifty seven dollars for his crop. I have seen this. Then there was an unlearned man who could not even sign his name; these grain people gave him one hundred fifty dollars. So when two men do the same job, one gets profit and the other loses; these things are already fixed. But you can have the freedom to lay further wherever you like. that can also be decided be discrimination or reading scriptures or in the company of the Awakened People. I sent another circular yesterday about meditation, diaries. I asked them to give you copies. Yes?

I think there is less freedom than we think, than we imagine. . . that it is more fixed.

Present life is fixed—further, you're free. If you continue in the pat-

tern of “as you sow, so shall you reap,” you’ll go on sowing and reaping, sowing and reaping good or bad. That will continue, as you sow, so shall you reap, but if you become a conscious co-worker of the flowing pen of God, conscious of how it runs, you are free from further action-reaction. All grains which come between the two parts of the grinding machine are ground like anything to flour. But any wheat which sticks to the handle is not ground. Do you follow? If you become conscious of the Hand moving and you stick to it, then you won’t be ground; you’ll be free. So in manbody we have one concession: we can go back to our home if we become conscious co-workers of the Divine Plan—we lose our ego—and ego will be lost only when you see some Power is working through you.

When that Power works through a person who is not awakened, when the Power works through a person that doesn’t realize It, who is still under the illusion, does it mean freedom for that person to do this and that within the limits You described?

Trend of mind goes on as a reaction of the past. You see. But if you use discrimination or go deep down into the scriptures or sit by some awakened man, you can see. Even the dacoits will become very saintly. There was one dacoit who would plunder away, take away everything from a man first, then kill him. He would then carry on his family affairs. Once he met a Saint. He was just going to rob him of his clothes, rob him and kill him, but the Saint asked him, “Why are you doing all this, dear friend?” “This is my job. I have to earn money, you see. This is the way I have to do it.” “Do you think it is all right? Is it not a sin?” “I do realize it is a sin.” If a man knows what he does is not right, and he still does it . . . “But I have no other occupation, no other way of earning a livelihood.” “All right, I will just request one thing of you.” He told him, “Go and ask your family members, your wife, your children, if they will share with you in this sin you are committing.” Each man looks from his own angle of vision. The dacoit thought, “This is a very strange man; if I go home he will run away.” The Saint told him he wouldn’t run away, to just bind him with a string tied to a tree—a strong rope—and go so that he might ask his people. He bound him to a tree, went home, and asked his wife, “Well, do you think what I do is not right?” She said the same thing, “It is not right.” “Will you share in this sin with me?” And she said, “Why! You have married me; it is your duty to bring the food.” He then asked his children; they also replied in the same way. So he came back and he loosened the Saint, wept, and begged His forgiveness. Eventually he became a Saint, you see. A man can turn. There are many instances like that. Once we went to a place, Pili Bhit, and in the morning

we had heart to heart talk. One dacoit, head of the dacoits, was there sitting in the front. I repeated these things. I said, "There's hope even for dacoits, I tell you." What he knew he would tell to other dacoits. There's hope for them too. "Is there really any hope for dacoits?" "Yes," I told him. Next day was initiation day. He came up, "Give me initiation." So I gave him initiation. What happened? He got the highest experience. He brought others, those dacoits under him, to be initiated, to get the same thing. He is now earning his livelihood by selling. So man can change you see. A strong horse is required. An unruly horse will run like anything, but one direction is required. So man, a strong man, (in whatever way), will work wonders, only if direction of his line is changed, rearranged. Idlers are nowhere.

Idlers are nowhere. There is no place for those who procrastinate. Procrastination is the thief of time. For those who put off till tomorrow . . . you'll do later on, later on, there is no progress. You must be decisive. One wife used to be very worried. The husband asked her, "Why are you worried?" She said, "I've got one brother, the only man in the family and the only earning family member. He says he'll leave the world and go away and become an ascetic." "How long has he been saying that?" the husband asked her. "For three or four years. We are dreading any moment he will go and never come back." "If for three or four years he has been talking like that and he has not gone as yet, he will never go." His wife said, "We are worrying and you say he will never go." He replied, "Do you want to see how man can go?" "Yes." By way of a joke, he said, "All right, I'm going." He left the house, went out one door, and on the other side he sat. The wife said, "All right, come back now." "No, I am gone." You see, there is no place for idlers; no place for those who have procrastination. Procrastination is the thief of time. Those who put off, "We'll do later, we'll do later, we'll do later" and that later never comes up.

Have you read John Bunyan's *Pilgrim's Progress*? John Bunyan used to write something daily; *Pilgrim's Progress* is the book he wrote. He finished it by writing something daily. His motto was that. There was one man, Stanley, who used to finish something daily, you see? This I learned from Stanley—finish something daily. When I go up, I finish everything. I may go until twelve, one, two, three o'clock, never mind. So when I lay down, I am fresh and have no burden on my head. I know what to do. You learn from greatness, great men, you see. It is easier to finish something daily. The *Gurmat Sidhant* is a big voluminous work, with over 900 pages in one volume and 1,100 pages in the other. I used to write on some subject until maybe five or six o'clock in the morning. So this is what I learned from these men. John Bunyan was a good man.

Pilgrim's Progress is a very good book. You learn many things from great mens' lives. Finish something daily, finish off. Sit in meditation and unless you're satisfied, don't leave it. "Now half and hour has passed, now one hour has passed." You are watching the clock. You won't die, I tell you. In this attempt you won't die. You might have heard of Rama Krishna Paramahans. Vivekenanda was his disciple. Once Vivekenanda came to his Master. Rama Krishna Paramahans told him, "This is one plate full of honey. Well Vivekenanda, it is a sea of immortality. If you were a bee, from which end would you eat?" "Sir, I would eat only from the margin so that my wings would not become besmeared with the honey." The Master said, "Look here, it is a sea of immortality, plunge headlong into it; there is no death." You see? So your attention at meditation is into the sea of immortality. You won't die. Finish something daily. Doing something daily is also good but I think it is still better to finish something daily. Go on. Do it until you get fully satisfied. Then go. You won't die; it is a sea of immortality, you see.

I have learned many things from great mens' lives. I have read more than 300 great mens' lives from the East and West both.

Biographies pay. When I was studying in seventh primary, I read one book about Saint Ramanija who got something from his Guru. He came out, stood on a mound and called for all the villagers of the place. "Look here, I'm going to give you what I've got, a very valuable thing from my Guru." "You are going to give without permission of your Guru? You will go to hell." "Well, dear friends, I alone will go to hell; you will be saved." So at that time, it struck me: If ever I will get something, I will give it. Though I've not done anything without the order of my Guru, but still, that had struck me at the time; it is free, all free. These are the things possible for you to get.

Don't do something daily; finish something daily. That is actually much better. To do something daily is also good, but if you take up the other motto, I think you'll be much better off. I've got so much correspondence to attend to, more than one thousand letters a month, from all parts of the world. There are interviews, newcomers, so many things. People are writing for all reasons, for guidance. That is why I do one thing at a time. Some days I finish at three at night. I've got no letters on hand today; finished—you see? If I leave one or two, I finish them the next morning. In this way you're always buoyant, fresh, nothing burdening you. This is not spirituality—this is a general helping factor in life which makes you fit for everything.

When I was writing that book *Gurmat Sidhant*, one writer came to visit and was sitting by me at night. I started at nine o'clock, went on writing, writing as fast as possible. He was sitting watching me. It was ten, it was

eleven o'clock, it was twelve midnight, one o'clock. "From where are you writing?" he said. "There's nothing before you to copy." I told him, "My Master dictates to me. I'm writing so fast because I cannot keep up to Him." [chuckles] Whatever thoughts come up without thinking are always perfect. So these are the things to be adopted and lived up to; that will make you a success in any line you take up. In my official career I tell you, the job of comptroller was very intricate. I had about forty-two officers in the whole office working under me. Any intricate cases that went to the head for orders, he sent to me. I would just open and set them in order. So this habit worked wonders in all my affairs. When I retired, the Military Attorney General came up, "Well we had a wonderful man like you in our department." I've got it recorded in my report. Generally when officers are there, bosses are there. Sometimes those who work under an officer are not pleased and some over him are not pleased. If the bosses are pleased, those under are not pleased. In my case, both were pleased. So these are things which make you fit for everything, you see.

I only read three novels throughout my career. One which I would recommend: *Ivanhoe*, perhaps you might have heard of that. The other was *The Last Days of Pompeii*, and the third one, *Westward Ho . . .* that's all. All the rest were biographies or life stories. So God teaches, you see. Just do one thing at a time wholly and solely and finish something daily; that will be all right. That will give you a very good subject for your story, will it not? Yes.

Master, I copied out the talks You gave the other night about God's Complaint. [Master chuckled, "All right. "] Most wonderful topic. And some people want to copy that talk. They want to make a copy of the copy that I made. Is that all right?

I would say so, but show it to me before passing it on to anyone. In places, it might not have been interpreted correctly. Put it into a manuscript if you like and send it to me. I'll find time to go through. With all I've got to do I've still more time, you see. Yes?

Should I give it to you exactly the way it came off the tape and then . . .

Whatever is there in the tape, write out exactly. I'll see to it. Put it in a manuscript and give it to me.

There were certain, at certain points because I was writing it for my own self, I changed . . .

No, no, no, exact words, exact words. The "Morning Talks" were given to me from the tapes. I went through them. You know, all those talks you have got will make very wonderful books for you, on all subjects. Yes?

I have taken exactly word for word the talk you gave on "Ojas" (January 27, 1971) and I've given it to — and she's going to go over and type it neatly to be submitted to You.

Yes, that's all right. I know what I'm talking, but put it in writing. So many other men who came here have had a hundred and one questions, very valuable information on all different subjects. You got something. So why do I give all this to you? Why don't I keep it reserved with me? Do you know? I wish each one of you to become like me and even more than that. I wish you progress even more than me. I wish you, each one of you, to become ambassadors.

Master, when we get discouraged a little, is this the ego involvement that I am doing it?

Again keep one thing in view. Rome was not built in a day; you cannot do everything in one day. A wrestler becomes a wrestler by working day and night for months, for years, not in one day. I will tell you my ignorance when I was reading in third primary. I heard one man talking very fluently, giving a lecture and thought, "From where is he reading?"

I was a very voracious reader of books. I read one full library of my college—one full library on all subjects. I have read about three libraries altogether. You gather so many things. You have to work for it; it will not come in one day. Don't be discouraged. Go on with it; you'll become that. These things should become an incentive to you to work for, not discourage you. I won't tell you that I fell down from heaven direct. I was born as a man, you see. So man is made; he is in the make. Regularity pays, mind that. If you do something daily like John Bunyan, even then you'll give to the world a *Pilgrim's Progress*. If you finish something daily, then still more wonderful. I'm not talking to you about spiritual matters now; this is daily living. Is it not? I told you the other day when I was writing in the high class, there were examinations given. I used to take foreign history. British history was one part of the subject. My point was, I read not one but two, three, four histories of the same country by different authors. All don't agree in detail. Some give more, the others less. The teacher gave notes on the main points, facts, then the examination was given. There was a maximum of 55 marks to be given out. I replied from references I had read in my own language. Another man gave out word for word from the notes dictated to him by the teacher. So he gave me 54 marks out of 55 and gave that man 35 out of 55. He complained, "I've given every word that you have dictated to me. Why did you give him 54 and not me?" "Because you have given word for word what I dictated. He [Kirpal Singh] has said what all historians say." Teachers love you when you do work for them. Parents will love you. Your Guru will

love you. Yes, in my official life too, in my student life too, I was loved. The teachers were proud of me. The teacher would even leave the class to me. I was reading in the tenth class when the teacher left the class and asked me to teach them. In my official life they were also confident. “Any new things that come up?” the officer said, “Give them all to him [Kirpal Singh].” My Master would also say, “Go to him [Kirpal Singh]. He will open all parts of the bayonette and then reassemble it and tell you how it works.” This was through the greatness of Him, of course.

So your parents will be proud of you, your teachers will be proud of you. Would you not like that? But all phases have to be developed. All right, God bless you all. Go wiser to your beds. God bless you.



A Seed Has Been Sown

February 23, 1971, Morning Darshan, Rajpur

Can only the spiritual seed which we have sown here in earthly life be developed in the Beyond? And then secondly, when we have made no effort to develop current ability, can we develop then in the Beyond?

It will take a longer time there as compared with here. What will take years to do There you can do here in months. That's the difference. The seed cannot be destroyed but it can be developed here more quickly than there in the Beyond. So in man body we have got more glimpses. And in those cases [in the Beyond], only that seed will grow in which you have not the slightest attachment to the world. Otherwise you'll have to come back as the man body and develop It. Do you follow? A seed has been sown. For instance in those who have been initiated, that seed has been sown. It is growing. If you develop here, by coming in contact with That God Power and all other attachments are cut off, then you are not to return. You'll have to develop there; but in a longer time as compared with here. If the seed is sown and you've got hundreds of attachments here, then you'll have to come back as man; not below the category of man, that's the point. Scriptures say something but they're very brief; there are many side issues. Now what I tell you appeals to common sense. The man who has got no attachments may not return; the seed will grow but it will take longer. If a man has attachments, too many attachments, give and take, here-there, he'll have to come back. The seed has not grown. If the seed had grown, that would have helped in becoming unattached. Do you follow? If the seed is grown here, it is just like a canker in the timber. Outwardly it appears all right, but inside it is all eaten up, you see. Just the same, the seed is sown. If you've developed, then you'll be unattached in the inner way. It will help in that way. Now that point is clear, is it not? That's good. So that is why it is said: If you're a learned man at the time of leaving the body, you'll remain learned. You cannot become a Saint by coming out of this room. You are what you are here. By simply going out of the body, you cannot become a Saint. You are what you have developed. I think that appeals

to common sense. Does it not . . . I ask you? Does what I'm telling you appeal to common sense?

Yes.

What else, please? Yes?

It is said in Spiritual Gems by Master Baba Sawan Singh that if one cannot quiet the mind by just sitting, it should be done by sheer force. Now when He said, "by sheer force", that is not sitting without any effort, so there's a contradiction there.

In that book, you read some excerpts from letters which were originally given in the Punjabi language, not in English. I don't vouchsafe the correctness of the translation done; do you follow? I've got those real letters with me, copies, true copies which our Master gave to me. I've got more copies of them. So that letter "you must sit by sheer force" was written to one man who said, "I cannot sit." "Well, you must sit; I order you!" It was for the disciple's sake, you see? Some day you may say, "I cannot sit." And I will say, "Well, you must put in more time whether you want it or not." That is what He meant. But if you are under compulsion there, your whole effort is in the strengthening of the ego; how can you go on? The right way of doing meditation is to repose . . . So books do not give us true things, and moreover, when these books are translated into another language, the true things cannot be properly interpreted. Master gave those original letters to me only, nobody else. And I kept four copies with me and returned the others in a very beautiful casket to the Master. They know the contents. There is no difference of opinion. He said, "Here's the man who can repeat my words, and tell us what we are to do." By adopting their very virtues, you become Saints in their eyes. I wish each of you to begin to live by their virtues. You will have transvision.

So history usually shows when Masters leave, two things start. The one who is given Mastership (and he never gives to his own children; maybe in rare cases if anybody is fit) leaves the place. Guru Nanak had two sons; both started mastership at home, but He gave it to Guru Angad who left that place and went to some other place. Guru Angad had so many children. He gave It to Amar Das among us, you see, and the children started their mastership at home. In all other cases this happens similarly. So Master told me, "All right, you go. Wherever you go, your Master is with you and the people will come up. Where there's honey, all bees will come up." This is but natural. That is the background of why I mentioned those letters, the original letters in Punjabi. The book was issued in the name of Baba Sawan Singh. It was His graciousness; He did it. So I told you that what has been translated in

English and printed in *A Great Saint Baba Jaimal Singh—His Life and Teachings* are the most important of the letters. As for those not translated by me, I cannot vouchsafe the correctness of the translations thereof. But, you will get some good out of it because *Spiritual Gems* was wonderful writing. Everything that is given in the original language is to the point. In translation . . . what happened to the Bible? you know. There were so many translations; translations then, now again more translations. “I give you all herbs and seeds for meat. Take all the herbs as meat.” That’s the original translation and we have seen how it has been differently translated. “Don’t use intoxicants.” When President Kennedy was killed, I saw on television the throwing of wine, giving of that outer intoxication. They use wine. Instead of the inner intoxication, they have wine intoxication from outer means. So you see how these things get started. Kennedy’s friend, the owner of fourteen big ships, was initiated by me. He had to come down to Southern United States after the tour. Kennedy also had a mind to be initiated, and he was assassinated on the way. He was a good man in himself, Kennedy. We were talking about his work in our homes. He was wide awake.

So, how do all these things come about? There’s also reason. Inner intoxication or coming in contact with the Word within you is something else. We restrict the use of any intoxicants which give vent to intoxication outside; the effects are what I’ve seen on television. For want of practical people, these things come about from within religions. So religions say there’s God, there’s soul, there’s manbody. Why all these different cults and all these different factions? Because they’ve forgotten the original thing. Now there’s more than 700 cults. Really there is only religion: *re* means back, *ligio* means to bind. To bind your soul back with God is religion. These are the facts as things were, you see. They have taken the social bodies as their religion.

What you can express in the English language, your mother language, I cannot express exactly in Punjabi. I find I am wanting for words to express my thoughts from Punjabi into English for want of vocabulary you might say; there is great beauty in the original words. You know better than me in English, do you not? There are some words in Punjabi you cannot express in English. I have got some bit of English; I cannot relay that I know too much. There are words in the mother language that cannot be translated.

When I went to Louisville and gave talks there, one man who is one of the three most learned people in the world met me. He said, “You’re the only man who has appealed to me so far in life.” I don’t know much English, only just enough to serve my purpose, to bring home something, but it is not exact. Mother language is something else, is it

not? So language loses in translation. The exact meanings are spoiled, I tell you, are they not? So men who translate what they have understood from other people who have interpreted for their own understanding. If they have not known what the Science really is, they go amiss. — has translated the Sikh literature. He has done a little bit better but even then they do not know the Science. So how can they do full justice to the work? In the instances I am quoting you, the men who were ignorant about the Science translated in English whatever they were told. There are so many changes in the verses of the Bible. I had some opportunity when I was in service to have a superintendent in my division who was a Christian. He was a librarian from Lahore, so he brought two of the best books in his library to me every week. I read through all those books, old literature, for a year or two. I know that I cannot exaggerate, but I think I learned more about Christianity than the Christians themselves. This is because they have not known the basic principles therein. Many people do not know old literature. It is through this old literature that I got a literary insight into Christianity. I cannot say that I've known everyone, but I've had correspondence with teachers and with teachings of other Masters; so that is why I feel I am an authority in this Work. So God was teaching me, you see. I studied the Persian language up to the highest standard in order to understand books of Mohammedan literature in the original language.

I remember reading the quotation somewhere, "It is easier for a camel to pass through the eye of a needle than a rich man to enter heaven.

Yes.

Is not a rope going through a needle more logical?

This means those whose attention is expanded in so many outer respects, that's all. Translations cannot be taken literally. Those who know the Science, know. They can express better because it is a matter of seeing. Those who have seen gave out the right interpretation—which can only be given by somebody who knows the Science, who has seen. Those who would like to give out at the level of intellect, cannot do full justice to It.

I know two initiates who in the beginning read — and they found contradictions in it and your teachings, very minor ones, but it created a lot of problems in their minds.

Yes, I explained that. That is a translation of letters, not the original. I just issued the gist of all those letters in separate headings in *Baba Jaimal Singh*. I did not quote exact letters. Out of those letters I've got with me, I gave instructions on the particular aspects of spirituality under different headings in *The Life of Baba Jaimal Singh*, you see. There are

many things in the original letters—so many letters. The jist of the letters which pertain to the Science, I gave out in *Baba Jaimal Singh*. You'll find teachings there, which are the jist of those letters written by Baba Jaimal Singh. So I sorted out from the originals which I had in my possession. So now you'll find differences, qualitative, you see. Yes?

I was reading — by — and I was amazed in one section it says that the Master gave initiation to over 700 people. And out of that only two saw light; only two saw light, he said in the book.

Then here, last day, Master gave to 653 people, all saw. Over 200 had the Master's Form. There are some who read the charged words. I say the teachings are the same, the words are the same, but they aren't charged. So what is the difference? All right, I got a letter from —; he is now a forerunner of the — group. He wrote me a letter. "I have got a letter in which it is written if any man wants inner experience, his life will be cut short by two years." I've got that letter. Now they're afraid of asking for any experience. Would you like to have your life cut short by two years?

Has your life been cut short? So these things are issued to serve their purpose. Men do not even know the exact position for meditation. He wrote me, "Does meditation do anything in the nervous system?" he asked. I said, "No, man becomes more fresh. It is the bread of life." Such like people are their leaders.

That's a delicate point but several of us have talked it over one to one. When we hear group leaders, our group leaders, giving really erroneous information, should we just keep our mouth shut or what can we do? Just write to You or what can we do?

Just one thing, one thing I tell you. It is better not to talk in public where there are the new as well as the old ones. What you have detected, others may not even have thought of it. Tell him privately, "This is wrong."

It's been done.

If he does not do it, write to me. That is why I now issued one circular for group leaders only to determine how far they have understood the scriptures. With all that, they simply ruminate, never going deeply into that. As I told you, most of the group leaders get less experience than you people here. Why? They simply think they are bosses. Some are doing like that, I don't blame the whole Faith, you see. Truth remains Truth. If your life is changed, that will appeal to everyone. If I am working for the same cause and you are working for the same cause, I consider myself as you are, on the way to perfection. Then why all these dissensions, one fighting with the other?

Then I would prefer not to be a group leader.

I will tell you, if you become a boss, it is better not to become a group leader. If you want to serve in the real sense, set an example and say what you have come to know. Others say, "Master has told me like that." Why do you act and pose? What things are clear to you—all right, say. But what has never been clear to you before, and you say, "Oh, I have seen this and that thing, come follow me," this is not the way up. If you've become the mouthpiece of your Guru or the Master and be true to your own self, then it is very good to become a group leader. You have been chosen for that; to set an example to others. It does not mean that you should not set an example if you are not a group leader, but the group leaders should be ideal persons, you see. They should live up to the teachings to the maximum. If they have not become Masters, they at least have been on the way for so many years and must have developed by this time. If they have not developed, then how can they change? Yes?

How can somebody be a true mouthpiece of the Master and contemplate doing His Will unless he has risen above body consciousness?

Look here, the criterion of a Master has already been given very clearly in my books. Who can give you some experience, some capital to start with, more or less according to each man's background? If He can give you something to start with, there's hope that He may give you more. Then, regularity pays, and living up to what we are told pays. These Things were given, as I already told you many times, to those people who lived with the Master for years. They prepared their vessels for It and then Master gave something. Now, how can you remain with the Master for long? So He gives you something the very first day, more or less, of course. Something to start with; some get say ten talents, some get forty talents, some get fifty talents, some may get five talents. They get and that will be developed. So those who develop from day to day get more and more. For that: blessed are the pure in heart for they shall see God. Purity of heart is required. Now these things are given to you straight off, the very first day, and you're asked to maintain very strict personal introspection. Do it. The more you'll do it, the more you'll progress by regular practice and also by weeding out all failures. There's no doubt about it. You get something and that has to be developed. Those who are satisfied without getting anything, all right; why should I interfere? Those who want It, they get It. If you don't want to come, then that's all right. If they're satisfied with nothing, that's all right. So that letter showed "scriptures say two years of life is cut down if you want any experience." I will show you that letter when we go to Delhi. Religious experiences stand . . . Things of a religious nature stand more definitely

than others. Some facts I cannot give out in books. Why should I want to create any controversy. Yes?

I've been led to believe that you cannot speak for the Master unless you can get the Master's thought transference directly at the time of your Satsang.

Until then, until then, just think of the Master and go on. You're helped. Thoughts will continue. Thoughts will come of which you would never think. He'll make a channel of you. If you repose, sit up, go on—you'll have it. That's a concession to those who are chosen. But where there's ego . . . "I have become a boss". . . You've become the elder brother, that's all right. You cannot become the Father. I have given many things of this nature in my circulars. Nobody should stand between the Master and the initiate. If anybody stands, considers himself to be husbandlike—he cannot be husbandlike. He can be an elder brother but cannot be husband or husbandlike, you see. If that man has little or nothing in his bank and you take what he gives out as the ideal, you're gone and he is also doomed, is it not so?



Absorb Your Attention

February 24, 1971, Morning Darshan, Rajpur

[*Master has welcomed the dear ones from abroad and then asks . . .*] So, any questions, please? All sitting mute and dumb won't do. Come up.

I received a letter today that there has been a great earthquake in Los Angeles. Fifty people were killed, bridges were knocked down, and a dam burst . . . about two weeks ago.

How many killed?

Fifty.

Los Angeles?

Center part of the city. But it didn't fall into the ocean. Haven't they written you that California would fall into the ocean?

They were afraid it would sink. [*pause*] So catastrophe is over now, is it?

When the Light gets very bright my eyelids start to flutter, then open . . . whenever the Light gets bright. . .

The remedy for that is repeat Names. Recover your attention to repetition of the Names. Then that Light will become quite bearable.

You! Something rankling in your mind? She has something rankling in her mind.

When we are initiated and we die, we are calm. But when we have to come back on earth, reborn again, there is much more pain . . . when the soul must come back on the physical plane.

What for? After death, after you are initiated, if you have no attachment for the world, that soul will *never* return.

Yes, but when attachments are . . .

When there are attachments that cannot be wound up, then he has to return, but not below the level of man.

Yes, when the soul comes back, then it has much pain . . .

How do you know? When the soul comes to earth, is reborn, birth is

from the womb. At the time of birth, there is trouble to the mother, of course, but not to the child, you see. By remaining in the womb, they are saved by the Light within, Light and Sound Principle. After the child cries, is born, just show him light or give him some sound and he will become quiet . . . that was his support in the womb. So in the womb, he has no trouble. But when he is born, he is ignorant, helpless. But how does it affect you? What do you want to say . . . tell me . . . be clear.

It is difficult for me to explain.

[translated] *If one is born again, if there are attachments left and one is born again, is this painful to the soul?*

Painful. In ignorance . . . painful . . . naturally. When you come to the earth as a man born in a new form, you pass through childhood in a quite helpless state. That of course is no pain. It is difficult, of course, but you are not conscious at the time. You are besmeared with filth; you cannot do anything. How very helpless a state you pass through—you cannot sit, you cannot stand, you learn slowly. You also learn a language which will make calling less painful. Of course that is not what you call blissful, is it? If you have pain in the stomach, you cry; you cannot express yourself if you have pain—very helpless state. You have to pass through that state, until you come up to the very life past. Then you can develop some sense . . . you are more inquisitive and more discriminating—then again you will be put on the Way, that's all. Do you follow me? The first years are of course a helpless state.

Has Kundalini Shakti got anything to do with God Realization?

That is a way of the Yogis. We are *not* concerned with it.

But has it got anything unconsciously to do with the Path?

No . . . this is a natural Way on which you are put. Kundalini is a very dangerous way. The whole body burns like fire. You cannot bear it. That is not our way. There was one astrologer who came here who was a victim of that for two or three years. He came up to me in Deolali, near Bombay, and said, "I am in burning fire. Kundalini is awakened." When he was initiated [*into Surat Shabd Yoga*], it was all right. That's not our way.

I am not meditating well at all . . .

Why not? Then do it accurately. Nobody else has to do it for you. What do you see?

Yellow light.

What else?

Just that.

The dim light. Then look into the middle. That will grow bright. I

spoke to you the other day. If you had done . . . Look into the middle, not the whole of it. That will grow bright. Sound is all right.

[to another] You? Going better? What do you see?

No. Today I am sick; I cannot concentrate.

Today that's all right. Yesterday you told me you were getting better . . .

[translated] *Saw a luminous form with changing Light around it.*

That's all right. Scintillating Light. That's all right. What is wrong with him today? Has he got some disease?

He has got fever.

That's all right. Fever does not stand in the way. In fever, man has more time for concentration. Have you got any medicine?

He has got some with him.

All right. That's OK. You will get better. Thank God.

How many questions can there be? The only thing remains: to do meditation accurately.

[Translated] *Sometimes she sees bright gray color and sometimes it appears like clouds going and passing by.*

Cloudy sky. Just look into the middle; then that will burst. Clouds will be subsided. Light will come from behind.

She says she finds it difficult to define that.

To define that? You get cloudy sky with Light behind, whitish, palish, reddish.

She sees only clouds without Light behind, grey behind.

Just look into the middle; that will grow bright. Later on the clouds will subside. Simply look continuously without break with full attention. Nothing more than that. You are not to differentiate, not to discriminate. No clutching on your part to have one thing or the other. Simply continue looking, that's all. Leave your intellect for a while. Don't judge. Look continuously, that's all. When you differentiate, or discriminate or you think you have got this, you have not got that, that stands in the way. Continue looking continuously without a break—intently, minutely. Everything will come all right. When you put your intellect in there, the whole thing goes wrong. Until the outgoing faculties are controlled, mind is controlled, and intellect also is stilled, only then you will have more experience. Do you follow me? Your intellect works now. Leave it for a while. Look continuously, leaving everything aside. When you get some sun, some Light, some this, some that, you differentiate, "This is not that, this is that." Leave

it all. Look continuously without a break, intently, minutely to find out what is in there. Nothing more. Sweetly, with no intellectual wrestling going on there. Do it accurately. The more you will do it in that way, the more progress you will have. Now you get something. Sometimes less, sometimes more. Sometimes you get more but again intellect comes and again further progress is retarded. Follow implicitly what you are told, leaving your whys and wherefores and intellectual attainments. Look continuously, like a child. That's all. When a child looks, his gaze is fixed continuously. When the gaze is fixed, the mind is also fixed. This has to be done regularly—regularity, time factor, is necessary for progress. As it is now, sometimes you progress, then recede, again progress, then recede. Diary is a necessity. Every moment you are judging what is going on. Just as when a seed is put underground, and after an hour you dig it up to see if it has sprouted forth. Later you dig it out of the earth. Again you see. If it is there, water it continuously, as I told you the other day, by regular, continuous attention. That will sprout forth. If you dig it up to look at the seed, again cover it, then dig it up, that spoils the seedling, does it not? Follow implicitly without any intervention of your intellect. You know there is Light. Are you sure there is Light within? Have you ever seen Light?

She is not sure . . .

What nonsense you are talking. Who else can be sure? Follow implicitly what you are told to do. Then you will have it. Always be grateful for what you get and hope for the more. It is you who sees, not I or anybody else. Be definite and have definite things. On account of your intellectual wrestling, this and that thing, sometimes you go up and again come down. If you follow implicitly from day to day, you will have more progress. Some days you are very happy, gaining. Some days there is something wrong in your mind; you are thinking of the past, future, this and that; that spoils the show. You are here *only* for meditation. Then you will go on all right.

It is a matter of seeing. How much ability or intellectual attainment is required for that? Even a child sees. How simple it is and how difficult we have made it, is it not so? And what is it that makes it difficult? Our intellect. Intellect is all right for understanding. I am not altogether denouncing the intellect. It is for the purpose of understanding. When you have understood, then do it. You may study for years to acquire understanding, but once you have understood and have seen proof for your own self, that there is Light, then why all this coming and going, receding and progressing? How much ability is required in seeing? Is any ability required? Is any Ph.D. degree or scientific degree required for

that? Look. See. The child sees; is it not easy? Don't let your intellect stand in your way. Look sweetly into what comes. What is given to you—receive. And you will see the same thing about which the Scriptures have told you. You have by now received some experience of It, there is no doubt now. There's no doubt about it, you see. But I wish you to progress in days what would ordinarily take years. Put in your *whole* time. You are here for that purpose. Forget everything—past, future, here, there, relations, your body, even your intellect. Leave it all aside. How long does it take? You are to absorb your attention into Light or Sound. That's all. It is the yoga of the attention, you see. Surat Yoga, not Gyan Yoga, nor Hatha Yoga, nor Bhakti Yoga. It is Surat Yoga which even a child can do; I think a child can do even better. This is why when children are given a sitting, they see Light. They simply see. "All right, look." They look with no intellectual wrestling. This is what is required. Intellect is a good thing—again I will say—it is not to be denounced altogether. But it is only for understanding. When you have understood, then leave, leave it aside. Go do it. So this is, I think, the biggest problem we've got—intellectual wrestling. The man with intellectual attainments can explain the same things in so many ways. Intellectual attainments are like a garland of flowers around the neck of a practical man. But if he doesn't have any degrees, he'll explain from his own vocabulary using examples around him. Bulleh Shah went to his Guru who was a gardener, putting saplings here and there, and asked him how to find God. Oh, very simple; just take the saplings from here and put it there, that's all. Just as you are directing your attention from one side to another, that's all. He explained in a very simple way what a learned man would explain in so many books. After all, we have to do the same thing. So make the best use of your intellect. I do not denounce it, but when once you have understood, follow it. So feelings, emotions, and drawing inferences are *all* subject to error as I told you. *Seeing* is above all. It is a matter of seeing. How simple it is to look sweetly. I look sweetly. Eyes speak to eyes. That darkness will be thinned. You are Light. You will be absorbed in Light still more. You are already Light. You will become bigger Light.

I think you have followed. I have explained the same thing to you in so many ways. If you want regular, continuous progress from day to day, do as I tell you. Every Saint has his past and every sinner his future. You are the same as I am or anybody else. The only difference lies there. The only difference between a learned man and an unlearned is that the learned man can explain to you in so many ways, quoting quotations from here, there, and everywhere to bring home some evidences of what he saw. An unlearned man says, "All right, take the sapling; put it

there.” After all, this is to be done, is it not? It appears a little difficult in the beginning, but this way is not difficult, I tell you. The very simplest way—quite natural; even a child can do it. When the child is absorbed, he looks wholly; he forgets everything. He enjoys everything; that is why a child can be wholly, solely there, in what he sees, what he eats, whatever he does. A child is more happy than a grown up man. Why? He is wholly, solely there in what he does. That is why Christ said to be like little children—“Suffer little children to come unto me.” You follow me what he meant there? “For theirs is the kingdom of heaven.” You will have to become a child, that’s all.

[*Master has apparently given out some parshad.*] The other parshad will grow more and more. What you have already got within you, that will grow more and more if eaten up in a few minutes, you see.



The House Is On Fire

February 24, 1971

In some of the writings, You talk about the still point in meditation where one is still, and today I felt some power pull me up.

Yes. That is all right. Don't be afraid of it. Astral body will leave body.

No, it felt good.

Yes, of course. It is bliss-giving. Now at the time of leaving the body you will go jolly if you go daily. When you know how to leave your body at will, then there is no fear of death. By regular practice you will come up to that.

Why have we made it so that we are now in such a great delusion?

Delusion? When the house is on fire, what should you do? Should you inquire while sitting there, why was this house put on fire? It is better first to get out of the burning house and then inquire. First thing. The second is that we should go to God who made the world and ask why He made all this. I think if it is possible, He would reply correctly. Others will give only assumptions. Why do we give birth to a child? You know? It is our will. All Masters say that He wished it. He was One and wished to be many. This is His Will. Why did He? We should go and ask Him further, and if, God willing, with great fortune we reach Him, then we know Him too, and there will be no questions left.

Kabir says, "I have not seen anyone who has taken birth and is happy." So ask anybody, you see. He'll say he has something against his wishes. Saint Tulsi Das who was a Saint and Guru Nanak both say the same—"The world is all maya." Tulsi Das says, "All are unhappy on account of either physical body, illness, or for want of money. Or by the cruelty of mind—all complain against mind." Then He says, "Is there any remedy for this?" He says, "Yes, there is one remedy. Just sit at the Feet of a Saint." He lets you know why you are unhappy. We are conscious entities. So we can become happy only when we come into contact with the Higher Consciousness, you see. Our soul is all wisdom, eternal, all joy, all bliss. If our soul comes in contact with the Oversoul or God, only then is there happiness.

So long as our attention is imbued with the world, we are constantly in touch with the worldly things. These things will either be taken away in due course or we will have to withdraw from them at the time of death, so you then feel unhappy. If we continue living with that Higher Consciousness all along, then there is no unhappiness. So that is why the Saints say, "Come in contact with that which never dies, which is eternal." Our soul is eternal. If he comes to it, that part which is eternal, then there is no suffering, no separation.

In all outer things we are sometimes attached. Sometimes we drown with the reactions of the past. Take the example of a dog who eats bones. There is no sweetness in the bones, but he eats the bones and tastes his own blood. He thinks it is very, very tasty, but the real taste was within him. So all happiness and bliss is within our own selves. So long as we are absorbed in something, we feel happy. But these things are not eternal, are changing panorama of life. Sometimes we are attached. Sometimes we are withdrawn. So long as we remain attached, it is all right, we are happy, but when that is withdrawn from us, or we are made to withdraw; when we withdraw, we feel unhappy. So the Saints have given that solace, "All are unhappy." Guru Nanak says, "Who is happy there?" Those who come in contact with the God-into-expression Power, which is called Naam or Word. That will never die; you will never be withdrawn—that is why. You will feel happiness all along. So those who want continuous bliss without any break, that overflowing bliss, should be in tune with that God Power which is pervading all creation. And that is within you. So this is the real salvation, the solution to the whole problem. When we have great profits and get money, we are very pleased. But when the bank fails or some dacoit comes and takes away all our money, we are not happy then. Do you feel happy?—no more. So come into contact with something which will *never* leave you, and that is God or God-in-man. Did Christ not say, "I will never leave thee, nor forsake thee, until the end of the world?" Did He not? So Christ was the Power which manifested at the human pole of Jesus. That lived even before Jesus and shall remain forever. That is called God Power, Master Power, or Guru Power.

You are given a contact with That, the outer expression of which is Light and Sound. You are just to entune yourself with It. When that is developed, you'll hear the Music of the Spheres, without any payment all along, twenty-four hours of the day and night. And this has been the basic teachings given by *all* Saints who came in the East or West. Location makes no difference.

Master, You've mentioned that the Bible hasn't been translated accurately at all.

Naturally, when one thing has been translated from one language to the other, first of all you won't find suitable words. The other thing, translators who are not well conversant with the theory, practically, cannot give the right interpretation. Bible gives reference to some things that Christ said. Christ was Word made Flesh; the right interpretation can only be given by Him who is Word made Flesh. Emotions or feelings or drawing inferences are all subject to error. Seeing is above all. Those who saw gave out something in words which can only be rightly interpreted by one who Sees.

I was wondering though, is there any particular translation which is better than others?

The original Bible was written in some other language. [Aramaic] That language I don't know. This was then translated into another language, then into Latin, and from Latin further into English. There have been so many versions, one, two, three, like that, and ultimately . . .? The result is before you.

Only such things can be relied on are those which have been given out by the Master directly written in His own hand. You may hear something, but you may not catch fully what Master says; you will give it in your own version. Even the versions given by those who had met Christ would not be as totally reliable as given out by Christ Himself. So these scriptures can be correctly interpreted only by those who See.

When I went to the West, and gave a talk in the Jewish Temple, I spoke to them referring to their own Books and gave references from other scriptures too. And in the churches I spoke referring to their Bible. At one church I asked Dr. — after my speech, "How do you find this now?" He answered, "What you have interpreted is true." He was a professor. So it is a matter of Seeing. Those who See will give the same interpretation because they've *Seen*. Others interpret at the level of intellect or feelings, that's all. Some say God is Light. They interpret that as intellectual light. They have never seen Light.

When the tenth Guru's 300 years anniversary was celebrated in India, I was also invited to give a talk over there. His life was a very wonderful life. At the age of 36, He did wonders in the literary way as well as in all other ways. Last of all I said, "We are proud of Him; He was a great personality, a great Saint. But is He proud of us?" He turned out Khalsas. Khalsa is one in whom the Light of God is manifested, who sees the Light of God within in full effulgence. There are many people who were Sikhs going on in an ordinary religious way, very devout, who came up to me and asked, "Is there any Light within?" These things are handed down from time to time, and are enshrouded, unexplained. Thank God there

have been no additions to the Granth Sahib. Most other Holy Books are not all original. So the original real thing is only what is written by the Saint Himself. For that, two scriptures are very valid. One: Koran of Mohammedans. There has not been a change, of jot or tittle, with the very words. The other is a Sikh scripture (Adi Granth) which was compiled by Guru Arjan Himself. That has been very strictly guarded. Nothing has been added or left out. He has collected the sayings of so many Saints and put them all together in one place like a feast, a banquet hall of spirituality. If a man is in one ism or the other, when he has Seen that God Power, he considers all are one. Guru Arjan has collected the sayings of more than fifty Saints. All other Books are additions and subtractions. So these two scriptures are very valid. We are thankful for the social religions for they have kept them quite safe without any amalgamation.

Then even if we get those two—the Koran and the Granth Sahib—they have been translated.

Yes. Yes, that is why.

Oh. You have to go. It is a quarter to ten. All right. Go jolly!



Love and Surrender, One Pointed Attention

February 25, 1971

What is that, that prevents a person from fully fixing his attention in the middle? You say it is the mind, but he cannot still the mind. Is there one faculty behind all this that prevents him from focusing his attention in the middle?

Mind gets strength from your consciousness, does it not? Where your attention is, there no other outgoing faculty is working. Mind and intellect and outgoing faculties get strength from attention. You follow me? So you are surat, attention. If your attention is fixed, mind cannot work. Mind works only when your attention is slackened.

So if I don't feed the mind it can't do anything.

It is you who are feeding the mind. Mind is not conscious. There's a vast difference between the Eastern and the Western definition of mind. East says mind is material; West believes it is conscious. Do you see? Truly speaking, mind is a vehicle. The proof of that is, when you absorb your attention you are absorbed in it, no other thought comes in; mind does not work. So it is the attention which is to be fixed; on anything. When you are absorbed in it, no other thought intervenes.

These are very delicate points, and they play havoc. Outgoing faculties are like the horses. Soul is like the chariot and mind is controlling the reins. The soul is being dragged. So what you have been on is Surat Yoga, not intellectual Yoga. On surat depends everything. When your whole attention is rivetted at a certain point, you see, you are so absorbed in thought that if somebody calls you, you don't hear although your ears are there, sometimes your eyes remain open, but you are so absorbed you cannot recognize anybody. So the main thing is your attention. God is greater than attention, greatest attention. And man is minor attention working. So mind works, or the thoughts intervene, only when attention is slackened. Do you see why, then, so many thoughts will come up?

The ability to focus attention with more firmness; is that a matter of strength or energy or . . .

That is a matter of love—the very easy way. Intellectuals will say otherwise, but it is love. No compulsion, nothing of the sort, natural.

How do I get that love?

God is love and our soul is also love. And the way back to God is also through love. Now how to get it. Love is very innate in our soul. This love is distributed into various things, little here, little there, little here, little there. Take the example of a flute. Have you seen a flute? There are so many holes in it. Or there may be a pipe, with so many holes and water running through it. Drop by drop the water oozes out from those holes. If you shut all the holes except one, the water will shoot forth. Do you follow? That will shoot forth full strength. So when you are concentrated, naturally you feel some love within you. That is the means, but the question remains, how to get it, That's the point. The first way is to come in contact with the Higher Self. God is love, your love will have a boost upon contact. Until you can do that, what to do? If a body is charged and anyone else touches it or comes within the area, field of action, he will also be charged, you see? So the best way to have that love is to come in contact with somebody who is in tune with God. That's the best way. Guru Amar Das says, "So long as we have got no love within us, we cannot reach God." But where to get love. Love is within us. That requires a boost—ignition, you might say. If there are matchboxes, dozens of matchboxes put into the oven, but will they heat anybody, anything? Will it make your water warm, hot? No. But if you ignite one match, then? So that requires ignition. And the other way is if you want to love someone, or you have got love for someone, what would you do? You have constant remembrance of him. Or, as a corollary, if you want to have love for somebody, remember him. But real love will sprout in the company of a Saint who is overflowing with love. He is overflowing with the love of God and intoxication of God. If you become receptive, that will give you a boost. You will be ignited. This cannot be had from shops nor grow in fields. By reading, by outward observances, your attention is also diverted to one place, but real love sprouts forth only when you come in contact with somebody charged. The very atmosphere is charged by radiation. If a man has got some perfume in his clothes, whenever he passes the others, those who have open noses, will smell that perfume. Those whose noses are closed—that's another matter. So radiation works. Even when those who are just given up to the sensuous life come within the area, field of action, they will also be charged by radiation.

So love comes when you come in contact with God-into-Expression Power, Naam or Word. Until you have that love within you, come in contact with God into expression power, He Who is Word made Flesh, that's all. All scriptures say those who love can know God, not otherwise. Who do not know love, cannot know God. Tenth Guru proclaims, "Hear ye all, hear ye all." What? "Whoever loves, will meet God. Not otherwise." So love is within you, and when you come in contact with higher love, by concentration, you'll be charged. That is why if you go to a man who sells perfumes, scents, he may not give you anything, but the atmosphere is charged with perfume. You'll have all perfume. If he gives you one small vial, then? So a Godman is overflowing with the love and intoxication of God. Naturally those who come in contact with That, within that field of action, they will have it; a boost for God, love for God. Just like a strong man, a wrestler, who is overflowing with might, strength, when you see him, by seeing him, naturally some desire comes within you to be like him, is it not so? So radiation works, you see. That's the best way. But how can you love him whom you have never met and never enjoyed his presence? If you have met with somebody, and you have give and take by receptivity, naturally you'll have that what he is. As you think, so you become. But we have not seen God, that's the pity. Those who have seen Him in Whom God is manifest, when they become receptive, they will overflow with love, naturally.

So that is why it is said that if you sit in the Presence of a Master, in a receptive mood, for one hour, the effect will be that which you will not have had from years of penances. There you're directly charged. Now when you're in the Presence, sometimes you will feel that Sound Principle reverberate. Some of you here have heard and have sometimes seen the atmosphere is charged, the room is charged with the music of the spheres. That is by radiation. Once my Master went to a village. The room in which He used to sit was in a newly erected building. So I locked that room. Whoever entered it heard that Music. That is a charging, the radiation working.

At the back [*rear of Master's house in Rajpur*], there's one water tank. If you go there and sit you'll hear music. [*at the back*] I used to sometimes go and sit there in the morning. I have not been there lately, but the atmosphere is charged. The room is charged. With a little receptivity you can hear. So it is by radiation you have a boost, impetus. And when you sit by a Master, it becomes very much easier to see that God is quite at hand. When you go out of that atmosphere, the same problems arise again. That is why the presence of Masters cannot be underrated. From thousands of miles you can have that radiation, but only when you have developed receptivity, not before. So in the physical presence you

get a boost, and when you sit attentively or come in contact with the God-into-Expression Power which is Light and Sound, the room resounds. Anyone else?

Master, how can true receptivity be developed?

I issued one circular on that. Have you read it?

I don't remember at this moment.

That's the pity, that's the pity. Anyhow, receptivity is developed only when there's no other thought intervening between you and the Master. From thousands of miles you see through television, you hear through radio when you are tuned into those machines. But you cannot hear sounds in an atmosphere during monsoons or very rainy seasons. Similarly, in the calm and quiet, with no ripples in the reservoir of mind, except the Master having pity on you, then receptivity will develop. A help to receptivity is sweet remembrance, constant. That will develop receptivity.

That complete stillness of mind, is that surrender?

Surrender is something more. Surrender is dedication, reposing, leaving everything to His beck and call. I'm just defining surrender in different ways. I will give you one example in the worldly way. When a girl is married away to somebody, in India, she changes her name; her name is changed, her caste is changed and she never cares wherefrom she will eat, or get clothes or live. She has wholly surrendered mind, body and soul to her husband. Surrender. Let me give you another example. There are many different kinds of bhakta devotees among wives and Saints too. One kind is, "O God, give me this and that thing." The second, "I don't eat unless I can remember You, not otherwise." There is some condition there. In surrender there is no condition. If a wife asks her husband for something—even if he does not give it she remains devoted. That's the second class of surrender. There's another wife who does not ask for anything. The third class; her clothes are worn out; she has no other amenities of life. If she has surrendered to her husband, (real love is involved in surrender too), she says, "Well look here, my husband loves me, I'm his and he is mine but he never questions me as to what I want. My clothes are torn, I have nothing else." She thinks, "All right, if in this condition, all clothes worn out, half-naked, I am pleasing to him, what more do I want?" That is surrender, complete surrender, you see. So these are different stages of surrender, complete surrender. In previous times slaves were sold. Ibrahim purchased one slave and brought him to his own home. He asked him, "Well, what will you eat?" He said, "I am bought, there is no question of mine." "Where will you sit?" "What will you wear?" The replies were the same. There is no question, you see.

These are the different degrees of surrender I'm describing to you. So if you surrender to God within you, to Master within you, whether or not He gives you money, whether or not He gives you what you want, even if He gives you nothing to eat or nothing to wear, even then—surrender is there, complete surrender. Now there are so called Saints like that who say, "All right, O Master, O God, give me this and give me that, give me that. If you don't give, I cannot do your penances, you see." His work is only to obey. Complete obedience. With no condition, expecting nothing in return. Complete surrender of heart and soul, no choice left. If surrender is like that . . . a child is there and a lion is coming. The child runs to the mother. Do you think the mother will suffer to let her child be eaten by the lion? She would put herself in the mouth of the lion to save the child. When you surrender to God in man, He protects you, you see . . .



Criticism

February 26, evening darshan

[*The beginning of this talk was not recorded.*]

If some other person is criticizing, how should we act?

If somebody is criticizing somebody else, other than you?

Yes.

Then in a friendly way, you might tell him privately, “Dear friend, that is not right.” If you have love for him, then tell him privately, lovingly, “That is not right.” If a child is besmeared with filth, what should you do? Wash him, lovingly, that’s all; do not kill him. Even if somebody criticizes you, for instance, just look within your own self to see whether that criticism is right. If it is right, then be thankful. Your failures can be brought to your notice by either your loving friend, true friend, or by your enemy. So be thankful to him. If it is not so, then send him good wishes. Pray to God for him, that’s all.

Somebody went to Lord Buddha and began to call Him names. “He is such and such, such and such,” going on vehemently like anything. When night came and he was about to go, Buddha said, “Look here, dear friend, if anybody brings a present for some friend and he does not accept it, with whom does the present remain?” He answered, “With him who has brought it.” “So, dear friend, whatever you have brought for me, I don’t accept,” that’s all. You see, when a wave, a current of water, comes, strikes a rock, the wave will go back. If it strikes some sand underneath the rock, it passes through. So, if anybody tells you something, and you’ve got love, regard for him, that will recede, and go back to him. Twice. And if you think something against him, then that thought will be given a boost within you. If somebody calls you names and you don’t return them, then, where do they remain? That is not doubled or quadrupled. If you keep quiet, and he says once, twice, hundred times, then? No reaction. Send loving thoughts. It happens sometimes, people go on calling you names without provocation. If you simply give them loving thoughts, they’ll keep quiet. Or, sit near by them

but don't hear, that's all. That's the only remedy.

So — has done very hard work in —. Her way of working may be a bit different, but she has done very hard work, has she not? If you have love for the Master, naturally, you'll love everybody, you see. There's a difference of opinion sometimes. So much can be reconciled by loving talk. Similarly, — has done very hard work in — bringing so many people on the Path. Day and night sacrificing his every thing for that. If there's any difference of opinion as there sometimes is, it is from the level of one's own thinking, and can be reconciled by a heart to heart talk.

So he has done very hard work in the West. There may be a difference of opinion. Maybe one man thinks, sometimes under misconception, another way and the whole thing appears to be wrong. — is doing very good work, too. Italy, and Mauritius, other points. So in the West, it is mainly due to — and — also, in the beginning. Many of those things were brought to your notice by them, is it not? We must be grateful for all we get. No matter what it is. If there is a difference of opinion between the two, all the same, you should be grateful for what you've gotten from any man, should you not? Little differences of opinion, little modes of thinking, should not mar everything. At least they have conveyed you the Message of the Masters, you see. You've been brought round to the Path. We have to see like that. So in many places, in United States we have got Satsangs. We have also got Satsangs in New Zealand, and we have got in Australia, in Italy, and in South America. God finds some means to bring the Path of the Masters to your notice. There is help going on.

So we should all cooperate, in the interest of the Master's work. Little differences of opinion should be forgotten. Sometimes people write to me complaining, "This is like that." I write back, "If this is what you don't approve of, just talk to him, heart to heart talk, in a friendly way, but in a straight way. All the same, we are one on the Master's Path. We should all progress on the Master's Path. And everybody should put their shoulders to the wheel. Thank God you are put on the Way, the basic teachings of *all* great past Masters. These criticisms are only negative thoughts which affect our meditation. If we criticize anybody, we must first see to our own selves whether that very thing which we are pointing out is within us or not. If it is within you, then? If not, have love for him and just point out lovingly.

One mother took her child to Mahatma Gandhi. She said, "My son eats too much molasses; it is full of sugar." "All right, you come the day after tomorrow," Mahatma Gandhi replied. When she came up, he said, "Well, look here child, don't eat molasses." His mother said, "If that

was all you had to say, why did you not say that the other day?" He said, "Because I was still eating molasses on that day." If we look to our own selves, we will find we are still worse than the others in many respects. In our egotistical way we say, "Oh, we know everything. We are superior," this and that. You remember one lady was guilty, declared guilty of fornication and brought to Christ. What did He say? They all complained to Him, Christ said, "Here is the lady. What does your law say?" "Our law says a person should be stoned to death." "All right, let her stand there. All right, any of you who has not committed that sin may stone her." Nobody dared. So these are our own weaknesses. Instead, we magnify others' and don't look to our own selves. Then what did Christ say? "Do no more."

So who is there who has not committed sin, knowingly or unknowingly, since he has taken up the physical body? So what is sin? Sin is the breaking of a law of nature. Too much eating is also a sin. Everything taken to the extreme is sinful. Whatever drives you away from God is all sin, whether it appears good or bad. And whatever drags you to God is all virtue; a very common sense definition.

We crowd over others. If we find anything wrong, we spread it like a plagued rat, spreading an infection. So don't do the work of the CID; apprentices of the CID of God. If you find anything wrong—anything—tell him friendly, in a loving way, privately. Then he may listen to you. Don't say, "Oh, you are blind." Of course he is blind, but there are ways and ways to express. "Well, dear friend, when did you cease to see?" He is saying the same thing, but he will feel the sympathy and may even tell you how it happened. Both use the same words. One way is negative, the other is positive. We magnify, we sometimes make bad people still worse, by crowing over them. If a thief is there, you might say, "Oh, you are a very fine gentleman. I never expected anything like that from you. You are very good. You are ensouled body, the Son of God." What a vast difference there is! The very words either make you antagonistic or make you polish down everything. So speech is a very blessed thing, if you know how to speak. Think twice before you speak. First of all, is it necessary? Is what I am saying right? Will it have a better effect or only a bad effect? How best to express? In this way, enemies will become friends. By criticizing others, you simply invite that very sin which you are criticizing. As you think, so you become.

When the Christian missionaries first went to Japan, they preached one commandment of Moses. "Thou shalt not strike a woman." The Japanese people were living very innocent lives. "Is it in your country that they strike women?" After a year or so of preaching, they began to strike women. So we must learn how to speak. There are ways and ways

of speaking. If you tell the same thing in a sweet, loving way, in private, not broadcasting or anything like that, then it will carry an effect. Otherwise, it will make matters worse.

“All right, dear friend, go and see with your own eyes and hear with your own ears.” Many troubles in our daily life will subside. In my official career, I was in charge of co-ordination and administration. About forty officers and a staff of more than 3,000 worked under me. Once some clerks were declared unfit, and were returned to me. They were recommended for discharge; all such cases had to come to me. So I made those people clerks in the section under me. I watched what they were doing. They had bad habits, running here, talking, not doing work. I watched for a few days, then one day, I called them together. “Well, dear friends, you know you are paid to do your job while you are here, are you not? Yes. As you have been recommended for discharge, who do you suppose will be affected? Your families whom you have brought up. Is it not your duty to work hard for that purpose?” Then they would come around. In a fortnight or a month or so, they began to work, honestly. Then again when an established position was required by the other sections under me, I’d post them there. “We don’t want this man; he’s worthless.” “No, no,” I said, “he’s a changed man now. Give him a chance and see.”

Once it so happened I was away on leave for a month or so. Some two or three clerks were recommended for dismissal, and immediate action was taken to dismiss them. When I returned from leave, those people came to me. “We have been dismissed.” Then the officers who recommended them for dismissal said, “They are no good; they have made mistakes, this and that thing.” Then I asked them, “All right, put the reasons in your application and I will see. I then made suggestions for their mistakes. Who is there who does not make mistakes? Some do more, others less. I recommended that they should first be warned to be careful. They should be given proper guidance. So for this reason I recommended to the Comptroller, “Who is there in the office including officers, who has not made mistakes? His dismissal means stabbing his family. What sin have they committed? If he has committed one mistake, two mistakes, anybody is liable to make mistakes—they should be guided properly, not dismissed.” They were restored. A man can come around if you treat him like that. Kind words don’t cost anything. As for dissensions going on in the groups now and then, it is due to that. So all their recommendations, consultations, did come to me. I told them, “Dear friend, your recommendation is no good. You must improve. Try to improve. It is not that you are punishing yourself—you are punishing your family, your children who are dependent on you.” They

came around. So we should mete out in a friendly way and many troubles will disappear. It is not difficult. God will bless you if you become like that.



Prayer

February 27, 1971

Do one thing at a time fully. If you form that habit, then, naturally, there will be some discipline. We have not developed that habit.

It is better to sing some hymn in your own tune, maybe of love, maybe of devotion, some sort of prayer before you sit for meditation. That will create an atmosphere. Then sit. Pray before sitting. Sing some hymn of love or devotion, of prayer, anything in your own tune. That will help, I think. That will create a better atmosphere for meditation. To sit like a wrestler to catch Him will not help.

Master, is Simran, done correctly, with full attention, considered a prayer?

Prayer, you see, prayer is uttered by a weaker man to a stronger man for help. In prayer you need something. You want help from someone. A poor man will pray to a rich man who can give him something. Prayer means that. Or in prayer we can have a review of our life: "We have fallen. We are separated from You. Will You kindly help raise us?" Do you follow? And the aim of prayer is—love, devotion, and separation. To pray will help you. Prayer has its own categories; either of two will help. Have you read *Prayer*, book of prayer? What I am telling you now, and all phases of prayer, have been discussed in there.

Master, can You speak on the significance of thinking of the Form of the Master?

I never advise that. I never advise anybody to do that. And there is a reason. All Masters, all gurus, all teachers say, "Think of the Master. Meditate on the Form of the Master." To think of the Master is good. To pray before a Master is still better. But there is a vast difference between the two. To think of the Master as a form, visualizing the Master's Form in this and that way, and to meditate on the Form of the Master can have a different meaning. To pray to Master, and sit is something else. But there is one danger in meditating on the Form of the Master. If the Master is, God forbid, not perfect, not the Master, or he belongs to

the lower class, then you will only become what he is. Some scriptures say, just think of your Master, meditate on the Master. Which Master? Whom you have seen, not the one whom you have not seen. There is a difficulty that will arise. You can meditate or visualize *any* form of whom? One who is of your own level or below your level. That form will come at once. The Form of One who belongs to a higher category than you are cannot be visualized. Sometimes you see the turban, sometimes you can see the arm, sometimes the back. Your mind will be running everywhere to where you have seen Him. That's the criterion. Of course if you've got a very loving heart—just like I gave you an example the other day of when a glass is coated with wax, there, on the back, you will see your face. That's another thing. But generally I never advise anybody to meditate on the Form. Why? They identify with it. You saw at the time of the last initiation more than 200 saw the Form of the Master; 250-300 were there. He is God, Who comes of Himself.

So pray and sit, that's all right. Then try to go in and you will find Him. He is waiting for you. We may keep the photograph of our Master's Form, just like some relative or dear friend, for remembrance, but that's all. Not for meditation. If, now consider, Master is a real Master but at the outset you cannot believe that He's a Master unless you have got some faith already developed within you . . . that's another thing. If you meditate on the Form, you'll just go up. But if he is not a Master, I mean not a full developed Master (now may I add that word), what will you become? You will become what he is. So any Form which comes of Itself, that Power is perfect. God is making that Form of the Master in Whom He is working. He knows everything. We do not know. He knows.

So you see, when a Master initiates somebody, He resides within him at the same moment in Astral Form, and never leaves him—unless He takes him to the Sat Purusha to the end of the world. When you enter this room and somebody is sitting in there, will you not find him without thinking of him? He's already there. You'll find him. You may think or pray to him or not (matter of fact in the extreme). Just enter the room and you'll find him.

So Master is Word personified. Word made flesh. He is residing within you. Just tap. Enter the room. You'll find Him. Whether you pray to Him or not pray to Him (even if you think of me or not), if you enter, you will ultimately find Him. So prayer is better; its significance becomes more.

Do you know the significance of visualizing the Master's Form? Your question was that. This is all right [to think of Him, to look at His picture] for sweet remembrance. You think of your brothers, your

relatives, your friends. But you cannot visualize the Master who is above you all at once, except if you have very overwhelming love. That's a layer of wax behind the glass; then you see with no effort. You may think of the Master, if you've seen Him, but sometimes you'll find Master's Form appears to those who have not seen the Master. There are many cases like that, even now.

Once, when I went to Pakistan, I met a Mohammedan Sufi Saint who used to do his penances in his own way and when he went in, he found Master's Form therein. He was wondering who this Sikh gentleman was whom he had never met. He had never even heard about me. But when he came up to me at Lahore, he said, "I was seeing You inside." I used to see my Master seven years before I met Him physically. God appears, manifesting in whatever Form He is working to those rare hearts who are really after Him, maybe Hindu, Mohammedan, Sikh, Christian, or Jew. That makes no difference.

Generally people are asked, "Visualize my form." What is the result? That's all right to help you concentrate for a while, but you will become what he is. As you think, so you'll become. If you know a Master is a Master, that's all right, even if you have not seen Him. So prayer is a separate way. Enter the room and you'll find him. He is waiting for you.

In the beginning it is just like somebody is with you, hovering around you. You'll feel His presence like that. When that develops, His Form will manifest. When that Form can materialize like a physical body, it will guide you, give you writing. Ask ——. He used to write to me every week, "Master came and sat down on the chair and dictated this and that to me." A book was published. You see, that Form will materialize, come and talk and even dictate to you. But when a man thinks himself sufficient, he's cut off.

Do you remember I told you the story of Bulleh Shah the other day? He was initiated by Inayat Shah, who was a gardener. Bulleh Shah was a Sayed, the highest class of Mohammedan, belonging to the lineage of Prophet Mohammed. He was initiated by the gardener, Inayat Shah, but was ashamed to be called the disciple of one who was below his level—Mohammedan class. So Master sent other disciples, "Go and tell the people Bulleh Shah is our brother in faith." Some went there singing and dancing. "Where is Bulleh Shah? He is our brother. We are disciples of Inayat Shah." Bulleh Shah was ashamed of them. "What will people say? I'm a Sayed, highest class." When they asked, "We want to meet him; he's our brother," out of shame he said, "I am not your brother." "All right, we'll not give water to that field from today." It is with attention that Master rears up the disciples who are in, tune, who are receptive, more than others. Then naturally what he had within him was cut

off. Now he was helpless. What to do? Master is sometimes a very hard taskmaster, mind that. He was a very hard taskmaster. He would not listen to pleas. "He says he's not mine. Let him go." He thought, how to please Him? His Master used to hear the hymns, or the songs sung by the dancing girls every week. He thought of what to do to please Him: he became the servant of that dancing girl, served her in every way and learned singing and dancing. After some time, he became adept in that. And one day, when that dancer was supposed to go to sing before the Master, he said to her, "If you give me your clothes, I'll wear them. I'll sing today." She agreed, so he put her clothes on himself and went over there. Anything that comes out of the pining heart will attract Him. He was dancing and singing in ecstasy, and Master knew he had come. He stood up and embraced him. The others said, "What happened to our Master. What is he doing? We found Him hovering over a dancing girl." People see from their own angle of vision. Naturally smoky glasses will see smoke. Then Inayat Shah said, "Well look here, take off your clothes." "Oh Bulleh, Bulleh!" It was Bulleh. "I'm not Bulleh. I have forgotten you. Forgive me." So he came around after that. He had the Truth. So the Master gives water—that is the point. If the disciple simply becomes a mouthpiece of the Guru, he gets His place. But if he thinks he himself has become a guru, then . . . He'll know. It's a very delicate point. Little ego, little self-sufficiency, spoils the whole show. When the hymns are from the heart, coming from heart, pinching of the heart, such like hymns of separation, due to a little concentration, you are cut off from all the world over. You are all alone, even in the midst of thousands. If you have love for somebody who is sitting in the throng, even with so many hundreds of people there, your attention is riveted on him. You don't know who else is sitting. There's ruling passion in your heart for Him. That is due to extreme concentration, real renunciation.

What is real renunciation? When you renounce all other things except for One, that is renunciation. Not leaving your hearth and home.

Have sweet remembrance: how can you forget your Friend? Can you? He is ever with you, ever watching you, like a mother of a child who has not yet even learned to walk or talk and is lispng. So it is first He who loves us, not we Him, you see. Our love is only reciprocal. He is love personified. That is, He is overflowing with the love and intoxication of God. So when you have developed in that way, He appears—the Radiant Form within you. And ultimately seems to be the very Sat Purusha.

Indra Mati, a very highly developed follower of Kabir, had reached the highest plane, fifth plane, and there she found Kabir sitting as Sat Purush. She told Him, "It was You Who was the real Sat Purusha. Why

didn't You tell me on the earth that You are the Sat Purusha?" And He said, "You would not have believed on earth that I am the Sat Purush." So Masters work from different levels, and never say, "I am God." If the disciple develops ultimately later on, then he finds Him like anything.

So sweet remembrance is what is required. Just like a man with whom you leave all your heart to give that sweet remembrance, heart beating within for him.

It is just like a wound you have bandaged by the doctor. Outwardly you don't appear to be in pain but the pain is there constantly. So remembrance is like that. Sweet remembrance all the time. Don't you remember whom you love, constantly? Is it not like that? So you'll have love for somebody who also comes to receive you at the time of death. What more is wanted?

He is forever watching, extending *all* help and protection. Even if you do not know. He is son of man of course, but He is something else, too. Masters behave from two levels; like son of man, working at the level of man as an ideal man should be. But He is something else too, you see. If He is not That, how can He give you contact with that Power? God alone can give you contact with Him, is it not so? If somebody gives you contact with Him, who can that be? He has also got the other aspect—He is a son of God as well as the son of man. What did Christ say as son of man? "Father, you have forsaken me." This is what you find. That was spoken as son of man. When they are in tune they are Sons of God. He behaved like a man and all the same He gave the other way. Now you have heard the two aspects of the Masters.

All these things are not explained in books. Even *Godman* gives salient points, but not in detail like this. One criterion; He never says, "I am God." He says, "My Father has done, my Guru has done." At heart of heart, really, His words are imbued with humility. He sees Somebody else. Christ never said, "I am doing." He said, "It is the Father in me."

Christ asked some disciples to answer at their level, "Do you know who I am?" Everyone said, you are the son of such and such a man. You are a carpenter. You live in such and such a place. But Simon said, "You are the Son of the Living God." "Well, Simon, what you have said was not from you but from my Father who has spoken through you." He's always conscious of what He is but all the same He behaves like man. Otherwise, if He says, "I have come from Heaven," we say, "Oh, He has come from Heaven; what can we have to do with Him?" Instead He says, "I am a man like you who has passed through life, as you have. So there is a way out for you also. In manbody you can become that. Have that higher purpose of life before you."

He never acts and poses. Simple way of living, simple talk. But in simple talk He gives you all the secrets of the teachings of the Masters. Sometimes I wrote in my letters, "Well, if you develop receptivity, that's good. You can have that benefit from thousands of miles; all right." You'll become a channel. But physical presence cannot be underrated, you see. You can sit by the fire. So sweet remembrance has got to be developed.

God is Love and Love is God, you see, and our soul is of the same essence as that of God, and the way back to God is through?

Love.

Love. That's all. So for that purpose you have been given a contact with that God-into-Expression Power, which is all Love. The more you absorb yourself into that Light and Sound, the more Love will overflow from you. So that will give you a boost, you see. Sweet remembrance is all right. God Bless you.



A Wonderful Concession

February 27, 1971

In the book Prayer, it says in order to remove mental difficulties one should think of the Form of the Master and the question is, is there a difference between thinking of and visualizing the Form of the Master. Is it not the same?

Well, it's the same. If you are thinking of the Form of the Master and visualizing, it comes to the same thing.

It says think of the Form.

There's no question of form. You may sweetly remember Master, then everything follows without tension, without anything.

Is group meditation more powerful than meditating alone? Is there more benefit that way or not? "When there are two gathered in my Name, then I am there."

More than one, more than one. When two men sit in the name of the Master, I am there. That Power radiates. But if you come in *direct* contact with the Master within, God-into-Expression Power, then? Sitting together is a helping factor of course; you're surrounding yourself, you form an atmosphere in which you can remember God; your atmosphere. But to come in direct contact with God-into-Expression Power within is the aim—ultimate aim. One helps the other, you see. So just create an atmosphere. When both men are there having the same thought, of the same Master, radiation works to the extent they can radiate. But inside one is coming in direct contact with God-into-Expression Power. Sitting together is a helping factor, you see, that's all. Go on with meditation—everything will be solved.

The Upanishads say "What is that by knowing which there remains nothing more to be known?" And that is coming into direct contact with the God-into-Expression Power, Light and Sound. No more questions will arise. *All* questions will be solved of themselves. When you sit by the fire all thinking about blankets and quilts and air-conditioned rooms will end once and for all, will it not? It is something like that.

She has heard that parents of an initiate can come under the protection of the Master, and she has also heard that those who have died also come under the protection of the Master, is this correct?

Those who are related to the initiates whether dead or alive, have concession. They are looked after, even those who are dead. When a man is initiated that effect also goes to them; to those who have left the body. The initiates as well as anyone else who is related to the initiate or who loves the initiate, are looked after. Even those who have left the body are also helped.

I will tell you about my uncle's daughter who was sick at her native place, 300 miles from Lahore where I was. She was dangerously sick. My uncle sent me a letter. "You please come as early as possible as she's very ill, dangerously ill." I left Lahore by train that very night. I reached there the next day at about two o'clock or three o'clock. That night, [while I was on the train], my uncle's daughter said, "Kirpal Singh has come here. Along with him is an old man." She said I told the old man, "Here's the sick person," and then went away. She said, "Call, call Kirpal Singh. He is going away, call him, call him, call him." This is what happened, you see. She began to recover the day following that vision. When I reached her home at two o'clock during the day, she said, "You came last night, there was an old man with you, who was he?" She never heard of or saw my Master. Sometime later my Master visited Rawalpindi which is about one hundred miles from her home there. I asked her if she could recognize that old man if she saw him again somewhere? She said, "Yes, surely." When my Master went to Rawalpindi I sent for my uncle's daughter. "Well, could you recognize the man when he comes here?" "Yes." When the Master was coming, "Oh, he was this man." You see, she was not initiated. So help is extended to those who love you—maybe friends, maybe relations, even those who are dead are also helped, especially blood relations. It's a wonderful concession you have got, you see. What more do you want?



Obedience—If You Love Me, Keep My Commandments

February 27, 1971

I have a question about food.

Food. All right, go on.

The people who are interested in Your teaching are very often asking why we should not eat eggs, because the eggs these days have no living germs in them and cannot be developed into chickens.

First of all, where is the surety that every egg does not have that element in it? Are they sure? There are so many eggs mixed together. When they sell eggs in the shops, you see, there is no differentiation. You cannot earmark definitely what is infertile or fertile—first thing. The other reason—eggs are not to be used because they flare up passions. Any food which flares up passions is not to be used. That's all. They say it is very cold in ——. I have been there for three months and never used any eggs. I never felt the necessity for it. If your stomach is all right—Eat less than you actually want—no disease will overtake you. So that is the reason for that. What else? Yes?

Oftentimes you are invited by non-initiates and they offer you certain foods which we are expected to take; if you do not take that food they will be offended, she thinks.

If anybody offers you poison are you going to accept? Politely refuse; especially poison. One man came to me. "There is something in the Bible which says whatever is offered should be accepted." He quoted something like that and said, "If anybody will offer me any food, I will accept." And because of that condition he was not initiated. I did not give him initiation. If anybody gives you meat and you eat it, then? You are to see to what you are taking. A friend would not like to give you poison if he comes to know that it does not suit you. If a friend offers you something, and he knows fully well that that does not suit you—will he press you to take it? No. Common sense. These are only lame excuses,

I would say. Those who reason in this way want some excuse to have that food, that's all.

So far it has never happened that I was invited anywhere and they pressed me to eat meat. Sometimes even the other people did not have it. If they ate it themselves, they never invited me. But even if they would invite me, if that flesh food was there I should not take it, that's all. Only take what is necessary. In America we were invited by — to a banquet hall so sumptuous that even the kings could not offer so many kinds of fishes, so many kinds of meat. Plates were passed out to us. I took one cup of tea! Others who were with me did not partake. They were also passing on the dishes. More than fifty, seventy, eighty kinds of plates were passed on. And — was wise enough, as he also did not take things. He did not know that I was not taking meat or fish. With all that, he did his best to prepare a very sumptuous banquet the likes of which even the kings could not offer. It is your choice. I think never in life, even the kings gave a spread that way. With all of that, I took only a cup of tea. He also did not take any. It happens many times, but it is for you to decide lovingly; you are not to antagonize anybody.

Sometimes I'm invited not by friends, but by some colleagues, or by your chief in some place where you are working. And if you will not accept the invitation, will you hurt them?

If they invite me, I will go. I will take only what is required of me. They cannot force the food in your mouth.

We also go sometimes to cocktail parties; it's very important. We take only ginger ale, or some nuts or something.

Yes, take what suits you. Generally if they know, they don't prepare dishes you cannot eat. If they're ignorant then that's another reason. Even then you need not show your distaste; take only what you want. These are very little daily dyings, you see. We must use our common sense. As I told you, if somebody gives you poison, would you accept it, even from a friend? So politely send off, politely refuse. "Well, it does not suit; thank you so much anyhow." When once they come in contact with you and know, they don't force. If out of ignorance they prepare something, well, don't hurt them. Send it off in a polite way. What else?

Master, if you suddenly have to start cooking meat in your job, or sometimes they ask you to do things which you're not accustomed to do . . .

Look here, if it is part of your duty, do it, but don't take it yourself. Baba Jaimal Singh, the Master of our Master, was a military man. He was given the duty of distributing the meat to the soldiers. All right, he kept his own food. If your duty binds you to cook, *you* are not to par-

take, you see. In due course, avoid such duty. Somebody wrote to me, "Well, it is my duty to taste." [*Master chuckles.*] They're paid for that, you see. Sometimes hundreds of, thousands of rupees are paid for that, only for tasting food. Then what to do? Well, if you taste it, certainly you ingest it, and have the effect of it. Yes?

Someone here in India, a Sikh gentleman, asked me if I would mind sitting at the same table with others who were taking meat, and I said, but not on my plate.

What do you do in the planes? In the airplanes you can have vegetarian food if you tell them you want it. One time there were no arrangements provided for vegetarians and every few hours they kept running up with biscuits, with fruit, with this and that. "We are sorry, we did not know."

These are lame excuses given, that's all. When they come to know, they never press you. This is our weak point, you see. At heart of hearts we want it and want some excuse. "How could I hurt his feelings? He may not be able to take it . . ." Be a man of principle!

Well, being a man of principle, we also need to know how to speak. Last night I was telling you about this. There are ways and ways to refuse a thing without hurting anybody. Kabir said, if a man knows how to speak, it is of such great value which cannot be comprehended. This is a man who simply knows how to speak. Remember I told you there are two different ways of addressing a blind man: "Oh, blind man," and "Well, when did you lose your sight, please?" The same thing—but with vast difference in effect. One is crowing over, "Oh, blind man!" And the other, "Well, dear friend, when did you lose your eyesight?" Is it not the same thing? The difference lies in the mode of expression. One phrase makes our friends enemies. The other phrase makes enemies our friends.

These are common sense things not laid down in books. How many things can you write in books? So in the physical presence of the Master, you learn many things which are not given in books, in detail, because He has passed through life like you as a man; He has not been a recluse. He knows all these difficulties, He has met with them, and He can tell you how to meet with them. How can a man who has no experience of the world advise you? We need somebody to guide us who has been like us, passed through the world, and knows the ins and outs of the world. Yes? Come on up. I learn many things from you people, too.

Sweet words imbued with humility is the panacea for *all* ills. Sweet words imbued with humility washes away so many difficulties.

Once a man came to Satsang in Delhi and approached me. I was just doing my best; I was a man like you. He said, "When is the Satsang go-

ing to be held?" I told him, "I think it will be between 8:30 and 9." "What is the exact time? You do not know when the Satsang is going to be held." "It may be so," I told him, "but that's all I can tell you." When he came I was giving a talk. "Oh!" He was surprised. I told him it was between 8:30 and 9 because I did not know the exact time. How could I ensure that it would be exactly between 8:45 and 8:40? He was right, too. I told him "It may be so," that's all. He exclaimed, "You are *Him*—you are a man!" Of course I am a man, you see. I cannot be excommunicated from the category of man. Sainthood does not lie in outer dress, but in simple living and high thinking. So learn the circular I wrote about humility. I meant something. That is a very long circular—five, six pages. Yes?

(translated from German) Is it right that Satsang is more important than anything else? She had broken her arm, and so she went to her place, and in doing this she missed Satsang two times.

Look here, that depends on the pain she has. If she cannot bear that pain, so strong it is, unbearable, naturally, if she goes home, no harm. But I tell you, there are two friends. One wanted to go to the church, the other wanted to go to the football match. The man who was in the church was thinking, "My friend is now kicking a football in the field." Mentally he was in the field. And the man in the field was thinking, "My friend is praying." Who is better of the two? The man who cannot bear pain, he has gone home, but all the same he is in the church, Satsang, his thoughts are in the Satsang. But one thing, if you have control of your attention, the pain is less.

Master, she says her boss broke her arm and she had to work in her place, and that was why she missed.

She is duty bound. That's all right. Duty is duty. Once I was to conduct Satsang at Lahore. It was Sunday. Just as it was to start, I sat down. I got information that my Master has come to Lahore to attend to a surgeon. I was thinking—what to do now. Should I run to see the Master, or do this duty? I attended the Satsang duty. The Satsang was over in two hours. Then I ran up to the place where Master was to come. When I reached there He had left and went back to Beas. Then I ran up to Beas on the evening train, reached there, and sat by Him. "Master, I do not know whether I've done right or wrong. I was duty-bound to give a talk, at the very moment I got that information you have come. I could not decide but I stuck to the duty. After Satsang, I went to Lahore but you were not there, so I've come here." He said, "I am pleased you have done your duty." You see?

Sometimes, usually twice a week or so, I went to see Him in the eve-

ning. I reached there at about nine, ten in the night. But I had the privilege to be with Him at any time, day or night. One Saturday—the next day was Sunday—I had a mind to stay there with the Master, and arrange for somebody else to give a talk. I reached there at about nine in the night. I went in and sat by Him. So I was thinking at heart of hearts, I wanted to arrange for tomorrow. It was at about 10:30 or so. “Kirpal Singh, tomorrow is Satsang?” “Yes.” “Then you should go.” So duty is duty, you see. I had already made up my mind to pass the whole day there at least once, but I had to go. Twelve-thirty, one o’clock, I left. Caught the train at about three, reached there in the morning. So duty is duty, you see. I’ve left the dead bodies of my children at home and gone to perform my duty; I just appointed somebody else to take charge. Well, duty is duty. He never allowed anybody else to take my place. “It’s your duty—go.” Yes?

But with other duties . . .

Duty is duty. You must be sincere. Don’t deceive your own self. Why do some men run day and night spreading the Master’s teachings? What for? Do they get any remuneration? All the same you are doing duty, you are there. How can a man who is not honest to himself be honest to anybody else? We must be honest in detail. So duty is duty, you see.

In my thirty-six years long service, I never stayed away from my office except if I could not move from the bed. Master also gave me instructions about attending Satsang. I asked one day, “Well, what if a man is sick and he cannot attend the Satsang?” He replied, “So long as he can move, he should attend the Satsang.” Once it so happened it was Sunday, Satsang time. I was really sick, but I could move in the bed. I remembered Master’s words. “Well, I can move.” I think it was hardly a furlong away. On the way I sat down three or four times in order to reach that place; sat down to take rest. When I arrived I sat down, very tired, so weak, and started Satsang. That day Satsang extended for three hours. When I came back I came running! So duty is duty. You are revived. These are lame excuses, I tell you. Mind stands in the way to deter you from the right way. He’ll come like a very good gentleman. “Well, you are sick, you cannot go, what can you do?” We don’t really value the worth of Master’s words.

I remember the story of one Ayaz, the private servant of King Humayun. The King had *great* respect for that private servant. So once his ministers complained, “King, you care more for your private servant than you do about us.” “That is because he takes me as a king.” “Well, naturally, do we not take you as king?” He said, “No, strangely enough.” Two days later while all ministers were sitting, his private

servant was also there. He sent for one cup from the treasury, studded with jewels, a very costly cup. He put it on a table and ordered his ministers, "All right, break this cup." "Well, this is very valuable thing, a wonder of the world." Next minister also said the same thing. All ministers said, "That is very valuable; it should not be broken." "Well look here—Ayaz, break it." He did not hesitate. He took it and broke it. Then the king said, "Oh Ayaz, don't you know how valuable this cup is that you have broken?" "Master, your words are *more* valuable than this jeweled cup." We don't take Master as God. We may say, but how many are there who really know? They mouth it according to their *own intellect*. The King said, "I respect him more; he takes me as a King." You see? And the servant said, "Your words are more valuable than this valuable cup."

If you live by His Words, what is left between you and the Master? The servant becomes the Master. Sevar becomes Swami. Gurumukh becomes a Guru. What is there? We don't keep the commandments. "If you love me, keep my commandments." He has given the order stay—stay. Why do you enter your mind into it? I tell you, mind is a very, (what do you say), very clever, all around. He will come on very gentlemanlike. "You see your son is sick; he is going to die. What does it matter if you do not attend a Satsang? And the doctor advised you, 'Be careful, he may pass at any moment.' What will you decide? Will you go there, or take care of your child?" This is what is meant by, if you love me keep my commandments. You simply read it, and read out and explain to others; we don't live what we read our own self.

Again I would say, if we keep up the commandments of the Master, why all this dissension? Why is all this disrespect, fighting going on? We don't take Master as *God*. Taken in that way, as I just explained to you, whatever is in the Master will be transferred to you. You know what is meant by "keep the commandments"? How many are *really* keeping His commandments? We fill our diaries and we keep our own shortcomings reserved, don't show them. So be like a hard taskmaster. Don't spare yourself. You make confessions to your ministers, weekly or monthly, why not make a confession to your Master, to the God in Him, every time? Live in that way for even a month, then you'll change like anything. Mind stands in the way always. Like a very good gentleman, he says, "Well, look here, it is your duty. Your son is sick, he is going to die."

Guru Nanak had one disciple by the name of Ajita. He told him once, "Look here, I see that the worldly man does not need anything. They are not after spirituality. There are some who have some inkling and they sacrifice everything for the moment, and they don't live up to

that. The others are like those who are sitting under the tree of spirituality, laden with fruits. And third are like those who have eaten the fruits.”



Clutching— There Must Be Some Definite Purpose

February 28, 1971

How do you prevent clutching in meditation?

What should a beggar do who sits at the door of a donor? He should wait. It is all a gift, no compensation for anything you have done—nothing. What you get is a sheer gift. He may or may not give; it is all His Grace. Sit at the door and wait. Wait and see—clutching will be over. Clutching is business-like, “Oh, this has not come. You have not given this thing. You have not given that thing.” You have no claim to that. Whatever is given is sheer Grace, a gift in return for no effort on our part. It is a gift. Is it not? With that understanding, clutching will be over. Very simple. Do you follow how the clutching should be overcome? You sit at the Door and wait—that is all. Yours is only to sit at the Door, quite cut off from all outside, nothing else.

We must learn this?

What learning? Is any educational career involved? When a donor gives, it is at his mercy. You have to come to the Door, that’s all. Who are those who get? Those who come to the Door. Those who do not come to the Door? Then? If the children, one on that side, one on this side hardly come to the door, but are dragged outside, then? I think they will be the last men to be given, is it not?

Moreover, when you sit at the Door, your purpose should be very clear. Why should you sit at the Door? Are you after having some of these worldly things, or the things of the other world, or what? You must be clear. If you sit at the Door with any definite purpose, you will have everything, you see. You will have even the worldly things given you, those things which belong to the other world and also God Himself, but you should sit at the Door with a *quite definite* view of what you want. Do you sit at the Door with that purpose in view? Then?

Perhaps you have heard the name of Majnu. He was in love with one princess—Laila. The princess used to distribute alms on a certain day.

One day he also stood in the line. All had their bowls—she put something in them—passing on. When his turn came, she struck the bowl in his hand and the bowl broke. He was enjoying this! “Oh! This is very strange. Your bowl has been broken and you are enjoying! Why? What has happened?” Do you follow what is meant?

Not exactly.

Try to follow. There is nothing short for those who sit at—go to His Door with anything they sincerely want. There, you can have worldly things; you can have the things of the other world, and if you want God, He will give you. He will give you Himself, too. But you must have some purpose in view. So others came to Laila wanting worldly things. Well, she gave them. When Majnu came up he was after Laila, not worldly things. She broke the bowl saying, “Well, what you want cannot come in this bowl.” So sit at the Door with some definite purpose. Go all alone, not dragging children, friends, gold and evil of the world. He is all alone. He wants everybody to come all alone, bringing not even your body. Don’t feel the body, nor the intellect. Sit at the Door. How much does it cost? Is it not simple? When you go to beg at someone’s door you have some purpose in view.

You may have read the book, *Prayer*? But you have not read this stated so directly. It is there. We are simply taking a “bird’s eye view.” You have been simply ruminating, but I will now tell you—it is there. We are simply surface reading, you see. There is nothing short at His Door. He can give things of this world, next world things. He can give God. He can even give you Himself. When you sit with some purpose in view, your wish should be definite—clear. Sometimes we sit, but we don’t know what we want. I read of one child, Whittington by name, who used to strengthen the thought of his becoming Lord Mayor of London by repeating always, “Whittington, Whittington, Lord Mayor of London.” This was when he was only a child and the day did come when he became the Lord Mayor of London. You must have something definite before you. You’re adrift. Sometimes we want this thing, sometimes that thing. Sometimes you say: “World first, and God next.” Sometimes, “Oh no! God first and world next.” This vacillation goes on, you see? So in prayer, you *must* be definite to whom you are talking, praying. We don’t know. You must also be confident of His competency. You must be definite about what you want. With Him, everything is possible. You can have everything, things of this world and the things of the other world. The Master usually comes for things of the other world, not this world, but He can give these things too. So if there is any deficiency it is within us. Your question is very good: How can you overcome clutching? All these things have

been given in *Prayer*. But has it ever struck you? I am telling you no new thing. Read less—digest. Come to the purpose—then sit. Sometimes you want this, sometimes you want something else, then?

After my educational career was over I had ambition in life, too. I was a very voracious reader of books. I wanted big libraries, this and that thing. But I had to decide what to do—pursue my worldly ambition or place God first. It took me more than a week or ten days to decide. In the evening, after office hours, I used to go to some wilderness area to decide. I was discussing for and against with my own self until sometimes one, sometimes two in the morning. I finally came to the conclusion: God first and the world next. And ever since, step by step . . . Men are advancing, you see. If you have got some definite purpose before you, every step brings you closer to your goal. Sometimes you go two steps forward . . . Sometimes we dig two feet here, three feet here, then leave that hole and dig another pit again, two, three, four, five feet; then again we dig another pit. Water is not found in any, but if you go on digging in one place, water is underneath, you know. You will reach it.

You must have something definite in view. These are the things to be learned. I spoke about Whittington, as a child. As a child, reading in the third primary, I used to think of America. I had to go! There must be some purpose in view, you see. You must have something definite before you. What do you want? Sometimes this, sometimes that, sometimes the other. There should be tenacity of purpose, and perseverance—both. And for that—a chaste life. Three things. Definite purpose in view, then tenacity of purpose, perseverance, and chastity of life. I am giving you the kernel of the teaching I have come to know. Whatever question you ask, I have gone through myself.

You'll remember now? Decide some definite purpose in view, even if it's of this world, all right. Do it! If you want to become a wrestler, all right, work for it. You'll become a wrestler and all the world will know you. If you would like to make some purpose in view, work for it day and night. Go on digging there in one place—you will have it.

After all, perfection is God. Is it not? Be ye as perfect as your Father is in heaven. Don't you have this in your Bible? And the Gurus say, "From the perfect Man, you will become perfect," but nothing will have diminished in Him, you see. He is one with the Perennial Source. Mind though, He will make you perfect.

Is it not common sense I am telling you? No inferences. Talks at our Satsangs should be of that nature which will awaken people, even if they are there for the first time—everyone will get something. People are searching—how to meditate, what to do, what not to do, how to get

spirituality. You say, "There are five planes; on the fifth plane God lives and we'll go to the fifth plane. This is the way." If you repeat, but may never tread on the Path, then? There are many people who are tired of asking, "We want to know this, we want to know that," but they would not practically put their feet on the Path. This shortcoming is within us: We speak of things but we never follow them practically. That's all. Is this not a good lesson? No new thing.

You do all these practices—what for? Not for the sake of the practices only, but to know yourself. When you rise above body consciousness, you see you are not the body. We are just coming, trembling here, a little hesitant, we won't cross into the Beyond because sometimes we think of the other world, sometimes we think of this world. We do not stay. You peep and say, "That's a good thing." You see this Door—"Oh this is very pleasant." Then what do we do? We leave. So sit at the Door with some *definite* purpose in view, with full confidence in the competency of Him to whom you speak and definite purpose of what you want. That is why Christ said, "If you ask God He may or may not give you (because you are not definite to whom you are talking). If you ask God in my name, He *may* give you, but if you ask me, you'll surely have it." What is the purpose behind that statement? If you have full faith in Him [the Master], He will give you. He has got It.

So work for it, that's all, and in working for it two, three things are necessary as I told you. You must be definite, confident. When a lady who had been healed came to Christ, He said, "Thy faith hath made thee whole." She was confident about the competency of Him to whom she came. Even those who have not seen the person of the Master but are confident of some Power working overhead—God, something, they will pray, "Oh God, I do not know where You are, but manifest to me." And He will manifest to you in that very Form in which He is working. This has been my fate. I Prayed God always, "God, I want to meet you. There are many Gurus, many Masters, the world is full of them, to whom should I go and to whom should I not go? I am afraid if I go to somebody who has not reached You, my life's aim will be spoiled. So I am afraid of going to anybody. Can You give me a direct revelation?" I was very confident, very definite about it. Then He appeared inside in the Form of my Master. I had never heard about Him. It was seven years before I met Him physically. I took Him as Guru Nanak. I was a poet—I wrote many poems to Him, in English, in Punjabi too. And so one day when I came to the Beas River, I found Him. I tell you, you must have something definite in your view, even if you don't know where to go. God controls everything. We are only

adrift. I think you'll get more if you sit in meditation in that way.

Then, you may ask, "What is the criterion of a Master?" This comes up in many cases. There are so many so-called Masters. I went to one saint in my beginning search. I used to tell him, "I have got intoxication, that intoxication will last for months sometimes, sometimes it breaks—for a fortnight or a week or so, and that is very unbearable. What should I do?" Each man has his own background, you see. The very first thing he uttered, "All right, you'll have to give your own self to me." I thought, "Who is this who is anxious about my self?"

I left, not having confidence in him. I prayed like that. Of course, God knows. He knows the very trend of our mind, you see. So have something definite in view; in this way you'll be able to make quicker progress. It may be worldly, I don't mind.

When a man overflows with that Power, the world, everybody knows. There was a wrestler, King Kong by name, who once came here in contest with another man, Dara. I tell you, man has something within. So I was a judge over there, distributing prizes. King Kong was victorious in one contest, the other time Dara was victorious. I gave them both prizes. Then they had a photo taken. Dara sat on one side of me, King Kong sat on the other. I was with them both and when you see that photo, I am stronger than both of them. [*All chuckle.*]

So do something for God's sake, do something. Be something. I don't say that you need not be after the world. Do something. Let the people of the world know . . . What are you? Have you even proved to be a friend to somebody? A friend in need is a friend indeed. Are we a friend of only our own personal self? We generally think: What is more useful to us—he as our friend or we as his friend? We are seldom the servant. Be of service to all. The perfection of everything is God, I tell you. We read the words, "Be ye perfect as your Father is in heaven." We never go down deeply into the meaning of what we read. I am quoting from the Bible so that you may be sure these are no new things. These messages have been given by all the Masters in their own languages, but because you know the Bible, I am quoting it to you. Dig down, go deep down. From the Perfect you will become perfect. This is what one Guru said. How can one who is not perfect himself make you perfect? So try to be something. Decide, and work for it with one purpose in view. When I entered the world, I had ambitions. There was one rich man who made me offerings of so many buildings, one or two libraries, according to my taste. But I decided God first and world next. So I think I am committed. I speak books now, you see. All these things you are recording will be put into books.

So please do have something in view and work for it. Leave off all

questions. When once you decide, work for it. If you do a little daily, regularly, like a tortoise, you will reach the goal. We are running like a hare, jumping, then sleeping. The other who is regular will reach the destination before you. That's what we do, run by leaps and starts, sometimes this way, sometimes that way, and the distance overhead remains the same. To fall in sin is manly, but to remain there is devilish. The distance still remains before you. You may fall on the way, then rise. Arise, awake then and stop not until the goal is reached. Are these not the same teachings? So all Saints who came in the past said the same thing in their own languages. The mode of expression was different. The way of expression was different, but they taught these very same basic things; these very things, they taught. So please decide and work for it, regularly. With what? Definite purpose in view. With faith in the competency of Him from Whom you get instructions and to Whom you pray with perseverance and chastity.

I think that boils down the whole thing—very simply, does it not? Do you understand very well now? Then what remains? To put it into practice, that's all. So anything else? I think that will do. Thank you kindly. That was a good question today.

71



Ojas

March 1, 1971

How can a Satsangi who has never met the physical Master develop deep love for the Master?

Do you know the definition of a Master? Do you know what He is? Do you understand what a Master is?

God in the flesh.

That's all right, or Word made flesh. He has got another aspect, as son of man. So if He's Word made flesh and you are given a contact with the Word within you, the outer expression of which is Light and Sound, the more you come in contact with that, Master will appear of itself, because He is Word made flesh. Do you follow? So the only difficulty is that we are not fully devoted to meditation. The Light and Sound principle are the two outward aspects of Word. "Thy Word is a lamp unto my feet," is it not? The longer you come in contact with That, naturally love will overflow, and even manifest, even if you have not seen Him. Do you follow? And moreover you people are in contact through correspondence.

Here in India we find, sometimes in the West also, initiates have the form of the Master the very first day. Some have the form of the Master after regular practice for some time, even those who have not seen me.

And further, sweet remembrance develops receptivity. When nothing remains between the Master and the disciple, he becomes the mouthpiece. Like wireless telegraphy, they tick here and the very ticking goes across the ocean.

Yes, anybody else? [tape cut off]

At night time, sometimes when you are sleeping you lose semen and he wants to know if this retards progress, although he is not aware of it.

Why not? Just as a lamp, if the oil oozes out. That affects. And that's a reaction of impressions we received the day before.

Yes?

I have heard that it is a healthy process that sometimes semen is eliminated at night.

No. That's a lame excuse for people. There's something wrong somewhere. That is always the result, you see, of impressions we receive, knowingly or unknowingly, coming in contact with the society or company of others. No. That's not right.

You see, semen is formed from diet, diet is changed to chyle [*chyle is defined in the dictionary as "lymph that is milky from emulsified fats"*], chyle into blood, flesh, bones, and the marrow. Sufficiently more than marrow turns into semen, and when semen is abundant in the body, there'll be Ojas. That's the power which takes you from the finite to infinity. You see? Ojas.

Involuntary discharge is apparently the result of impressions we receive through others. This naturally does affect health as well as your meditations. As you have now brought up this point, I must explain more. Those who have had such a discharge like that are not jolly the day following. They're pensive. They won't like to do any work. Kabir says about a dog, generally considered to be more lusty, "even when he has that occasion, he remains pensive for 30 days." What to speak of men who are indulging daily!

Now in the old days, there were three classes of celibacy, chastity. Celibacy means chastity. The lowest was 25 years. Second class was of 36 years; no loss of semen. And the first class was 48 years. This is a very valuable thing. The more you have got surplus in your body, that will change into Ojas.

How does this Ojas help us, Master?

You have that Power to rise into infinity . . . I tell you, God is Ojas. God is Ojas.

Nowadays the worst condition is everywhere. Even students are the victims of that. Most of them are. Once they started in the West. I got a letter you see. They began, children loving each other. Children loving each other. Girls and boys. So I stopped it. It comes to the same thing. Nowadays very rarely will you find chastity there. Even most students, in India and abroad, are not chaste. You'll find very few chaste anywhere. So chastity is life, and sexuality is death. Two things are required for success in any line you like. First, chastity, and second, perseverance. You'll work wonders anywhere. If you read biographies of famous heroes who won many battles, you will discover the battles they lost were due to failure in this regard the night before.

Even very brilliant students sometimes fail their examinations. When going into it, it was found that their lives were not chaste in the days preceding.

That's very valuable fluid, you see. When you have got it, you stand

all alone in hundreds and thousands; you don't feel like a manikin. You have got longer lives.

Famous wrestlers observe complete chastity. If you're chaste, you read something once and remember for years. Chastity is life, you see.

So in order to work wonders in any line you are in or in any pursuit you would like, two things are required: chastity and perseverance. Guru Nanak has given an example. There's a goldsmith who makes gold ornaments. If the goldsmith is there but that particular instrument in which he melts the gold is not there, then what can the gold do? If that machine is there in which he melts the gold and there's no goldsmith? So he has given an example in that way. So the goldsmith's work is chastity, and that very pot in which he melts it is perseverance. He has given an example of that quality in that way. Have you read Jap Ji? Didn't you find that given in a straight way there? All the teachings of Jap Ji were given. Last of all He was asked how to be successful in that. It's given in the last portion. Read Jap Ji; you'll find it there. You read books only in the cursory way. That won't help.

Chastity is a qualification for success in any line. One outward symbol or criterion of such a man who has fully conserved this vital power is that he will never get angry. He would not. In anger we become all full of wrath, having no control over our selves. If that anger is there, sure and certain he is not fully chaste. He cannot have forbearance even for minutes. These are criterions. In all provocations, one who is chaste, I mean, reserves that power, is not perturbed. He is serene, doesn't lose his head. Is it not good? That is why chastity is called life.

Some consider that is natural when a man has any desire, he must fulfill it. That's wrong. These are teachings to be *lived*. Man who is strong enough never feels like a manikin, I tell you. And it applies equally to men and women.

I do not exaggerate. About eighty to ninety per cent women or men are all with this disease. Because you have touched upon this point, I must explain what I have found.

And student life is very much spoiled. Most remain pensive, sad. They do not want to meet anybody. They want some excuse in life. Ninety nine per cent of the cause is due to that. One per cent may be different; there might be some other cause. But ninety nine per cent . . . These things are not very clearly borne out in scriptures, just given in brevity. Chastity is life—is one word they used.

You have touched upon a very important point. Any building which has got a strong foundation can stand longer. How long will the foundation based on sand stand? Can it stand? Your body, your bones, your flesh, everything is made of that. So right use of everything is good. Mar-

ried life is no bar to spirituality if conducted according to scriptures. And scriptures tell us, marriage means taking a companion in life who will be with you in weal or woe and both should meet God. One duty may be of begetting children; but not always that. We have considered wrongly. We have considered it a machinery of enjoyment. That is wrong. Definitely wrong. And those who have been given up to that cannot remain loving, in a loving way; they become weak. And weakness is the basis of all things going amiss.



Be True to Yourself And Live For Others

March 2, 1971

In America, some Satsangs have thousands of dollars in funds in the Satsang account, but Satsangs, to my knowledge, never do anything with it for the help of the people around in their communities or anything, and I wonder what advice you might have on that behalf?

For instance?

For instance in — there were migrant workers one time, and I think they were actually starving at one time.

Who?

Migrant workers. They're a low class of workers that travel, migrate around the country, just picking crops and so forth. They were very much in a tight spot one time, and that would have been an ideal time for the Satsang to help with food and this and that thing. Is there any general rule that the Satsangs could follow in helping the very needy in the communities and so forth?

You see, it is the duty of everybody. For instance, if some needy man is there, and you are close to him, you may help to the extent you can. If more is wanted, you might ask the group officer. If everybody goes up to the group officer, "Well help this cause, help these people", then? Whatever is received is required to be used in so many other ways, is it not? Do you follow me? If only a little help is required; everybody's duty is to help. If, for some reason or another, man has to be helped more, then in that case you might approach the group officer. But if everybody does it, "Help this man, help this man, help this man, help this man—"; the group officer has to see to the other needs also. We cannot doubt their integrity, you see. Those group officers in charge have to determine how to spend the money. There is not only one man to be helped but it has to be used in other ways too. They've got a travelling fund. They have their own tour funds. Sometimes they have to receive somebody

and spend; this only those can know who are in direct touch. The others cannot know. Suppose somebody, some other heads of other departments, a big man is coming, he has to be received and this is also an expense. So the group officers in charge have to see to so many other things. That money is not only for the help of others. It is to spend in other ways. If there is a need, everybody should do his best. If you feel it has to be used, then you might approach your group officer, "Will you help out?" It is his duty to do that. But when everyone from every side comes, "Help this, help this, help this," then? It becomes a little hard for him. When you are in charge of that group, then you will also feel that way, is it not so?

They send their reports, regular reports. What is balance, what is valid, what is received during the month, what they expended. They send their regular accounts here. So they have, apparently, good control over it.

Is it not advisable to just give money to people who need, rather than to give them something that you are not sure will help them? They may spend the money in a way not appropriate.

You see, how can you tell? If you find he acts and poses, and he is really not due that, then . . .? Help when you see somebody really is in need, starving. You might help, that's all right. But if man only acts and poses, this and that thing, then in that case naturally he will use the money for some other purpose. That is why Swami Ji says, "Give to the Master . . ." When you give to the Master, he does not use the money for himself. He will spend for the good of the people at large, and for the Mission. He won't accept anything for Himself. But you will earn pleasure; you will earn His pleasure when you help others. So for that He is responsible. You are absolved from all responsibilities. But it does not mean that if someone is starving, you let him starve. Give a help, food. Whether or not he misuses the money, you do not know. If man is apparently needy, starving, his children are starving, this and that, naturally you will help him.

Now I have got this Manav Kendra started. So many lakhs of money have been spent for it. I come and go; regular accounts are kept. I live on my own pension, you see. I also subscribe to the Satsang from my pension. Once I went to the West, (Master points to His shirt), this was torn, and somebody came up to me, "I will get you one. Do you want one of those?" "No, no, I must buy it using my own means." I hope you remember. Everybody is there to help each other. I give my regular tithe, even more. As a son of man I should do it, is it not so? As a son of man, I'm not absolved from duty as a son of man, you see.

If you see that to be strong, to be rich, to be affluent is good for your ownself, why would it not be good for others also, is it not? Make others happy, affluent, to the best you can; have good wishes for all. The only trouble arises when we extract things for our own good. This is wrong. If each man learned to live for others, there would be happiness in the world. He who would like to make others happy will become happy. If you won't let anybody die of hunger, I think you will also not die of hunger. If each man lives for that purpose, then there is happiness in the world. The whole trouble arises when we want to live at the cost of others. This is wrong.

The Masters teach sometimes by parables and sometimes by straight talk. There is a parable given that Lord Vishnu invited all people, good and bad, the goddesses, gods and those who were not gods. The gods came up and took their seats and the others also came in and a big feast was served. Lord Vishnu stood up, "Well, dear friends, I am very glad to receive you here. It is all for you, but there is one condition—you should not bend your elbows to put the food into your mouth. "Strange, if you don't bend your elbow, how can you eat?" Those who were not gods said, "He is certainly making a joke of us. He won't let us eat." They became angry and left. Now only the gods remained. "Well, it is Lord Vishnu Who is saying that, there must be some meaning, purpose behind it." Then it struck them. "All right, very easy; feed the person next to you. Let us feed each other." Let others eat. Do you think you'll remain without food in this way?

Only if you learn to live for others there is happiness. We have always learned to live for our own selves—at the cost of others. That is why there are all these dissensions at home, abroad and everywhere. A very little thing. I think it is a very simple principle if you would follow it: Make others happy, that's all. We want to *squeeze* money you see; squeezing very cleverly. Not letting others know, by acting and posing. After all, the cat must be out of the bag, will it not? How far can you go on doing this? These things reflect here. Others do not say openly, but they see and they resent. Do you follow me now? That is why I always say, be true to your own self. If you are true to your own self, you won't deceive your own Self, the God which is within you, and the Master which is also within you. Each should try to live for others, to whatever little extent it is possible, then all these worries will soon be over.

I will tell you one incident in the time of Guru Amar Das. He sent for a certain man who was by the river giving a child a bath. Somebody told him, "Master wants you." He left the child there and ran. "What are you doing?" "My Master has sent for me." He left his child—how confident he was. Then the other man naturally took care of his child. So

suchlike love is required between the disciples. One's face is this way, the other's face is another way, each trying to live for his own vanity or for one reason or the other. If you say you love the Master, and don't love one another, it means you're a liar. These principles are forgotten. Each one wants to become a boss and naturally there's trouble. The boss may be right sometimes, not always. So humility . . . sweet words imbued with humility is the panacea for all ill-will. Try to live for others; I think this is a very simple motto. We want to hold money for ourselves, squeeze money, misuse, misappropriate. Then the whole trouble arises. People see; they may not say anything. Don't you think that what you are doing within four walls, people see? They have eyes and ears. Even the walls have got ears. So that is the greatest motto, not to deceive your own self.

Two disciples came to a Master. They wanted initiation. He gave each man one pigeon to kill in a place where nobody would see. One was very clever, went out around the wall and killed it. The other was tossing about here, there, everywhere. He could not find any place where nobody was seeing. So he came back in the evening, "Master, I have not been able to find anywhere where nobody would see." "Who was there?" "Well, at first I was seeing the pigeon and then he was seeing me too so I could not find any place." Deeds of darkness are committed in the dark. All these misunderstandings, misconceptions, the people see. They go very deeply down into the very way you're living and they form opinions from their own level of thinking. People even write wanting to know the reasons [for the behaviour of some initiates.] I always write them, "Well, all are not Saints. They're on their way to perfection." What should I reply? The main lesson is don't deceive yourself. One word. We don't go deeply into what we know. What does that mean? "Don't deceive yourself." Reply is there. Even if others complain about you, the Satguru is complained of also. These are the reasons. So long as our daily living is not developed . . . How can you deceive God? Can you mock God? Deceive God? If you are true to your own self, you are true to God; you are true to God. Is this not the remedy for all our daily dyings at home or in Satsangs everywhere? The group leader in charge and others should be more polite, more sweet, more humble, then . . . Kind words don't cost anything.

These are the things to be learned by self-introspection. What does that mean? If you live in that way, there will be radiation. Others will be convinced by your living. And, moreover, don't go by the hearsay of others. Unless you see for your own self and hear with your own ears, only then believe; otherwise don't believe. We simply become the judge taking sides with one or the other, then the whole trouble arises. Suppose

a man says such and such a man is not honest. Someone else says that he's not honest. Don't believe that he's not honest. See for yourself. He might be using money for some honest purpose. Just hear what he says. When the two things agree, then you have got the right perspective on which to judge. These are the details I'm giving you. The very word is given. Don't deceive, be true to your own self, live for others, that's all. I simply say those who do not live for others are not men, they are beasts. Beasts live for their own. They fight with others for the sake of their children, for the sake of the belly. Two dogs fight for a morsel of flesh, killing each other. If a man also does the same, then is he a man? He's not a man. If you follow two things: be true to your own self and live for others, all troubles will be gone. All differences will be quite gone. So naturally, when the head in charge hears that someone is taking sides, some others take sides without seeing, without hearing, there is trouble. So two things will help you much: be true to your own self; and, live for others. Is this not a remedy for all diseases of our daily dyings? Each man is complaining. If he has got that ideal life, then where's the trouble? There will be nothing to create any troubles within the mind. You will be sincere, you are true to your own Self, to your God. If you are true to your own Self, to the God in you, then whom do you have to fear. The more you go *deep* down into these things, the more you'll find wonderful things.

Having been the President of the World Fellowship of Religions and having had contact with many heads of the social, political and religious sects here and abroad, I have found very few really sincere. They are political at heart. Is this not the remedy for all our daily dyings? Heads of different religions, social bodies, and even political bodies come up to me. Once I went to Austria. Then some Italian and Tyrolian people were fighting. A war was about to break out and the Governor, whom I met, said, "I am in a dilemma, what to do. My country is out for war. What should I do? I cannot decide." I told him, "What is good, do at once, what is not, does not appear good, wait. Try to reconcile by good will." And there was no war. That Governor wrote back to me, sent me word through somebody, "When are you coming back? We need you." Very simple things you see, but you must be sincere to your own self. We are not sincere. We say something, we do something else thinking that nobody sees us. God sees us.

If you come in contact with that Power within you continuously, you'll become the abode of all virtues. These things come up of themselves without striving for it. Have you read 'Jap Ji'? We read, we don't go into it, deep down into it. If you hear and go deep down into the words, "all virtue," you become the abode of all virtues. Just like when

a crop is cut and the grain is taken out. The crop is in a big field but at one place all grain is piled up. So there is a book behind each word of the Master, I tell you. The Master's teachings are always very brief, simple, to the point. They don't need any bombastic words, struggling, drawing inferences. They use simple words. These two things: Be true to your self and live for others. What a big book behind these words: what a sermon behind them. On my Diamond Jubilee they wanted me to give the teachings in a few words. I gave them only, "Be good, do good, and be One." Few words. They wanted the teachings very briefly, 'Be good, do good, and be One.' You are already One, as man, as soul and worshippers of Higher Body. The main purpose behind Manav Kendra is that: Be good, do good and be One, at the level of man. Service of man is service all around. It is in furtherance of Ruhani Satsang, you see. Yes?

This third word, 'be One' . . .

Are you not One already? Unity already exists, we have forgotten. As man we are born with the same privileges from God. As soul we are all brothers and sisters in God. As a worshipper of some higher Power called by different names meaning the same, we are already One. Unity already exists, we have forgotten. Master's job is to bring all children of God together on one platform, to understand each other. They are already One. This is a big sermon behind, 'be One,' I'm not telling you anything new, quite common sense talk. These things you can not have in big lectures. When you go deep down, then you hear the Music of the Spheres, you see then. So awake and arise and stop not until the goal is reached. The goal is, we are already one with God, in God. We are all brothers and sisters in God.

"Blessed are the pure in heart, (in whose heart there is no ill will for anybody) for they shall see God." "Peace be unto all the world over, under Thy will, Oh God." Where there is love for God, there is love for all creation. That is the criterion. People ask, "What is purity of heart?" Where no thought other than that of God arises in you—that is purity. You want to be pure, no reservations—have no other thought than God. Is this not the definition of a pure heart? If these things are explained in your talks, in your meetings, people will turn out, as these are the basic teachings of all Masters who came. All said the same thing. I think these things will help you. Anyone else? Good question. There may be something wrong somewhere, maybe due to what I tried to explain; it is not all wrong everywhere.

In the future, if thousands of dollars are accumulated, would it be better not to help the needy?

Did you follow what I said? I built hospitals, free schools, etc., for the

poor and needy, old men's homes—what is that for? This was built with the money from you people and others. I also subscribe, you subscribe. I am only the custodian, that is all. So I explained to you, if a man comes in contact with you directly—he is dying—you help, sacrifice yourself. Try to live for others. That's all right. I own no membership here. Nothing. No imposition. When some give, I determine whether they can afford it or not. I refuse many times.

So, if each man follows this principle, there will be peace. There are so many stories about this in the lives of great men. One man had to go on a pilgrimage to Mecca. He collected some money for spending on the way. The night before, he heard a number of people were dying of hunger, having had no food for so many days. He gave all of his money to them and did not go to the place of pilgrimage. We go to a place of pilgrimage where God resides or where some Godman had resided. If you serve God in man who is dying of hunger, is that not a true pilgrimage? God told him, "You are the first man whose pilgrimage has been accepted." If the dogs all around you are howling . . . They may not know, but the God is in them, is it not?

So living in society is required. Where you find somebody really needy, sacrifice your own interest. You are not doing anything to please others, but to please your own Self. So that is what is meant by, "Be True to Your Own Self." Follow these things. You will find that these things are not ingrained within you unless you come in contact with that Power constantly. You may leave Him, but that Power does not leave you. It is hovering around you. Music of the Spheres never leaves you, thank God. That's the Master within you. You may find some incident when there is trouble, but within, there is the Sound. He is saying, "I am with you." We have been put on the very Golden Way. But it is for us to now maintain and develop It—that's all. Man has to work for everything. A strong man revels in his strength and a weaker man wonders how he got it. He did not get it in one day. So all this awaits you. Guru Nanak says, "Why should we preach to others to know who is the living God. If Master is Word made Flesh and the Word in them radiates, no preaching is necessary. The more you come in contact with that physical Form inwardly, you will develop everything of itself. We do not realize how fortunate we are to have been put on the Way—really; to have contact with That.

So go on with it—God will help you. There is nothing to be feared, nothing to be disappointed about. You will get something. God will help you. All right.



Birds of the Flock Fly Together

March 8, 1971

Is the seat of the soul you speak about in your Meditation Instructions behind and between the two eye-brows identical to the position that we look into in front of us?

The seat of the soul is at the back of the eyes. If you put a nail here, [*Master touches the spot on His Forehead*] and one fourth inch behind, and a little to the right side, that is seat of the soul. But if you meditate there, there's strain. So I have found very practicable and helpful, just looking to the front outside. When you concentrate there, that will adjust of itself without any effort. And moreover, when you meditate there, [focused inside], sometimes, when withdrawn, you feel you are just encircled by a big stone wall within. You see?

It says in the circular, focus attention between and behind the eye-brows, and it also says look in front of you.

I say look in front of you because if you concentrate that will adjust of itself, without any strain. Focusing inside will give you strain. All right, try it, if you can, but that will give you headache and strain. And even if you are withdrawn, you will feel hemmed in by a very strong stone wall within.

Pressure.

Yes, yes. Books say so. I felt it. Everything should be improved, you see, not always going by the letter of the rule.

There were seventy children for initiation at Delhi, seventy. All got It, Light. Seventy children, you see.

How old were they, Master?

Some four years and five years and some even three years. They don't require any theory, you see. It is for the learned people to understand theory.

A lady once came to me, "Well, I don't want to hear any theory. Give me an experience." "All right." She had it. Children don't need any theory, just a little boost. There were about 150 adults and 70 children.

About 220 in the tent. In practice the same work has to be done by the learned or unlearned, you see. The learned won't start before understanding what is what. So they say, "He is not very clear." "How can that be possible?" "What light?" "It is all dark, how can you say there is light?"

Once I met a "Saint" here, He had many followers. I went to where he was talking to listen to him. He came to know that I was there and began shouting, "What is inside, it is all flesh, bone, this dirt and this filth. If you want to see the sun, see outside. Let the eye behold." I kept quiet. Later I told him, "Well look here, dear friend, I have heard about you, I have come, just to have a scent from you. So now I have got a clue. I am very thankful to you for what you have said. It appears that Guru Nanak's teachings are very deep. Whatever you have understood, that's all right, well and good, but that requires more going into detail." He was a very fond follower of Guru Nanak. He said, "This is a very big thing. Who can understand Guru Nanak?" I told him, "Maybe it's that you have more shares and I may have little." Even the so-called teachers do not see what is wrong. They go on with outer performance, outer rituals, this and that. *Apara Vidya*, it is called. People are very much pleased also with turning prayer wheels and lighting candles and turning this and that thing. They are also immersing into the water. Most of the people in all religions are engaged in such rituals but they don't understand the basic teachings, you see. For these are the basic teachings of all religions given by all Saints who came in the past. You have read that book, *Naam or Word* . . . Yes?

Master, in talking to Christians about Jesus Christ and re-incarnation, there is no quote that he ever stated actually about re-incarnation, just an inference we can draw. Is it not so?

Refer to Elijah and others. Yes, and moreover, the pity is you see, the present Bible is very, excuse me if I say it is *old*. We need not go into these things. One man (Sir Robert Walpole) wrote, "Don't you read out history to me for I know that *must* be false." History is written down later on by those who have not seen or heard, that's all.

So we are concerned with the teachings, you see. This is all right. "Thy Word is a Lamp unto my feet." And the appearance of the Christ or Guru Power is revealed. In the Revelations of St. John: Then he saw a form clothed white in sun—quite God-like. There were harps playing—and this and that referred to. (You might quote that.) Have you read that passage? So you have got harp sound, where? Third or fourth plane. References are there. People have forgotten.

These things can be clarified only by going within and talking with Those directly within. You will find all Truth. You can meet Christ

within and others. I mentioned to you some days back there was one lady in America when we went there for the first time. She used to attend the talks very eagerly, but on the day of initiation she did not turn up. On the next day she was asked, "Why did you not turn up?" "I meet Christ daily. I do not need any initiation." I said to her, "Fine, you meet Christ daily, that's very good. Now when you see Him again, just ask him what to do further." For about twenty days she was silent. Then all at once the night before I was due to go to Louisville, she phoned. — spoke to her. "I want initiation." "Well He is leaving tomorrow morning. It is now dark." "No, no, I cannot have no from you." She came up and said she wanted initiation. "Well, did you meet Christ?" She said, "For about 20 days He did not appear to me. When I met Him I asked Him what to do further. He said, 'For further, you go to Him.' "

Those who are in the higher planes also work through the Masters here on earth—the physical plane.

Kabir, Guru Nanak, Baba Sawan Singh, all say the same thing. There was one man who came here—he had met Baba Sawan Singh inside. He asked Him, "What are the real facts?" He said, "Go to the person [Kirpal Singh]. He will carry on [my work]." These are regular things, you see. There's government outside, there is also government within us too—it is no haphazard thing. In the beginning was the Word and the Word became Flesh and dwelt amongst us. Very clear.

You please—do you have to say anything? No. That's all right. So all ocean of mind is calm and quiet, no ripples, eh? When the waters are calm and quiet, it means they are very deep. Where the water is calm and quiet it is considered to be very deep. Are you going deep?

Did Jesus as a man exist? If not, who do people see and speak to when they supposedly meet Him inside?

There all if's and but's should be stopped. Christ Power did exist all through. Whether or not Jesus or Nanak or Buddha or anybody did exist, Christ Power did exist. Don't go into that as it is history. Many things come up like that. We are concerned with the teachings, mind that. If you lose that sight, you are nowhere.

Some say Prophet Mohammed is the highest, the *only* messenger of God. Guru Nanak says there have been hundreds of prophets at His Door. You see?

Christians say, "Christ is the begotten Son of God. There is no other." This is (excuse me if I use the word) a fallacy. Begotten Son means Wordless came into Word. Word is the begotten Son of Wordless and that Word was distributed through human poles. Very common sense. He has been sending Messengers here, there and everywhere to

take people up and they used their powers according to the need of the time, that's all.

How high one is or the other not; go and see for yourself. Mind that when you criticize any great man, and you don't lose respect for that great man, then that's all right. But when you criticize and lose respect for him, then that's a heinous crime. Who can judge others? He who can go higher than that. Mind that. Men are sitting, the mice run around on the ground. How can you judge about those who reside There? Birds of the Flock fly together. All were sent by God with some commission according to the needs of the time. There may be many whose names we do not know.

First of all, only he who goes higher than that has the right to judge, is it not so? What right have we got? We gain little and lose one hundred percent. Is not talking against anyone and losing respect for him a heinous crime? So Word made Flesh—Word is Perfect. So don't judge others.

I was replying the other day to somebody who wrote to me, "Such and such died of such and such. Such a great man died of such and such." I replied to him, "Do not judge those you do not know. If you do not know definitely, go within and ask Him." I wrote him like that. I get very strange letters, you see. "That blessed man is not alive," I said. ". . . but he died of such and such . . . he is supposed to be going to the highest plane." I told him, "There are two reasons. One, they work hard, then nature demands. If a man works for 20 hours a day, like a machine, will his body not give way? With good luck he will carry on, but after all, body is made by nature. And moreover sometimes these great Men take on the burden of others." I wrote him like that. Then I said, "Please don't say anything against any man, unless you have seen and you are sure, you have no right to say. All right, go within and ask Him." This is what I wrote.

So mind your own business. How much have you got? How far have you reached? When they went to my Master, people asked, "How great is Baba Sawan Singh?" I told them, "I don't know, but I know that He is surely far, far above me." If I know Him, I become Him. Man can only know him who is equal to him or higher than him. Those who are equal to Him may know what is what, but those who are higher than that can also judge. What right have we to judge? Is this not common sense? "How great is He?—I don't know, but of that much I am sure, He is far, far above me." When I went to Him earlier, now I admit, I saw the Christ Power in Him, the Son of God working as the son of man.

Some people advised our Master to form a new religion. He said, "Well, there is water underneath, but there are already so many wells,

why dig a new one?" The basic teachings of all are the same.

People have lost their common sense in bigotry and narrow-mindedness. They are only standing on one side of the wall and judging others on the other side. After all, they had some power working through Them in those very troubled times. So don't criticize anybody. By criticizing a Saint, sometimes saying gold is gold, diamond is diamond, silver is silver, that's another thing, but with all that if you don't lose respect for Him that's all right. Otherwise you lose. Do you know why? Christ said that you can call me anything you like, but to say anything against the God in me, that is never to be forgotten. It is the God Power working through these poles, you see. If you lose respect for Them, where do you stand?

So this is the butter you get. Eat it with some sugar to digest with love and devotion.



The Worshipers of Mammon

March 12, 1971

As a point of moral obligation . . . I ordered some clothing down town. When I went to collect the clothing, the tailor had made two sets so the price was double. He says he will not give it to me for two weeks and I must take both sets.

This is why I tell you, that you should not contact these people directly. Some are below average. Perhaps they think, “He is a foreigner, I could change his order,” anything. This is wrong. So you should go through me or through somebody from here. They will charge you double, treble, four times, then say, “Why not take it.” We will send somebody to go with you. I will advise you not to go directly for such like things. These people are generally below average—shopkeepers and other businessmen; they lie. They say, “He is a foreigner, change the order. They have got money.” [*Master directs someone to go with him.*]

It was an older gentleman, a tailor who came for your Darshan and is interested in taking initiation and because of this I thought to be friendly and give him some business.

Call him [*Master directs someone*]. Let him come to see me. What nonsense is going on. If he is the same man, he should be ashamed. I told him I am not going to give him initiation. I refused.

He didn't tell me that.

Sometimes, you see, one fish in the pond spoils the whole pond. This is wrong. Generally business men are the same. It is a shame. If they become moral then there is some hope. They make business the only aim of life. Business is not bad, but the way it is handled is shameful. [*Explains to someone*] He ordered two and is now being charged for four. This is wrong.

Master, in the case of this clothing would it not be better if I took it and paid for it because otherwise he may talk against you? I don't want him to talk against you.

Those who speak without seeing, what is that? Don't believe when you hear anything about anybody unless you see for your ownself. Whatever we hear from others we take as Bible truth and go on dancing like anything. What is good is good and cannot be made worse by any uttering. So many people mocked Jesus, did they not? "Oh, see the garment He is wearing? It is made out of straw and he's a king, this and that thing." This is mocking Him. But that could not bring Him low, you see. He is what He is. Gold is gold, after all. Even if you throw it in mud, it is still gold.

Master, when some man has ill feelings for you, or for anyone, either for good reason or for no reason, and he is quite focusing on you with his thoughts, looking with very ill feelings towards you, what can you do to not feel that?

You see, you cannot wash away blood by blood—only by water. If anybody sends such thoughts, don't accept them. Send love to him, that's the only way.

Once, it so happened, one man came from Rishikesh to where I stayed, at four, five o'clock, and abused me. From morn till night he was abusing me like anything. Perhaps he was being paid for that regularly, day to day. Madam Hardevi was there. She said, "I cannot hear all that, I will kill him." You simply close your ears and eyes and go on doing your meditations. Don't accept, that's all. Turn your attention the other way. If dogs are barking at some far off place, do you hear them?

If somebody is calling you names and you feel anger arise in you, just think it is not for you. Or you may examine yourself to see whether that failure is within you or not. If it is so, be thankful to him. If not, well, pray that God give him sense, that's all.

Once a man came to Lord Buddha, and began calling names for an hour or two or three. He went round like anything. Then it got dark, so he was just going away when Buddha said, "Friend, wait. If a man brings some present for somebody, but he does not accept it, with whom will that present remain?" "Of course, with Him who has brought it." "All right dear friend, what you have brought, I don't accept." That's all.

Isn't that what Christ says, "turn the other cheek," and it seems there's a great power in doing that.

That's all right, but you must not have aversion within you. If you have aversion and you turn your cheek, then . . .

It seems that if you do not cooperate, no one can hurt you. If you yourself do not cooperate.

So long as you have not got a seed [of aversion] within you, nothing can hurt you. If the water wave comes, you see, and there's a rock against which it dashes, that will go back with the same force. If there is sand there, then, that will seep through.

In other words, if you are strong like a rock, then nothing can hurt it.

But that rock, what is it? What is that rock?

The rock is the good thoughts within you, to have excuses for everybody.

Yes, all right, this is the outer thing.

To find reasons for everything, even as you said the other day, you must have respect for negative power. Negative power has got a job to do.

Yes, the angle of vision must be changed. One thing more, if you just hear that Sound Principle reverberating, hear without closing your ears, that will work as a sheet anchor against all these things.

Without closing your ears you can hear it?

Yes, that will work as a sheet anchor. Nothing will affect you within. When that Sound is going on it keeps your attention engaged always. Nothing outside can affect you.

Like — was saying that if somebody has hard feelings against you, what can you do? I think if you say Simran, it's a great power.

The Sound Principle is always there, or if it is not there then repeat the Names. Put your attention into the sweet remembrance of Master, or God. That will help.

Use it as a shield. If you think of the Master nothing can happen to you but good things, and even what happens and seems bad, it isn't bad.

You can become a good preacher. [*chuckles . . . pause*] When man becomes man then there is no difficulty in you. Have you gone into the City? Would you like to enjoy the City today? Yes. You'll see a very good scene there today, up to one or two. This day you see, reminds us of an event in the past, where Truth had victory over vice. This is the sweet remembrance of that event. There was one Prehlah, who was a Prince. His father was a despotic King, who wanted everybody to worship him as God. He said, "I am God."

He got everybody to worship him. But Prehlah, his son, did not do it. He said, "God is to be worshiped, not you. I worship that God which is within you and within everybody." So, he was put through great adversities, you see. His father had him thrown from the top of a hill, so that he would die, but he did not die. God was with him and saved him.

Then, what did he do? Holka; Holka was his father's sister, his aunt,

who had a blessing from the god she was worshiping, that fire wouldn't burn her. So she asked the King to keep Prehlad in her lap and sat in a bonfire, you see, so that he may be finished. It was a very big bonfire, and in that Holka sat with Prehlad in her lap. Now those followers of the King, all enjoyed; for three days they enjoyed. They enjoyed by dancing—this and that thing. "Prehlad is going to be finished then." Now it so happened that Holka was consumed in fire and Prehlad was saved. So today those followers of the King are now beating, putting on dust and dirt and black things: you go and see.

In other words, these here that throw the chalk represent the king's followers?

Yes.

Oh, I get the picture now.

Yes, after this, the Sikhs enjoy the triumphant success of Truth over vice. They make a big procession to celebrate—and to know that Truth has had victory over the vice. Today after two o'clock you'll find the Sikhs carrying a big procession, this and that thing. Costumes, etc.

Do you advise us to see that?

We are all followers of the vice: mammon. There are courts full of all these things. There are people hanged, the others are killing. What is going on? This is because we are worshipers of mammon, not of God. You see, a living theater, theatrical performance is going on.

All the police stations are full of all these reports. Courts are full of all these discussions and debates and cases going on. Why is this? This shows that we are the worshippers of mammon.

It so happened at Peshawar, in 1909, that one law was passed by the British government. The people revolted and that whole town was put under siege orders. Siege orders mean that all doors are closed. Cannons were brought in and aeroplanes were taking bombs all over the town. It so happened that for three days we didn't get a grain to eat from outside. The dead bodies could not be taken out of the town. No food came from outside the city to feed the people. I was there too. What happened? When trouble comes, men unite. They united: when one of the sons of one class (Hindu) fell down and hurt himself, a man of the other class (Mohammedan) would take it, "It is my child, I will serve him." They looked after each other like that. They were all one. Cases involving thousands of rupees were decided between themselves, without reporting to the police station or the court. It so happened like that. Siege orders are very strong, you see. Nothing can go out of that area, nothing can enter. And we had to eat raw barley. This is all a scene of worshipers of mammon, is it not so?

So negative power is there only to punish such people and set them right, that's all. That's his job.

So the negative power has its usefulness. It's very important.

He's very just, you see. Be thankful this is with you.

Yes. It acts as a power-line, it shows the danger, if you go any further, it will be even worse. Go back.

You cannot serve two Masters, you see. God or mammon. Is it not so? Anything else, any questions?

Master, are ego and vice under the jurisdiction of the negative power?

Surely, it is the law of as you sow, so shall you reap. No exception.

He tempts you and judges you at the same time.

No, no. You must be wide awake, yourself. When I go to United States, I must observe the laws there; go by those laws not the Indian laws. I must live according to those laws, must I not? Similarly, those who are on earth, must obey the laws of nature.

I think the negative power induces, "Look this is beautiful" and you fall for it, and then you have to pay the price for it.

He comes like a very good gentleman, like a good friend, and his work is only to keep you in the world, that's all. Give and take. Unless you become a Conscious Co-Worker of the Divine Plan, you cannot lose ego, and so long as there's ego, whatever you sow, so shall you reap.

Master, is it not a good analogy, when Christ fasted for 40 days, and then the negative power says, "I will give you all the world, and any food." But Christ answered, "No, you don't live only from food you eat with your mouth, but from the Word of God." and Christ was strong enough to fight the negative power.

Anyhow he's friendly with me. [He says.] "You are going on. You carry on that work, that's all." Is it not right? We go friends. It is also good he should punish. Saints' work is not to punish; it is to forgive and get them back. He warns them not to do more. "Do no more, of course." So God made both [positive and negative power], otherwise the world affairs could not go on.



That Music Goes On Until The World Is Ended

March 15, 1971

When you say we should contact the Sound Principle—does that mean Bhajan especially or in general Naam, either Light or Sound.

Sound is more attractive, you see; that is the Music of the Spheres. The Sound engages your attention quicker. Light is also attractive but Sound is more attractive. The outer music attracts you but inner music is more effective. Engage your attention in sweet remembrance mentally, not verbally, because you can do fully only one thing at a time. When you sweetly remember somebody, nobody else can come in. So sweet remembrance means loving remembrance. Loving remembrance does not allow anyone else to enter into that area, does it? You have to divert your attention, that's all. So attention is attracted more by music. The outer music leads you to the very verge of matter, gives you some concentration but does not take you beyond matter, physical matter. Inner Music starts when you rise above physical matter, that's the difference. That inner music is always going on but we are not in tune with it, because we're choosing to have the life of senses. Unless we rise above senses, that music is not audible. It is going on all 24 hours of the day and night, never ceasing, and will continue on until world is ended.

When you say the world is ended, does that mean reference to each individual or shall the world come to an end actually?

The world will end only when God withdraws. There are only two phases of God-into-Expression Power. By His Will, when He was One and wished to be Many there was vibration. Vibration resulted in two things: Light and Sound. So when that God-into-Expression-Power is withdrawn the world will end. That music goes on until the end of the world. It's just like the rolling of a paper and then unrolling—opening it and spreading it out. When the paper is rolled up the world is ended. Then it unrolls and the world is there. It is all His will.



Sweet Remembrance

March 16, 1971

How can I develop love for you, Master?

Love for me, or the God in me? For whom would you like?

For the God in you.

That's all right. That's good. That is within you too. The more you come in contact with him, love will overflow. You see, love will overflow. Constant remembrance or sweet remembrance also helps. The God in me is also the God in you. Only here it is a little more, what do you say, exorbitant. Simply turn your face there; you will find. The more you come in contact within, you will overflow with love; and outwardly, have sweet remembrance. When you remain in contact with the God-into-Expression Power within you—(that very Power which is Word-made-Flesh); naturally love will flow. Outwardly have sweet remembrance, you see. The Diary is for that purpose. Every time confession is there: Every time you do "Oh," you remember. *So He is there, your true friend who will never leave you until the end of the world.* There should be some excuse to remember, that's all: Maybe in anyway.

I told you the other day that an old lady at the Ashram, who was unlearned also asked to keep, maintain the diary form, and, every morning, bowed down.* So after seven or eight days, I asked, "How do you find?" She replied, "Master is within me, walking with me." So it is some excuse for sweet remembrance. May be anything.

There was once one Radha who was very fond of spirituality. Radha also loved Lord Krishna and Lord Krishna also loved her. Once Krishna's nails made a scratch on her hand. After a year, Radha was keeping that alive; always scratching so that it may not be healed, you see. When it healed a little, she would scratch it again. After a year, Krishna asked her, "What is that?" "Oh, this is the remembrance of your scratch. I have been keeping it always alive." Some, some excuse for remembrance. After a year—little scratch—ordinary thing. So some, some excuse for remembrance. Photos are only for remembrance.

*She simply offered flowers to the diary form and bowed down.

When one disciple meets with another disciple, that remembrance has a boost. Does it not? When one disciple meets with another disciple, then his gurubhakti devotion to the Master is developed, because both are of the same idea, remembering the same thing. When they are both together, then? They remember something. When two married women, who enjoy the worldly life, sit together, they speak excitedly, in high tones, you see. Something like that, it is a bad example of course but still . . . When they sit together and have the sweet remembrance of the Master, they talk of that sweetness, this and that thing . . . Love will overflow. Do you follow?

It is a matter of the heart, not of the head, mind that. So spirituality is *not* of the head, not of the intellect, although intellect may be able to explain so many things. Years and years ago I read the event just given of Lord Krishna's life. That scratch was an excuse for sweet remembrance. Once my Master gave me a kashmiri cloak: a very valuable cloak. He also gave some very good bedding: very well decorated. Once He sent for me and called me into His room. When I was there, he wore the cloak himself first, then took it off and gave it to me. I have kept that cloak with me still. Then another time, he gave me very good bedding, very ornamental. But before he gave them to me, he kept them over his head. These are tokens of love, you see. Love knows no law.

In Ghandi's time, people loved him. Once there was one handkerchief, a very ordinary handkerchief. He said, "All right, who will have it?" At an auction that small handkerchief sold for about 5,000 rupees. So it was a very costly handkerchief. A token of love.



The Best Virtue

March 18, 1971 Rajpur

When what you think, what you have in your heart and what you give out are in unison, that is *truth*. When they're one, that is truthfulness. And this is also the result when you conceal nothing from God. When your heart says something, your brain thinks something else and your mouth says something else, you cannot be truthful.

Two students went to a Master. He examined both of them and gave them each a pigeon instructing them to kill them where nobody could see. One was very clever; he went out around the wall, shot and killed the pigeon and brought it back in no time. The other was just running here, there, from morning till night; he could not find any place where he could kill the bird where nobody could see him. He came back at night, "I have not found any place. The very pigeon sees me." The Teacher said, "Well you are fit for initiation." When you see that He sees every action of yours, you cannot conceal. I found the greatest thing that appealed to Master was that very quality. I would tell others, "Go on, tell Him what you've done; open up." We conceal, mind that. Our attitude is to conceal so that nobody would see, but He sees all the time. So deeds of darkness are committed in the dark, don't you think? When you do something wrong and you're asked whether you've done it or not, you have to tell a lie, then eventually you are found out. Truthfulness is the biggest thing that appealed to my Master, I tell you. Perhaps He saw that in me. I was very truthful—this is a necessity.

We conceal, even deceive Master, you see. We think we are more clever. We put things in a way which puts a cover over our deceptions. So, I always say, "Be true to your own self." When you do something wrong, you deceive yourself. You see, and the God Power in you sees when you're clear to Him . . .

And further, when He sees other's faults, He does not crow over them. He wants to cover them. What do we do? We broadcast like unpaid apprentices of the CID of God; like a plagued rat we carry tales. Even if there are faults in others . . . when a child is besmeared with

filth, you wash the filth, you do not kill the child. God is in him, you see. When that attitude comes, that brings you nearer to Him, nearest to Him. You say, "Oh, He's seeing me." Then other things follow naturally.

I told you, truthfulness is when your heart, mouth and brain are in unison. When what you have in your heart, your brain thinks, proves it; it is like that and you know it to be. When you can find no place where He is not, where you are not seen by anybody. Sometimes we speak something but we think differently. We do so many things underhandedly. Do you follow me? All things are covered. When a child sees his mother working near him, he is afraid of nothing. That mother looks after the child wherever he goes. When we see Him everywhere and He sees us, how can we conceal anything? We have to come to that. Be open to Him. Anything which comes out of the heart is heard. So, which prayer is heard? That prayer which comes out of the depths of your heart. When your heart, your brain and your mouth are in unison—that is truthfulness.

So be true to yourself. The God is within you and the Master Power is within you. Truthfulness is wanted. This appeals to Him. When you discover that there is nowhere He is not. First of all you see yourself that Power overhead which is everywhere. That is the reason the student who was looking for a place where nobody would see him replied, "Wherever I went I was looking into His eyes. He was looking at me."

So the first thing for clarification that all Masters give out is to just know that God is seeing you. The God in you is seeing you and the God overhead is seeing . . . This is the greatest teaching of a Master: All things lead to that.

Yes, it is all sin when you forget Him; that is all sin. Forgetfulness is the greatest sin. Consider that during the day. You've got ample time to consider it, discuss all the viewpoints and angles. All right, God bless you.



On Parents and Gratitude

March 19, 1971

Master, when parents or parents-in-law want to give large presents that could not possibly be repaid in the ordinary give and take, but it would only hurt them if the gift were refused, should we accept them or be strong and refuse them?

You have the hereditary right to accept from those who have been brought in contact with you by the flowing pen of God, because of past reactions. These things also come reciprocally. But you should also serve them to the best you are able, you see; that's the give and take.

If, for instance, they give you something in money, you can repay the give and take in love or something like that, not necessarily money, is that it?

Parents want only to be served by their children when they are in need; lovingly, not as a matter of show. That's all they want, nothing more. This give and take goes on, you see. If you're grabbing money from your parents that's a sin, and should not be done. If they offer you anything out of love, you can also repay, there are hundreds of ways to repay—not by keeping an account on paper. There should be give and take, in any form. They give to you—why? Because they love you. Why should you serve them? They want at least love in return, nothing more. Sweet words, loving words, regard for their welfare. Do we not owe anything to our parents who have brought us up from this helpless state as little babies? This is what is called in Hindu terminology "love for the parents." You do celebrate Mother's Day, Father's Day in America, but what is the underlying reason? You should serve them, should you not? If they give you presents, that will come out only as a form of a returned love and respect from you. Everybody wants some stake in his old age when he is helpless, when he is in dire circumstances. So that's the duty of the children. You see how difficult it was for her when you were a small child besmeared with filth. Your mother took you to her breast, wiped you clean. Your mother did things for you that no nurse would do for payment. So these gifts are reciprocal, and you also *help* them. A

friend in need is a friend indeed. When you're a helpless baby, not able to do anything, not even able to wash your face, or to drive away a small bee buzzing around your head, she is always alert to protect you, for no payment. So we also have an obligation to her. Our first duty is to our parents who love us; our love is reciprocal, is it not? And love knows service and sacrifice. It is first God who loves us and our love is but reciprocal. You see? And love knows service and sacrifice; no counting it. When you are sick, don't you appreciate anybody helping you without being business-like? It is also a duty, our duty, to care with some thankfulness. We should be thankful, grateful to everybody from whom we have received anything, is it not so? And for no return.

By way of a parable—somebody asked Earth, "You have got mountains and oceans, trees, animals and men laden on you; you must be feeling a very great burden on you." Earth replied, "No, it is no burden to me." Then again Earth was asked, "Is there anything which causes you to feel very much burdened?" He said, "Yes. The one who is ungrateful to God for the gifts he has been given: this burden I cannot bear." You see? We should be thankful, grateful for *all* we receive. We have got a good body; thank God; we have got a house to live in, thank God. If God has helped you by giving you a good companion—be thankful. Compare yourself with those who are in a less fortunate position than you. Animals have got no home; some people are homeless. So we must be grateful. And most of us are ungrateful. We all get something. Suppose there are nine things we have gotten as a gift from God, but still we are not satisfied and will say, "There is one thing that has not been given to me." We forget all nine things that have been given. They say, "This one thing is not done." Suppose He does not give you the tenth one, and also takes away all nine gifts already received—then what can you do? When you are grateful, your mind is at rest; you feel satisfied. Your mind's angle of vision is changed. So ungratefulness is a heinous crime, a heinous crime.

How would you feel if just for a month your eyesight were taken away? People say, "Oh, to have eyes is a very great gift of God." Now at the same time, have you ever felt what it would be like if your inner eye, eyesight were not there: you would be blind. Have you ever felt blind when your inner vision was all dark? Be thankful, you see. Just like Christ said, "You see what the old Prophets did not see. You hear what the old Prophets did not hear." Is it in the Bible? Then? Be thankful. Then Christ said, "All right, what you have got in secret, go and speak from the housetops." So everyone sees Light. There is life after death. God is Light. You are given that gift—why not develop it, the sooner the better. So all of us have to become ambassadors. Why do you feel reti-

cent? I don't want one ambassador, I want many. Every father wants his children to grow up to become more than himself. No king would like his son to be a minister, would you? You would like to make him a king. So He would like you to become a Saint. And that will come up *only* if you obey His commandments. That's all. Don't get all mixed up by bringing your minds into it. What does He say? He does not want anything. What do the parents want? That children should be obedient and respectful of them. Is it not? So ungratefulness is a heinous crime, mind that. Be grateful to God for everything you get. These things are given in books but not so vividly. They are hard nuts to crack, I would say. The Scriptures are hard nuts to crack. You will get the kernel from these talks. Yes? What is it?

If a parent wishes you to follow in his footsteps, in his profession, would it be obedience to do so? Is this what you call obedience or love?

You see, love knows service and sacrifice. Your spiritual way is of prime importance for everybody and quite independent. That is the Bread of your life. As for other things, you will take up some occupation which enables you to stand on your own legs. If you can help your parents in their profession so much the better. If that is not possible, for one reason or the other, then talk about it together, and start your own profession. Kind words don't cost anything. Do kind words cost anything? Then? Politely request what you want to do in a common sense way. We are headstrong in our own ways, and sometimes parents are strong in their own way. So what should one do? Just persuade them by loving words. This concerns everyday living. By your experience you will grow wise from day to day. So today's subject is not to be ungrateful, you see. Thank you so much.



Woo Them By Persuasion

March 20, 1971, Morning Darshan

Master, my greatest problem seems to be . . . truthfulness.

That's all right that you do not keep this reserved, but at the same time weed out. You say, "I'm taking poison daily a hundred times a day," but stop taking further poison. Do no more. That is what is wanted. It is good that you don't deceive yourself, but you're not trying to weed out. Diary is the means to weed out. If you know that so many scorpions and snakes are underneath you, you must clear them out. Whatever poison you take can be cleaned from your stomach. Don't take more, that's all.

When filling out our diaries I find a situation where suddenly I become pretty egotistical, how do you sublimate that?

This is difficult of course, but not impossible. It is easier to be calm and quiet when you are in places where everything is at your command, your beck and call. But to maintain yourself when you are fighting the hard battle of life is what is wanted. You learn swimming where? In water; not in theory or while on land, do you see? Swimming instructions are all right, "Just move your hands and legs, like this." That you learn in theory, but in water you'll have to really swim, otherwise you'll drown. So in the hard battle of life we have to be made into men.

I was in the firing line for about four to five months working under bombs and cannons booming and machine guns going off like the roasting of wheat. Still I did my practices. So we have to learn like that. So anyway He won't let you go into the wilderness and pass your life at the sacrifice of others, no. Wind up all give and take. Don't sow more seeds, that's all. Otherwise action, reaction will go on.

Master, you say we should mind our own business. When we see some people fighting or Satsangis arguing or animals fighting, do you think we should break up people arguing?

You are now talking about three fights: one between animals, two between ordinary men, three between Satsangis. As for animals, I think they'll just kill you with their horns if you interfere. [*chuckles*] But even

animals may sometimes give in, by sweet tapping. But among the Satsangis—everybody is a Satsangi. I don't regard anybody as a non-Satsangi, because Sat is there, within everybody, already. The only difference is that you have been given a Way within, a clue, a contact with That. Others have the same privilege from God but they have not yet been given a contact, that's all. So when you find fighting like that, kind words don't cost anything. Woo them by persuasion. "Well, look here, it does not behoove a man like you to act in such a manner." You are not blamed but the Satsang with which you are connected, is blamed. Master is blamed. Who is to blame for a dog who is biting everybody who comes to the Satsang? The master, the owner of the dog. Is he not? Persuade them to come round, friendly. Don't broadcast; "As I told you, he's such and such, he's such and such." That will make matters worse. Tell him privately, "Look dear friend, this is not right." You'll find that he'll come round to his senses. Sometime something happened in Satsang. Possibly 10-20-50 people might have followed the right way except for one or two who have done the wrong thing. If you tell them, "Oh this is wrong," then others will also know what is the matter. So tell them privately, "This is not right." Then I think everybody will come to their senses. If you say, "Satsang will be blamed, Satsangis of the Master are blamed . . . We are here to glorify His name. We are doing quite the reverse while sitting at home." I think that will appeal to everybody. We are all workers in the field, you see. I'm a labourer in the field too, along with you. Just bring out the point in that way. Don't work like the unpaid apprentices of the CID of God. If you are helpless and you still have love for that man, tell your Master, that's all. Pray for him, because sometimes when you preach too much about something, right or wrong, that very thing affects them too. *Fearless Forethought*, a book I read in 1912 described how the Christian missionaries went to Japan and preached one commandment of Moses, "Don't strike a woman." Now then, in that country they did not strike women. They did not beat them. They had very innocent lives. The result was, after a year's preaching, they began to strike the women. That was the effect of their preaching, on others. And if you preach, "Don't drink wine," but you drink wine? Well? So the best way is to persuade, lovingly. When a child is besmeared with filth, wash it away lovingly. You cannot segregate him, wash him with love. Blood cannot be washed away by blood—blood can be washed away by water. Sweet loving water, that's all. We have to learn these things in life. As I told you, we have to learn swimming in water. Every day you'll find instances like that, you see. Daily. When you are called to an examination going on, are you successful or a failure?

If a strong wave comes and strikes against a rock, that wave will come back with the same force or double force, come to the place from where it emanated, but if sand is there, the water will go through the sand. If somebody says something against you and you've got any infirmity—if that element is within you, you'll feel, "Oh!" That will affect you. Again that will go back to him with double force. If a ball comes from that side and you return double balls, then three balls, then four balls—the result is a breaking action. If you call somebody names and if he returns the same, then there's double, then you go fourfold, then they go eightfold. The result is injury. If you don't return in the very first place, then? So keep your ground quite clear. No element of that. If anybody has something against you, let him have it, but you must not return anything, otherwise that will grow more.

Kabir prays, "Oh God, keep a man who always thinks ill of me in my compound." He says, "Why?" "He washes away my sins." You have to get your clothes washed by somebody by paying him. Is it not so? He washes away your sins. How? By as you think so you become. Your burden becomes less, you see. When that man died, Kabir said, "Oh God, the man who was looking after me has gone away." That's the angle of vision by which to see. If anybody speaks ill of you, see if that very thing is within you or not? Then thank God and thank him. The right thing will only be told by either your bosom friend, I would say, who is very faithful and very sympathetic, or by some enemy. He may magnify the situation, but still look to see whether it is truly there, even in the least amount. See, find out. Only then you will become freed of all these things. Now filth is being added day by day, day by day, day by day, it goes on multiplying. The diary has a very noble purpose; only don't spare yourself; that's all. It's better to see these things and confess them day by day, not all at once when you are being punished.

These are all helping factors. In previous times, as I've told you so many times before, Masters gave something only when the disciples were quite prepared, quite clean, maybe after sitting at their feet for years. Now the times have changed—nobody can sit at the feet of a Master for a long time. So He gives Initiation first, then asks you to maintain it, that's all. Diary is the means of maintaining what you have been given. At least you people get something, do you not? That is to be developed. If you have been given ten talents, make it twenty. If you're given forty, make it one hundred. Then your owner will give you more. You will become trusted. But if a man keeps his talents buried, then what? Will the Master give him more? Our Master used to give us instances. A man has three or four children. He gives each one something, keeping some in reserve for them. There are some who make more and more

and there are some who simply fritter away, losing the money in one way or the other. What does the father who has love for the children do? He keeps those things reserved for him only. Doesn't give it to him so that he may not spoil it. So he has a share for everybody. To those who just make more of it he gives more. In abundance you will have; you will have it in abundance.

It seems to me, habit plays a great part in man's life. If you're bound, fastened hand and foot, what can you do?

You can do nothing. You have to surrender. These outgoing faculties have bound us hand and foot. Having identified with the outside world, we have forgotten even our soul. So somebody should be there to unfasten you and give you some inkling or contact, then you maintain it. But again you bind yourself. Let yourself be bound by Master. Do not bind yourself. Let yourself be bound.

That's the equivalent of saying it's His Will not my will?

Ah yes. Ultimately we have to come to that. When we see that, then we are Saints. When we can recognize His Will then we are Saints. We won't grumble. We are sent down here in the realm of time and space, the realm of the Negative Power. Rules have been made already. When you work here you must abide by those rules. You try to transcend, get out of that area, that's all. The strongest dungeon, stronghold, I would say, is man-body. If you rise above it, you are a little loosened. If you rise above the astral and the causal bodies then you are free. There you recognize His Will working too. So rising above body consciousness is most necessary. You will be loosened a little, it is not as tight as in the physical body. Even the rising above astral and causal bodies—this unfastening or loosening of yourself, is done by Him, the God-in-man. If a donkey is there, laden with burden and stuck fast in mire, can he get out unaided? But if somebody takes pity on him, he would first unload his burden and then drag him out. There's some Power. We are helpless, have become helpless, you see. We have allowed ourselves to be bound and now we are very much bound. We want to be free but we cannot be freed unless somebody has pity on us. Who can pity us? After all, we're children of God. When man feels perturbed, very much in agony, he prays, "God, help me!" And God hears. He makes some arrangement to unloosen you, that's all. If He loosens you, then you again go headlong down into the mire; that is not wanted.

When you fly in an aeroplane you are given lifebelts. If anything comes up you have it on. But it protects only those who take seats in the aeroplane, not those who are out. Don't try to plunge out of the aeroplane. Even if you're thrown out by some misfortune, you've got

the lifebelt, you see. This is one thing taught while you are flying in planes, is it not? Once when I was flying in Germany from one city to another, it so happened I saw a man fall out of a small aeroplane; the pilot turned round and caught him again in the plane. That's an actual instance. So the pilot won't let you fall out, even in stormy weather. On another occasion while I was travelling in Germany in a small plane there was a storm, hurricane, and we were tossing about like anything, here, there. Somebody injured his head, too. But the pilot brought us out safely. So a careful, competent pilot won't let you fall down, you see. But don't you plunge outside. We simply plunge out of ourselves. That was a strange event. He fell out of the aeroplane and the pilot turned around and caught him. So have faith in the Master, the God in Him, that's all I can say. God Bless you.



Subjective and Objective

March 20, 1971, Afternoon Darshan

It says in Spiritual Elixir that meditation is first objective to start with and later on it becomes subjective. I don't understand that.

The word "Ram" means permeating all. So the word "Ram" is first objective. Then, once related, it becomes subjective. Water, this word water is objective outside but that liquid [when drunk] is subjective. Objective means outward; subjective is something that is experienced.

The actual experience?

Yes, contact. God is pervading all. The word "Ram" means that Power which is pervading all. So the word "Ram" is the objective outward; what it represents, however, is subjective. To say "Ram" only directs your attention towards that Power but it is not that Power. There are so many names for the liquid water, agua. These are the objective words you might say, representing something which is to be had by drinking. By saying 'water' your thirst cannot be appeased. It is only appeased by *drinking* the water, you see. This is so.

So Master gives you a contact with that actual Power into expression, not the Absolute, and that Power is related to by words, denoting something. So words are the directive, the experience the subjective. The Power with which you have to come in contact is subjective. It is residing in Water of Life; It is the Bread of Life. When that Samaritan lady was carrying a bucket of water over her head and Christ asked her for water, out of inferiority complex she wondered, "He belongs to a higher class. Why is He asking water from me?" So she did not give Him water. Then Christ said, "Had she given me this water, that would have appeased my thirst only for a while, but had she come to me, I would have given her the Water of Life by having which thirst would have been appeased forever. So the very thing which the words convey is "the Bread of Life" and "Water of Life." Words are mere directives.

The words are the means to the goal?

Not the means, the directive I would say. It is not the means. 'Means'

means carrying something there. Directive is the better word. You may have a directory here which says the train leaves at such and such a time, from such and such a place. If you go to the station and board—then ride the train, only then you'll reach your destination. Words are only directive, not the means. So all this spiritual literature is directive, speaking of those things which are already within you and with which you can be given a contact from where that Power is manifest. It is just like, to give an example, of the almonds or walnuts which have strong shells, shells to cover the kernels. If you break the shell you will have the kernel. So subjective is eating the kernel and objective is the outward shell. Another example: If you put a needle through a green walnut, it will penetrate easily, but when it is ripe, the needle won't penetrate. Similarly, when you have a contact with this Bread of Life, Water of Life within you, that is the breaking, shaking off of, the outer shell. When you have full contact, then outward things won't affect you.

So saying that this road leads to such and such a place, that's a directive, nothing more. But you must have some conveyance—either by car, by foot or by some other means. That conveyance which will lead you to that Goal is your contact within you. When God said He is One and wished to be many, that Power came into expression. That God-into-expression Power has two phases, Light and Sound. When you are given a contact with It that will lead you to the source from whence it emanates. It is just like an elevator lift, you simply sit on it and it will carry you to whatever story, one, two, three, or four. But because there are so many stories, there must be somebody on that lift to guide you. The lift will carry you, but you need somebody to guide you to where you are earmarked. It is something like that. So you have been given a contact with that Power, and that Power is in the Hands of Whom it is fully manifest, call It by any name you like. Is it now clear?

So first somebody is required who will give you a contact and can also guide you further. Maulana Rumi was given very strict instructions to guard against entering within without the guidance of a Master. Without the Guide, without the Master, there are many mishaps, many delusions inside. There must be someone to carry you through. Just today I was explaining why you must ride on a plane with only an expert pilot who will even carry you through the storms and hurricanes. But you must stay in the plane! Even if, unfortunately, somehow or other, you fall out, you have got that lifebelt. Use it. In the storm of life you might sometimes fall. Have that lifebelt on you, and that lifebelt is the Contact within you. That's the sheet anchor against *all* dangers of the world. The same thing explained in so many ways, you see. But ultimately you come to—it boils down to the realization that that Power is within you. That

Power resides within you. You reside in this manbody. Pity it is you don't talk to Him. If, fortunately, with the Grace of God Manifest, you are given a Contact, then try to remain in contact with that Power. The more you lose your attachment outside, the more you will progress.

Then you might question: Well, if we are not attached to the world, how will the world go on? That's right—you are developing a very clear angle of vision [when you come to that realization.] You see, these relations have been given to you by the flowing pen of God to clear off all give and take. Attend to them properly, lovingly, because it is God who has united you. This you are duty bound to do just for the love of God, you see, because He has united you. Suppose you love me and I say, "All right, attend to this garden, look after it." You do it because I have ordered you, not because you are attached to it, is it not so? You're in the world yet out of it. So this human birth is a very golden opportunity we have got to wind up all give and take under the guidance of Master. You have got something to stand on. If a mother is there and a lion comes up towards the child, the child runs to the mother. So stick with the mother: She will sacrifice herself to save her child. So fortunate you are, you have been given contact with that Power within you. That is extending all feasible help, protection, without asking for it.

So that's the underlying meaning of the question subjective—objective you referred to. Read something, digest, go deep, deep down into it. Don't read for reading sake, or for a cursory view or ruminate over it. Even a small question, everything is clarified. You are not to leave the world to do it. You have been given contact with people who have come by the flowing pen of God which runs according to our actions.

One Saint says, if you are in a hell and therein comes some sweet scent of the God or Master, that is a heaven. That is heaven. But if you are in a heaven and you have no scent of God within you, then that is a hell.

When one is devoted to some Power, he sees that that Power is over his head. He sees and bears testimony to it. Many have experienced this Power during operations. That Power never leaves you, mind that. You may leave Him, He won't let you go. Would it not be better if you would obey His commandments? Just remain within the hedge which he has laid down for you. That hedge is: if you love Him, keep His commandments. If you transcend them unknowingly, that is excusable, but not always, you see.



Stick To Your Principles—Sweetly

March 21, 1971, Morning Darshan

Isn't it our duty to discourage someone who wants to bribe you—to take your stand and not encourage bribery?

What is sin is sin, after all. There may be a little difference in degree. You can be responsible for your own self first.

What I mean is for my own self, not to encourage bribery regardless of what the results would be.

Yes, that's all right, but with sweet words.

Yes, yes.

Otherwise that will bring anger. Use sweet words.

By example.

By example, there are two ways: "O well, I'm not going to buy this thing," or he can say, "Well dear friend, I hope you won't mind, I cannot buy this." Sweetly, that's the main thing.

I had an experience the other day. I was invited to supper. I said, "No. Although I would like to be with you I don't even have the time. But if it's possible, I will try to come." I went there. And on the way back from supper they took me to a bar.

What?

Into a saloon, where they sell beer. And I said, that's against my laws. I mean I don't drink.

But I think the influence, your influence went. They asked me for ten rupees.

That's all right.

But when they heard Kirpal Singh then they didn't ask anymore. They said, no, there is no price.

Don't I tell you, don't mix with others. Just ask somebody who they are, what they are like. You're in a foreign land not fully conversant about what people are like. They may be good; there are good people too. There are other people who are, what you say, who appear to be

very 'world like', you see. But . . . Stick to your principles without harsh words. Use sweet words, that's all. Sometimes man is driven, I tell you. There's the question of whether or not he has faith in God. If he thinks that everything is already destined here, then he'll act accordingly, otherwise he will be just driven, "If I'll do it, I'll be safe."

I tell you, there was one Saint at Lahore, many years back. Though I do not advocate this example, it does appeal to some sense. Suppose you are standing in line for a ticket at a railway station. (That is the example he gave out.) And there is a long wait to go on to the train. All men are not quite righteous, so if you bribe some policeman at the station, he will give you priority, put you in the front. You are in dire necessity to go. The train is leaving. That sin lies on the man who asked for the bribe. He was driven to it. But don't take it as an example for everybody, you see. Stick to your principles, sweetly. Kind words don't cost anything.

No, I thought I had very good results from it.

That's all right. I have given only what happened when a man is driven to extremities and he has no faith at the same time. If we are Saints, all right.

There was a case at Delhi—a police constable, who was honest. He was initiated. When he was promoted from his detail and put in charge of police stations there, so long as he remained in that area, no theft was committed. Police stations are there to guard. There was nothing wrong. Before his appointment, sometimes there was whistling on one side and the theft occurring on the other side. (Some policemen were in the habit of accepting bribes.) Because of this he was transferred. He was not wanted, you see—he stood in the way of income. So he was transferred to Punjab, Amritsar and then again retransferred here to Delhi, now in higher courts. All of these cases were handled honestly, governed by the department which he headed. So if you stick to your principles honestly, sweetly, I tell you all this honor will be administered of itself. "You may place somebody else here. Don't expect dishonesty from me." Reaction will be there. Many thought, "He will go I'll tell you." He appeared for some cases which were very involved. He said, there was fraud everywhere, all through India. In all cases he was honest, you see. He was initiated. Stick to your own principles sweetly, that's all. Don't deceive your own self, that's all. The God is within you. Master Power is within you.

In other words, if you have certain principles, you must stick by them, and when the opportunity comes, that's the time to test for you.

Surely. Stick to them. Stick to them but not harshly.

No, not harshly. The result is if you can part as friends.

Surely. I'm quoting an instance, a concrete case. He is in charge of all the police centers. He's especially sent to Bengal and other such places for that purpose.

Honesty and righteousness has its own reward. Kind thoughts, kind words, kind deeds, is what constitutes righteousness. Well, don't deceive your own self. That's what I always say. Be true to your own self.

I feel that if something is right or wrong, were it my son or someone else's son, I have the same feeling.

Poison is poison whether it has been given to the son, the daughter or the brother, or to anyone else. After all, sin is sin. What you have come to know, politely tell them, "This is the way." I will quote now a family circumstance.

My son, who is still alive, was detailed for clearing of all these supplies, or contracts, to Bombay. Three men were detailed for that. He was one. I think they had to clear all things within a month. He did not earn money dishonestly, you see. Contact Assistant, they called him. He wrote me a letter, "Well, I have come here, one of the three. Others have made thousands of rupees and I have not made any." Well, he always said, "My father never told me that he was pleased with me outwardly." Then I wrote him, "Well, this is the first time I am writing that I'm pleased with you." You see? Whether your son or anybody else lives up to principles, that's all right. So sons cannot be spared I tell you. Law is law. Ignorance of law is no excuse. I wrote him that. "Well, you always had the grounds that I never told you, now I say that I am pleased with what you have done." How can I be pleased with you people if you don't live up to what I say, if you don't put in any time to your meditations to be successful there? I'll be pleased, overjoyed when you go up, traverse within. You see? So to live by the commandments is the best thing, first step. All else will follow.

All these relations, sons, daughters, wives, husbands, friends, foes, are only with you for the winding up of all give and take. Pay off. Have your way back to God. The Father is pleased only when the children obey His commandments. Live by them, without any outer show. Otherwise there is the creation of new gives and takes. So for that you've got the panacea for all ills of the day and that is within you. If you stick to It you will have strength of soul, you see. Outward food gives strength to the body. Reading and writing, this and that thing, will give you food for your intellect. And that will give strength to your soul, make it strong enough so that you can stand against any odds. The only thing is you must be conscious of that Power inside. If we are conscious of That, then there will be no troubles. Everything will come up in due course.

You must have some director, not only to give you direction but to lead you there too; give you a contact within.

So all right. God Bless you.



God Has Entered My House

March 20, 1971, Rajpur

This is a hymn from Kabir, just sung out. Who appreciates His own good luck: "By God's Grace the Word Made Flesh has entered my house and it is fortunate I am that the manifested God-in-man has come in. Now what should I do? He has given me a contact with that God within me. So go on; no moment should be lost with that Power. The result is, I am quiet, serene in that bliss; at peace. Mind has found no place in me to rise into ripples now—quiet, calm, serene. O Mind, go on with this thing you have got by the Grace of God who has appeared in man body and entered your house. So fortunate I am, you see. The result is, now I have escaped all wheel of life—birth and death. I am at home with God. Thank you God," Kabir says.

"God Himself made Flesh came to me, gave me a contact with Him who is already within me. Oh Mind, go on with it now. Don't lose a minute without remaining in contact with that." That is what the hymn says.

Out of thousands, millions, trillions of people, how many people get that contact? They are engaged mostly in the outward ways of worship—those methods which are performed with the help of hands or outgoing faculties or intellect. Who can give us that contact except the God-in-Man, that God which is manifest in man body? Greatly fortunate, oh Mind, that God-in-Man has entered my house. This man body too, really is a house we live in, an outside house.

I remember when our Master went to Beas. He sat in a room and gave instructions to someone there. When He went back I locked it. Nobody entered. Whenever you came into that room the sweet music was heard. So places are blessed by such personalities. The atmosphere is charged. Greatly fortunate we are that such a person has entered our house. So that is our lesson—thanking God—thanking our own destiny, our own God and God-in-man.

So now He says, "Oh Mind, never go and leave that bliss that you now have." Let no moment pass without remembrance, constant remembrance.

The lower mind does not like to withdraw from outside. At times, for one hour or two, we try to go in but it does not remain inside. Once we get that bliss, that bliss inside which is stronger, more attractive, more intoxicating, we will never dare to lose contact with that power. Outside things are attractive to us, but are those things really attractive? We are conscious beings, a drop of the ocean of all consciousness which is an ocean of intoxication. These outside things are all material things. When you are wholly engrossed, imbued with outer things, you have that bliss, a little contact with your own intoxication within, like a dog who eats bones. There is no taste in the bones, but his own blood goes out and he tastes that blood. So we *are bliss*; we are a drop of intoxication. When you are imbued with something else, for that moment, so long as you are engaged there, there is some bliss, but it is really no bliss. When your soul, which is a drop of the ocean of all consciousness, comes in contact with *all consciousness*, it gets more bliss—the most bliss. So really, we are of the same essence as that of God. He is eternal. So God is all wisdom; He is all bliss, joy, happiness. We all want happiness. Pity we seek it amiss—it is within our own selves, and by coming in contact with the higher consciousness, we will become more happy. We have that reflection of our own peace and happiness in outer things by engaging in them.

We are fortunate we have someone who gives us a clue to that—not a clue but a demonstration of that for a while. We should develop that from day to day. Then we say, like Kabir, “I am very greatly fortunate that I have met with the Master, who came and entered my outer house, my inner house too. So mind, now enjoy that bliss. Never lose a moment of it. Be thankful.” Have the real right perspective as the matter stands. By concentration only can you feel that bliss; if you come in contact with the higher consciousness—more bliss. If you are engaged in the outer things, then also you have some bliss, but that is only temporary for a while, a drop. Is that not true? Does it not appeal to you?

All Masters bring this to the world, you see. Shamas Tabrez, a great Saint of Persia, says, “Don’t look to my outer dress. I appear to be living in rags. Look within me to see who I am.” When people asked Shamaz Tabrez, “Why have you come here?”, he replied, “I could not refuse. I have been sent. I could not refuse. Look within me; I am the King of Kings.” These are His words I am quoting you. “What have you brought?” “I have brought very strong whiskey of Heaven to distribute to the world. That is why I have come to you.” So all Masters say the same thing in their own language. They bring Something. What did Christ say? “I am the Bread of Life. This has come down from heaven. Whosoever partakes of it shall have everlasting life.” Both expressed

themselves in different words, but they say the same thing. Fortunate those are who get a contact and like Kabir say, "Be thankful to the God in Man."

We fritter away all this valuable life in trifling things. Our Master used to class people, disciples. He would say that the Satsangis are all there, but there are some "homey" Satsangis who are at home with the Master. They were more dear to Him than anybody else in the world.

Do you remember that Christ was once sitting with a good number of people, and His mother came up from behind? He was told that His mother had come. He replied, "Who is my mother; who are my brethren? Those who do the will of God?" Masters have that angle of vision. All of the four sons of the tenth Guru were martyred. There were so many people sitting by Him. His wife came up and asked, "Where are my children?" "I have sacrificed them for all these children of mine." You do not know how dear you are to the Master.

So those who are obeying, living up to what He says, forget all relations. It is He who binds our inner relation which can never be broken even after death. Here all issues are paid off—give and take, that's all. Each one has to go his own way, but such inner relation can never be broken even after death, even after leaving the body. Our Master used to give an example of people crossing a river. The sailor first takes one load, then another load, then a third. Those whom Masters have initiated are taken one by one. All will go, some before, some after, but on the other side of the world you will all meet.

Are these things in books? Books cannot explain everything.

We are looked after by the shepherd. People asked Christ, "Why have you come here?" He answered, "I have lost my sheep." When I was leaving by plane for the West, people gathered together and asked me why I was going. "I am going to find all of my brothers there."

We do not realize what a blessing we have—make the best use of that. "God made flesh has come, has entered my house and given me a contact. Oh mind, don't rest for a moment." And that's the main object of man's life. In this man body you can go back to your home and in no other. Fortunate you are to have the man body! What you can do here in a short time, cannot be done in the other world, higher planes, in ten times as long. Every day, every hour, every minute together brings us closer to the end of the human body. So hurry up. Repose—just go into the lap of the mother. Nothing further to be done.

That is the result of effort, but effortless effort. There are two mottos in the world; first, "God helps those who help themselves," and also, "God helps those who do not help themselves." Help yourself so much so that you forget yourself in that effort. So go back, recede. Leave off

thinking. If the mind, outgoing faculties, and intellect stand still, that very silence transfers into Light, then into Sound. So it is comparatively easier if you can repose like a child having faith in the mother. You cannot repose unless you have full confidence in the mother. A child can never dream that a lion would come and eat him up—he'll run up to the mother and the mother would rather be eaten up by the lion than let the child be harmed, such love has she for the child. So how fortunate we are, you see.

Here is the open secret. I have spoken to you from a common sense level. So what remains now? Don't be led away by the daily doings. Life is a series of interruptions—a matter of give and take, reactions of the past. Nobody can even dream that anything goes to his will and pleasure. All these give and take are passing phases. Stick to what you have been given; that will prove a sheet anchor against all ills of the world. Remain air conditioned, not to be affected by the outside atmosphere, cold or heat, hurricanes or anything. Where is that? That is in your own Self. So recede; you will feel It. Don't allow any waves coming from the outside to enter through the outgoing faculties. Shut yourself in the closet, as Christ said, the closet of your body.

What does meditation mean? When you enter within, you will find He is there, quite cut off from the outside. This is something given to you practically. You are to develop it by regular practice, weeding out all outer attachments in one way or another.

When a child is there trying to walk here and there, and the mother is pleased to see first the child crawling, then walking, then running. Master is pleased to see His children going along. He does not compare the man running with the child hopping along; He appreciates that hopping, too. Similar to the mother, is it not? The child is very dear to the mother, is he not? The child running, as well as the child hopping.

So let us be thankful, that's all I can say. Kabir has a good lesson to give us.



Wait, Satan, Wait

March 23, 1971

I don't always feel completely at ease in your presence, completely at home. I feel sometimes alienated, apart, you know, not completely at ease, as I feel I should feel, and it really bothers me.

What is rankling in your mind? Open your mind.

Sometimes there's a resistance on my part.

What is rankling in your mind? There must be something which causes revolt. Mind revolts, is it not? Then what is it? Open your mind. There's nothing to be afraid of, you see. Maybe right, maybe not right. Some heavy thought, negative thought, rankling in your mind.

I can't always pinpoint it down to one specific thought. But it's there.

We have to train ourselves to do one thing at a time. You'll have to develop that habit of doing one thing at a time. As I told you so many times before, when you eat, be fully at eating; thank God. When you have some work, be fully at it. One thing at a time. Do you remember, I have given you instances in Napoleon's life. The night before the Battle of Waterloo was to be fought, he was writing the proceedings of a primary school. That was at one o'clock in the morning. The battle was to begin at nine o'clock. The same day at eight o'clock he was strolling in the garden. And his ministers were hovering here, there. 'What is it? What do you want?', he asked. 'The battle is to be fought in one hour.' 'Oh, that is at nine o'clock; it is now eight,' you see? That is what he said. So whatever urging by atmospheric charging comes, that is earthed, by not fully devoting your attention to one thing at a time. This is a helping factor.

Kabir says, 'Let us take a worldly point. There were two friends. One was very fond of going to the church, the other was saying it is time for playing a football match. Both were strong in their own way. One went to the church, the other went to the playing ground. So the one who was in the church was thinking, 'My friend must be kicking the ball,' and the one on the playing ground was thinking, 'My friend is praying to God.' ' Which is better of the two? Do you follow? So that can be

remedied only by developing your habit of doing one thing at a time.

Suppose I come to receive you, but you are thinking about one thing or another, Bombay, Calcutta, or California. Your body is here of course, but you're not here, do you see? So presence of mind is required. Be there, where you are, then you'll derive full benefit of the charging of the atmosphere. That has to be developed by regular practice. Do all things. You'll have to adjust your time accordingly. Even if you give the busiest man something to do, he will do it, because he knows how to adjust. He'll snatch some time for that. But if you give it to some idler, he will probably say, "I will do it tomorrow; we'll see after that." Never expect him to do it.

Try to finish some work daily. Perhaps you know the name of John Bunyan, who wrote, *Pilgrim's Progress*. His motto was to write something daily. And there was one Stanley, whose motto was to finish something daily. So I learned from Stanley to finish something daily. Complete it. Never put off for tomorrow what you can do today—this is the habit to be developed. And once mind is trained like that, naturally it will have the tendency to do that. If you reserve the same time during the day for meditation, and do it daily, after a while when that time comes you'll feel uneasy if you don't meditate. If you are going to a certain place daily, after two, three, four, five months you will find at the time your legs will be going that way naturally. That has to be developed, you see. So forget everything, past and future. Only live in the present: every minute is eternity.

Tolstoy, a Russian writer, was a great man. Before anybody would come to see him, he wanted to see his photo first. The face is the mirror of the man. All your thoughts, every kind of thought, brings wrinkles and furrows. You will find men of the same profession have heads, foreheads and eyes that are similar. Thoughts are very potent, very potent. They bring out their openness. No wrinkles, here some wrinkles, there, and furrows come as a result of the thought action. So Tolstoy always used to request a photo first. Once he refused a man. And the man wrote him, "I'm not what you see." Man can change for the better, can he not? That is why it is said, you're the maker of your own destiny.

Even a robber can become a Saint. There are instances like that. Do you know what special quality a robber has? When a robber decides something, he goes at the cost of his life. He will do it regardless. When a horse is very unruly, you have only to change the directions by using reins, that's all. What can a sick horse do? He can hardly walk. Even if he's put on the way, he's plodding and sighing like anything. So ornery strong horses are wanted. You must have something in you. The reins only need to be redirected.

There was one student, graduated some years back who went to hear so many Saints in India. He bombarded them with questions. And they were unable to give him answers; They said, "You are not yet fit." His father came to me. He said, "There are so many like that." "All right, no matter, send him to me." When he came I told him, "Well, look here, write down all your doubts, all your questions, then sit in the room with me and lock the door. Keep the key and don't open unless you're satisfied. He went on questioning me for two hours, three hours, four hours. Then he asked for and got initiation.

You are great, you see, are you not?

I'm what, Master?

You are great, great man in you. You can do what you say. Where there's a will there's a way. Be not manikin, you see. So simply form that habit. So man-body is affected, changed. You can go back to God, by directing your will, you might say. So all these difficulties only go to prove what? Don't feel manikin. *You can do it.* Just develop that habit by regularity. Do one thing at a time.

Yes?

Is it a matter of purity to do one thing at a time and impurity if one mixes up several things at a time?

You are earthing your electricity by impurity. If you develop and then lose it—what is the use of purity? One very potent factor is to have one thought at a time—the thought of God and nothing else. Is it not the one salient point of purity? One Saint prayed, "Oh God, come in to my closet. There is no one else there except you. There is a clear way for you. Nobody else resides here. Nobody dares to enter." Can you say that? Yes, you can. But develop it. Have it.

What did Christ say to Satan? Stay a while. Tell your mind, "You want to eat? All right, I will give you something to eat, but wait, let us do this first." There's an example of this in a lady Saint's life. It is a long story of course. When she was young, she was going somewhere with her father and on the way dacoits, robbers, plundered everything from him and also took her away. They sold her to a prostitute. She had never dreamed of this sort of life. When she came of age they wanted her to have that profession. As she was sold, she could not refuse. First day she was sent in. When you have not committed any sin you cannot transcend that imperial wall. You will shudder, you'll be afraid. But once that imperial wall is broken, the way is clear. On the first day the man who came there said, "You should be happy, jolly and captivate my heart." But she was very sad, very pensive. Her eyes showed fear. "What's the matter with you?" he asked. The night came and she said, "All right, it is yet

a long time before night, the whole night is ahead of us. Let us pray for a while." You see, she was in the habit of praying. The man said, "All right, let us pray." After some time she said to the man again, "Let us pray, there is still night ahead of us." You see? The praying affected him and he went away. He began to worship that lady Saint.

Biographies give very great lessons, very practical lessons. When you find something dragging you down, if your friends are affected, you can sit down and pray. A man can change, you see. We are given only strong medicine because we are weak.

This lady Saint had a very strange life. She was sold away to a brothel home. But while there she began to change people. Whoever went to her, never turned up at the brothel again. And the owners began to wonder what was wrong. They began to quietly watch her in the night. There she was sitting, sitting in prayer. Then she instructed the man to wash his hands and then sit down in meditation also. This happened again and again. The owners said, "Well, she's spoiling our profession, ruining our business." You see, so they set her free, this Mohammedan Saint.

So I have learned that we can rise above even the worst of circumstances. Now you know what Christ meant when he told Satan to wait. You can see what greatness a man could observe from her life. There are also instances of suchlike people in the West. So reading biographies pays very much. You've learned some practical things, and how to do them.

When I went to Austria there was some fight going on with the Italian people. They were just preparing for war. At any moment war could have broken out. So naturally the governor said, "I'm in a dilemma. What should I do? My country is out for war. Any moment it may burst. What should I do?" I told him, "What is good, do at once, what is not good, try to reconcile through other means." And the result was there was no war. I received a message last month from the governor. "I'm waiting for you. When are you coming back?" You see, a very simple thing. What is good, do at once, what is not good, delay. Just try to divert your attention the other way. Tell Satan, "Wait, please." This was a good example given by Christ, was it not? He simply said, "Wait, wait." Why can't you say "Wait"?

Which initiate is dearer to the Master? One who just develops the qualifications which He has got. Those qualifications will appeal to Him. To meet God is not difficult: to make a man is difficult. God is after finding out such people who are like that. When man begets children he runs after the best child. Does he not? Kabir says, "I'm now so pure at heart that God is always running after me saying, 'O, Kabir, Kabir, wait, wait.'" You see? Do you remember the story about Moses

going to the hills to meet God? And as one poet said, "Was he not aware that God is searching for a man? Why did you go to the hills to find Him?" So, digest what you read. I've given you so many things from the lives of great men. If we simply read "such a man is born there and dies there and visits certain places"—this is not the true reading of a life. "He built a house or reservoir there"—no, not that. Do we simply go to the Master to see what he eats, where he's sitting, what clothes he wears, whether he's got a horse to ride on, etc.? This any man can have. Your life should be a reflection of simple living and high thinking, not of the outer buildings you have made. I met the head of the — community who is now president of all — here. I asked him, "You are the head of the — community. Tell me, what have you done?" He said, "I've made ten temples." I asked, "Have you made any man?" So, to make temples is easier. To make man is difficult. "How many men have you turned out?" There is a vast difference between the angle of vision. People are stuck fast in the other way of viewing. A teacher is very happy when he sees that all his students have passed in the first division or they have stood first in the university. Is he not proud of that?

How can you earn His pleasure? Just follow implicitly what He wants, not the words but the intention. He need not say "do this or that." See what He's doing and you do it. As a student, I was reading in the ninth class and the teacher was so satisfied with me that he would leave the class to me for teaching in his absence—that very class in which I was a student. So hard work is another name for genius, mind that. In schools you'll generally find British history is taught as one of the subjects. The teacher used to give notes from that. The paper was set. At that time about 55 was the maximum number of marks given for the paper. There was another student who wrote all notes that were dictated by the teacher, and he gave him 34 marks out of 55. In my case I never stuck to his notes but read two or three British histories and gave my replies from them. And gave me 54 out of 55. Naturally the other student complained, "Well, Teacher, I have written fully, literally what you have dictated. Why are you giving me 34 marks and him 54?" This is but natural questioning. "Well, he has given what all historians say, but I could not give him 55, so I cut down one point." So, your Master, your teacher can be proud of you. Of whom? One who is like Him.

My Master used to send me difficult heads of some religious sects who used to come to Him. He used to send them to me, to live with me for a week or so at Lahore. He would say to any learned man who went to Him, "All right, you go to him [Kirpal Singh]. He will just open all the parts of the rifle and then reassemble it, and tell you what is what." He was proud of me, and we are proud of having such Saints, you see. But

He should also be proud of us. But how? By developing those qualifications that He has. My Master used to say, “Well, I’ve found only one man in my life. I wish many of you to become like him.” For that Way, you are given an experience on the first day of Initiation. Some are progressing, not yet perfect, some are going on all right, others are only trudging along—plodding like a tortoise. So, what a man has done, another man can do with proper guidance and help, is it not so? Then. . .? If you live one hundred per cent according to what He says, you are perfect. But even if you become perfect, should you be proud of yourself? No. Why? One master-tailor made a very good suit which fit very well. He was simply boasting, “Oh, what a good fit. How well I look.” The credit should go to the master-tailor, not yourself. So all this credit goes to the Master, or the Teacher, or the God in Him, you see. This is the main thing.

That’s a good question you have asked. It has brought out so many things. Simply try to live up to them. Nothing is impossible. Napoleon said, “The word ‘impossible’ is found in the dictionary of fools.” Everything is possible when a man can catch God, of course with His Grace. What more is left? So I wish each one of you to become ambassadors. I’ll be proud of you. And whatever you are doing, I think will be helping me in my job. Credit will go to you, and I may also be pleased. Our Master used to say, “Well, look here, don’t do civil disobedience—lying down like a dead body, so that you may be carried away in a public conveyance. Stand on your own legs—help; help others,” he says. The same God is within you. Why do you feel manikin? Great is man after all. What man? The physical body? No. That man who works in the body. And he is a micro-god, is he not? Only besmeared with filth by playing with the children in the dust, that’s all. All right, God bless you all.

[The original tape of this talk was erased so it was impossible to check it for transcription errors.]



Ego Trouble

March 25, 1971

[A visitor, not initiated by the Master, asks the following questions:]

The more I meditate, the more the ego seems to grow. I would like to know from You what I can do about it?

If the ego is strengthened, whatever you do, there is action, reaction—whether good or bad—because you are the doer. You can lose that ego only when you become a conscious co-worker of the Divine Plan: you see some other power is working, not you. Many methods of meditation go to strengthen your ego. So long as you are the doer there will be reaction. As you sow—so shall you reap. So with all methods of meditation concerning your outgoing faculties, mind, or intellect, there will be reaction. Unless you see the reality face to face—see that Power is working, not you, It is working through you—only then the ego can be lost, not otherwise.

That is very right. What I meant to say was, not when I'm meditating, but after I'm meditating the ego comes up. How can I control myself all the time? It is after meditation that the ego grows.

Now that depends on what sort of meditation you are doing. You meditate on what? Is it relating to the intellectual level, or outgoing faculties, that's the point? There are many things—there are feelings, there are drawing inferences; in that the doer is there. You may have dips into the Beyond but doership is there unless one is able to see that some higher power is working. So the method you are following depends on that. And, moreover, whatever we get, with His Grace, we should think it is His Grace; I am not the doer. That Grace has come, be grateful, that's all. That will be a saving line. Otherwise thank God you have got that opportunity to direct your attention to Him, with God's Grace. These are the only two ways in which we can save ourselves. With His Grace we get the opportunity to sit at His Door and think of Him: be thankful. The other way is to become a conscious co-worker; the third eye or single eye is opened to see the God-into-Expression Power work-

ing. Only then the ego is lost and not otherwise. So to be grateful for whatever you get also helps to save you from the ego. But the permanent way to lose the ego is only when you see that Power working, not before.

So there are many methods. If you *see* that some higher Power is working and then if you say, “I am God—I am of the same essence as that of God,” then that you’ll be. Unless man rises above body consciousness while in the body and working from that level, the ego cannot know God. Only if you become a conscious co-worker of that Divine Plan, then you will know yourself by self-analysis, not as a matter of feelings nor drawing inferences. So that is why I say knowledge of self precedes God-knowledge. Knowledge of self is had two ways. One, by mere assumption; you have not seen that Power, and unless we know ourselves how can we know God? It is the soul which can know God; unless it is analyzed by rising above outgoing faculties, mind, and intellect, it cannot know itself. And the second way is when it knows itself; only then you can know some higher Power is working. So knowing oneself is a matter of self-analysis, a demonstration which is given by some competent Person. He gives you a meditation sitting; you see you have risen above body consciousness. Just as you can put aside your boots or your waistcoat, similarly you can put aside your body and rise above it. Then you’ll know yourself. Then you’ll see some higher Power is working, not before. So in this we have not to make any hypothesis—we make direct contact with the God-into-Expression Power.

Isn't there another way? When ego starts to work, I normally use a mantra, repeat it constantly until I get a headache, then I stop. Isn't there another way to control the ego?

There are methods and methods. This is what I’m telling you. Any methods relating or concerning outgoing faculties, mind or intellect or the physical body will naturally give you a headache. There are ways and ways for meditation in which you won’t get headaches. If you strain, then naturally there will be headache. May I ask, if you don’t mind, whether you rise above body consciousness? Do you forget your body in your meditations?

Sometimes.

Sometimes, that’s all right. At that time you don’t feel any headache?

No, no.

It is only when you strain, you fix your gaze at a certain point, there’s strain, then the headache is there. And if you don’t strain, there will be no headache.

You see, the problem is not during meditations. The problem is in the

time between meditations. When meditating I feel no ego.

That is why I said after meditation one should be thankful to God that it is His Grace that He has given something. It is not by our efforts that we get that thing. Our effort is only to sit at His Door. It is for Him to give what He wants or not to give it. If we have got that attitude, then there is no ego. Further, after meditation, if you say, "Oh, I have sat—I have done this and that thing well," we forget His Grace, and then react as if it was due to ourself, to our own effort. That is why the ego comes in. So sit at the Door and wait. Whatever you get accept; it is His Grace. Sometimes we say, "I have done that well. Now I am progressing." We forget the Giver. Naturally ego trouble will be the result. To my mind it's very clear. So pray and sit, that's the first thing, "Oh, God help me, I am sitting here at Thy Door." Cut off from all outside and wait. Whatever He gives, be thankful to Him. In that case we don't have the sting of ego.

But then when you have . . . er . . . for sometime, then er . . .

Dear friend, if you don't mind, come near me. That would be very kind—I will be able to hear you. Put your chair close to me—that's right. Yes?

I really think I take it as a Grace. I mean when I have that happiness I really feel very thankful . . .

If you feel thankful, then there's no question of ego. It is only when we think in an underhanded way, "I, out of my own efforts, have got this—I am the doer," then we forget His Grace. Otherwise ego won't come up.

You mean it's that moment I forget to be thankful?

No, no, not at that moment. When you see something, and think, "Oh, I have done this, now I have got some progress. I have done something, I'm getting somewhere." If you take it as a sheer matter of Grace, then that won't come.

But the point is—I can, for example, go for many weeks feeling very loving, and everything goes smoothly and nice, and then one morning I wake up thinking all kinds of stupid thoughts which should not run in my brain.

When you sit by snow or ice there's no heat left. You come in contact with that higher Power not as a matter of assumption. So without seeing that He is all round, He is everywhere, and you don't see Him actually working, then that's the fault. If you *see*, then nothing will happen like that—you will have no ego troubles. Sometimes thoughts come up because all heat is not gone from you. In the beginning you have to weed out all your imperfections for, "Blessed are the pure in heart for they shall see God." So purity of heart consists of good thoughts, good words

and good deeds: righteousness. For that we have to prepare ourselves. To get to God is not difficult, but to make a man is difficult. You see? Our subconscious mind is not devoid of all these lower things. Sometimes, you sit and you get some bliss, but again that thing comes up. So unless the reservoir is cleared, these things keep coming up. So have conscious contact with God-into-Expression—I have been especially laying stress on that. If you are seeing something, sometimes it is a matter of inference I tell you, or it is a matter of feelings. So feelings and drawing inferences are different things from *seeing*. So can you see that God-into-Expression Power? That's the point. "If thine eye be single thy whole body shall be full of Light." Do you find Light there?

Yes, I do.

That's all right; then just remain in contact longer and weed out all imperfections from day to day. Out of twenty-four hours, supposing you meditate one hour, two hours, or three hours, but for the other part of the day you are indulging in so many things from the outgoing faculties?

That is exactly what I find. You know I try to keep to the point all the time, especially in meditation, and when I'm not meditating I have the thought of my mantra in my brain, yet sometimes my brain goes crazy.

That is why I'm telling you, dear friend, you are not all purity. There are still some things which flare up, that's all. So for that reason let not your mind remain vacant. A vacant mind is the home of the devil. So I always prescribe day-to-day self-introspection and to mark failures in a diary under certain headings and weed them out daily—that is one thing. And the other is to come into contact with that Light, or whatever it is—you have some charging and that is earthed in different ways. First, your meditations should be for a longer period; and second, along with that you should be weeding out all imperfections, failures within you; they both go hand in hand.

The time will come when the mind won't rake up anything. As I gave an example: when you sit by fire all cold is gone. When you sit by ice all heat is gone. So for a time we sit, and then again that vacant mind brings us trouble. For that, time factor is a necessity. You see, for twenty-four hours of the day and night we cannot meditate. It is the vacant mind which is to be controlled. All impressions come from through the outgoing faculties. Eighty per cent of our impressions come from outside through the eyes, and through the ears we get fourteen per cent—our subconscious reservoir of the mind is overflowing with them. If you put in, say an hour or two, that's all right; but then these problems again come up. So constant vigilant watch is required. Regularly come in contact with that Power, then naturally, slowly, there's nothing to come up.

You mean that what happens is the mind stops . . . ?

Yes, yes. What is the mind? It is a reservoir of desires, that's all. If you only weed out for, say an hour or two, three or four, that's all right. But the whole trouble comes in the vacant hours—the electricity becomes earthed, this is what I mean. If you try, you will be successful. So the time factor is a necessity. Rome was not built in a day. It takes time, of course.



It Is All His Grace —God is The Doer

Rajpur, March 26, 1971

[Somebody tries to touch Master's feet.]

I have contacted you with the Lord with whom I am contacted; not to my feet, please. The more you come in contact, the more Glorious He will become—not this manikin body of flesh. So I've made you not my disciples, but of the God in me.

I understand that very well. In other words, the Will. You decided to serve God. And by that decision you made is the greatest thing.

But He is doing it, not I.

Yes, I understand, the nucleus of the whole thing is that.

Pray that you may become the true disciple of God. You see?

Master, what you have given us, Lord, we'd like to write it on the soles of our feet and the palms of our hands and in our hearts. And every day of our lives, Lord, we'd like to carry it, sustain it sweetly for others . . . unyielding, sweet in your Name, Master, so that we can be what you teach and what you are. At the end of the day when we sit for meditation and come above in praise of Thee, what we sing we've written on the soles of our feet all day long in your remembrance serving others. We'd like to do that, Lord . . .

It is He, mind that, it is He who has done, not I, the Son of man. Don't forget it. There are two phases of life. One, as son of man, and the other as Son of God. So that Son of God has given you something, not I. You see I'm—I'm Mr. Kirpal Singh Ji here, that's all. He sent you here. He contacted you with Himself. He's always within you.

These things are very precious Master, exceedingly sweet that we are thankful that we're together, that we can listen to the love in the others' hearts.

I was a very spendthrift man, who has given everything. Master found me like that—He gave it to me and said, “All right, distribute.” It is not

my wealth. It is His wealth. You can throw away the wealth of somebody else, earned by somebody else, throw it away. I'm not responsible, It is His Grace. This is how I see. Perhaps you may be mistaken. You people may be mistaken. But I see quite clearly; it is like that. He sends you here, He gives you contact. He further guides you. So long as you are in the physical body you require physical guidance, that's all.

So I'm ashamed at times to see that God gives me fame for which I am not due. So I pass it on. At the Diamond Jubilee [February 6, 1969] that was celebrated here, men of all religions, heads of all religions came up; everybody highly praised. I was asked after that to give a talk. I told them, "Whatever you have spoken about me, it is not due to me, but to the Master at whose Feet I did sit. So I have been passing on all your remarks to Him." This was what I said, I've been passing on every word you said to Him. I only work at the post office. Really, it is so, how can I say otherwise? If I were not true to my own self, I would say so many things. I'm true . . . I see it is so . . . ; I give out the same thing; the people don't believe me. Strange enough, the fact remains like that, you see. And still they say, "No, no, no, no." Is it not a fact? Then, why are you misled? You see bodies come and go, that Power never leaves you, that's all.

When a man is spoken of very highly by others, he becomes all puffed up. Well this is only acting and posing, you see. When I see He is doing it, how can I say it is my doing? His Grace brings you here. His Grace gives you a contact with Him within . . . Then how can you not believe that hundreds of people who sit, all find that. I simply give them some instructions and go away on my job. When I come back I ask, "How many have seen This Form, again this . . ." So it is my duty. Am I due all that praise? So my Master told me, "I confer this thing to you." I was in tears, "How can I feel, when you say that you will go and I should remain?" He answered, "Well, I wish it to be. Distribute it, go out into the world." Then I said, "All right, I will simply . . . a dog barks, you see. I'll be barking too, and it is for you to send down, that's all." So I do that. I give instructions and go away. And people have it. If I am there I must be exerting to give you something. Is it not so? I never exert, because I don't do it. So when a commander sits in his office inside, he keeps one boy running, you see. And that my Master does to me without my knowledge. So I prayed to God, "Master, if any good goes out of me I do not want to be aware of it."

Pray to God to send you to some Center, to someone with whom He is in contact. It is He in him who gives something. I think everything will be very clear if the understanding is like that.

So pray to God that you go to somebody who will put you on the Way,

somebody who gives all credit to God not to the son of man. We have respect for Him of course, but all the same the Master does not act and pose. He sees things as clearly as daylight. Why should He deceive Himself? So it is all God's Grace that He takes over each one, nearer to Him day by day; just winding up all give and take.

Once Christ asked His disciples, "Do you know who I am?" Some said, "You are the son of a carpenter," "You are the inhabitant of such and such a place," this and that. Then Simon told Him, "You are the Son of the Living God." Christ turned to him and said, "It is not you who has said this, it is God in you who has made you utter these words." Those who have got clear understanding, might see; otherwise he works at the level of a man. So man must be true to his own self. If you cannot deceive yourself, you cannot be deceived by anyone. All clear everytime. Of course that comes: time factor is a necessity for that. Not in one day. Whatever things now seem to be impossible, are not impossible. Everything is possible in the world, of course with the guidance of God-in-Man or God overhead. Time factor, time factor is necessary.

Be always clear to your own self, that's all. Mind will deceive you. Don't be misled. You will see when a clod of earth is thrown into the sky, it will come back to the earth, because it is its nature. Anyhow mind will work like a good friend to bring you down to earth into the worldly things. Like a very fine gentleman he will come up, "Do this thing, do that thing . . ." Earth like. When a flame of a candle is lit, flame goes upward to its source, up, up, up. When you up-turn it, even then it goes up. When that flame is lit, it never forgets its origin . . . Sometimes a candle is lit, sometimes not, that is why sometimes you feel bouyant, sometimes you feel worldly—you are driven down by mind.

Be thankful for what you have got with the Grace of God, and expect more. He will give you more. He only requires turning your attention to Him. The more you can turn your attention to Him the more you will get. You have got your money deposited in the Bank. If you open the window you will have the money, successfully. That money is never depleted. That is unending. So sit at the Door, have it, have it! It is from the perennial source, it will never end.



U-Turn on The Path

March 28, 1971, Dera Dun

May I say a word, Master?

Yes . . . Two.

You've been teaching me that we're dealing with streams of divinity in the Ocean of Love, and that good taste, kindness and consideration and respect for the feelings of others would count for a very great deal on the Holy Path, so that when we were developed, whatever we did in the body of man, whatever little deed we performed, whatever our profession, whatever we did in the sweetness and remembrance of the Lord, of the Master, would be taken up and add to the radiance above by Master Power. It's a beautiful thought, and perhaps the more learned a man were, the more meek and humble he would be out of thankfulness and gratitude for what had been taught to him by the Master Power. Now, those who get a little increment of knowledge and begin to stand up and order others around and tell them what to do, forgive me, do they not make a U-turn on the Path of the Masters and start to come back down? They should be quiet and patient, and see what kind of flower the Master Power is bringing out of the others. They may think it's a rose, but it's a violet or a nasturtium or something. Utmost patience, you see, the concern is if you're dealing with these streams of divinity deep within the Ocean of Love, your uppermost thought is good taste, kindness and consideration, and respect for the feelings of others. Then you would shape those currents into the most magnificent song without words in praise to the Living Master. Franz Schubert and many others have written songs without words. But what are you doing, you're so intent in whatever your little assignment, in respect and reverence for the Master, that you free yourself from the clutches of what others have been hooked on, you see. And whatever you do would be taken up and added to the radiance around your head. That will take your soul up to very high planes.

These things of which you have spoken follow naturally.

They're unfolded by the Power within.

Naturally. These are the outer aspects of a man's inner life. When you develop inner life, these things follow automatically. You are not to strive for it. They follow of themselves. These are the outer aspects by which you can see how far man has progressed. Suppose a man says he goes to heaven every day but scorpions come out of his mouth, biting everybody all around, can it be true? So that develops. Why have I prescribed this diary of self-introspection? Only to weed out all these imperfections. The more you come in contact with that Power within you, the more you will be helped. The outer self-introspection will also help. Just like when a tree is to be cut down, the branches are shorn first, then the stem is cut later. If you come in contact with that Power continuously, everything will follow. This is the outer aspect from which you can judge how far man has progressed. If we think ill of others, we are crowing over others. In him who becomes the boss everywhere, naturally that progress is not there. He may say, "I am very advanced . . . God speaks through me," this and that thing. This is surely not true: it is also a U-turn, you see. So from that behaviour you can judge how far he has progressed. Sweetness, humility and love will follow. Guru Nanak says in the *Jap Ji*, a very favorite subject of yours, that just as a crop is cut and the seeds are taken out at one place, similarly, when you come in contact with that God-into-Expression Power, which is Light and Sound, you'll become the abode of all virtues, naturally, of itself. I quite endorse what you have said.

You've given me a beautiful understanding of the energy fields of nature and their relationship to the wisdom of the Far East. One loving heart knows another.

By radiation.

That's the difference, yes.

Do you follow what he has said? The flower should not say, "I have got perfume." The flowers need not speak, "I've got very good scent." You can smell what scent comes out of it, you see. It may be very beautiful and colorful, but there are some very beautiful flowers which have got no scent. There are flowers made of paper that look very beautiful, but they have no scent. Do you follow me? But you can sense, you can come to know by the scent coming from it; its crown may be black or red or any other color. A tree is known by the fruit it bears. Is it not so? If that tree carries no fruit, then? It is only fit for firewood to be cut down and put into the oven. If you have no water from underneath, it will become quite dry and barren from the roots to the highest branches, but even such a barren tree can become green and can bear forth fruit with the loving glances of a Master Power radiating. That's

coming in contact with that God Power. There's a living example: we have got a tree here that was to be cut down. [*Master points to a healthy looking tree.*] It was altogether barren from roots to the highest branches and they were going to cut it down in its entirety. "You need not cut it." And that tree is green now. You see? Here it is standing. So in Company, by radiation, even suchlike barren things which are fit for cutting and being burned can become alive. So man is known by the society he keeps, by the radiation you have from them.

But there is still one thing more. If a man is sitting by the Master, his body is with the Master but his mind is somewhere else, then naturally that radiation cannot be sensed. There were two friends, each strong in his own way. One wanted to go to the church, the other went to the playground. The man sitting in the church was saying, "Oh, my friend must be kicking very hard." And the man in the field was thinking, "My friend is sitting, praying now." Which is the better of the two? In such a case there is no scent. If you are there, mind and soul both, then It can be sensed. Man is known by his outward behavior, way of living. Such people who become bosses, crow over others, are cut off from within when they behave like that. Their stream stops. They might have had some little water with them but that will be finished. Man must be in contact with the perennial source, coming through, never exhausting. So that has to be developed. Time factor is necessary, of course.

That is why I say, all are not perfect. They're on the way to perfection. I receive letters: such and such is behaving like that, doing this and that, this way. I tell them they're on the way to perfection. They are growing better of course but are not yet perfect. They are on the way to perfection. So people can sense only by company, by their behavior.

You will become humble, sweet, loving, saturated through and through with love and sympathy to all others. This will come only when you come in contact with that God Power; when you attribute all to the God Power. If you take up something, take the credit to your ownself, your progress is stopped. And whatever little water you have had will be exhausted. You won't feel at peace in your heart. This happens to those who have been preaching here, there and everywhere. I am not talking of group leaders; others as well. They have had something at one time and they behave in such manner to attribute all to their ownself. They're cut off from within and naturally are now getting no water from within. The result is that the little water they have got will be exhausted. They may not be able to speak, "I have gone barren now. I am barren now." They are ashamed to tell all that. This is what we find, is it not so? Live by what the Master says. You can live on an icy mountain; even the cobra, thousand headed cobra and dragon will also become calm.

Part of the power lies in knowing that the Master Power is absolutely unlimited.

That is God Power.

And whatever we feel in our heart He will fulfill.

That is only the opening, you see. A spring is there and a little wave will be open—you'll go and take a swim up. It is just like that. But He is not all of the spring. He is the mouthpiece of the spring. Water is coming from where it appears to be working or from where it appears to be emitting. After all, the water is coming from the spring, from the perennial source. So there are books in rivulets and sermons in stones, are there not? All right then, why should you waste your time. You want to go in There—then try. That's all right.



Don't Forget Him

Christmas Day, 1971, Manav Kendra, Morning Darshan

Which does the Master feel is the most important birthday, December twenty-fifth or February sixth?

Every day is a birthday, every day is the greatest birthday. You are blessed, you are seeing your Master in the physical body. I am not so blessed. [*Master asks someone to read Christmas and New Year's Message 1971. He then asked that the message be typed and distributed to everyone there.*] There is a vast difference between the Physical Master in the physical body and the Master in the Beyond. If He is at the same level with you, you fly in the air with all joy and ecstasy. Even though the Master does not leave the initiate until the end of the world, if we are on the same plane both together . . . it is bliss giving.

How happy we are of course when we are in the physical body with our Master; we can never forget it. When we remember those days, tears are shed, the heart bursts. He is not away from us. I know He (my Master) is in me. Yet, with all that, the physical presence cannot be underrated. That is why, I tell you, you are happy of course. I am not. It does not mean that my Master is not within me. He is with me. He is never away from me even for a moment. But be on the same plane together, that is blessedness.

So every day should be enjoyed as Christmas with Him. You here only to enjoy that. To enjoy only eating and drinking, that is not enjoyment. We should enjoy being on the Way. If we are progressing on the Way, we should enjoy Him inside as well as outside. When my Master left physically, I used to tell people who asked me, "Look here, when an officer, that soul, withdraws inside his own room, he just engages a boy to run, to carry on his work." So somebody is running, carrying on His teachings, His work.

You are blessed, you see, but make the best use of it. Master may be hundreds of thousands of miles away; even then, if you develop receptivity, you can enjoy the same blessedness at Satsang that you have in the physical presence. Kabir says if your Master is on the other side of the

seven shores and you are on this side, direct your attention to him. You'll get all blessedness. May there never be a day when you forget your Master. To remain in contact with the Master is a great boon. In that case, you don't fall away in lower pursuits. If you see your Master is seeing you every moment of life, how can you do anything wrong? So blessed you are, I wish you Happy Christmas.

The Christ Power is the same working at different poles whether it is in Jesus or one of the other Masters, that makes no difference. Christ Power never dies. We have to become conscious of that, you see. Truly to commemorate, to celebrate the birthday of one Master is to live up to His teachings. But we should celebrate daily. When there is a will—as you think, so you become. If you remember Him daily with an anguished heart, how blessed you become! Unity exists. We have forgotten. We should celebrate the Master's birth daily, at every moment of breath. Guru Amar Das said, "If I forget Him with one twinkling of an eye, so much time, I take it as though a million years have passed." So Master is the very life of the initiate. Don't forget Him. Do nothing more, you'll become what He is. But we are always thinking of the worldly things. If your attention is always diverted to the Master—higher consciousness—you'll be charged with Him. Whatever is in Him, will be transferred to you without request. You'll become the mouth-piece of the Master.

There is one event in the life of one Saint whose name was Bheek. Bheek was the name of the Master. His initiate used to remember Him; he forgot God, he simply remembered, "Oh Bheek, Oh Bheek, Oh Bheek." That was his constant remembrance, repetition of the Master's Name. During the Mohammedan reign, it was a heinous crime to say that Bheek is God. They considered somebody else as God. (Social rules were strict.) Somebody asked him, "Well, who is your God?" "Bheek, Bheek is my God." "Who is your prophet?" "Bheek is my prophet." That was a heinous crime at that time, so he was sentenced to death. The orders were passed and sent out to the King for further sentence. The King sent for him and saw that his eyes appeared to be intoxicated. "Well," the King asked, "Who is your God?" "My God is Bheek." "Who is your prophet?" "My prophet is Bheek." "Release him." "Why, he will run away." "Don't fear, he has some intoxication in him." Then the King requested, "Well, look here, Bheek, your Master, is very good. As there has been no rain in the country for so long, will you kindly pray to your Bheek to give us rain?" "All right, I'll ask him." "When will you return?" "Sometime during the day after tomorrow." So he went away. The next day it rained torrents, cats and dogs; and on the third day, he came up. "Well, very many thanks to your Bheek who

has sent us rain." Then, what did the King do? He just ordered the revenue of 21 villages to be taken to his Master so that he may have it for use of those coming to him. "Oh, I won't take these amenities to my Master. He never invited it. He doesn't care for any worldly things." Then he went back and his Master said to him, "When you were just in unison with me and I was in unison with God, what you wanted was given to you." "Why do you do it?" "For the sake of the world over," his Master replied. Sweet remembrance of the Master is the sum total of all practices. We do them only to show that He may not be forgotten in weal or woe. As you think, so you become.

Celebrate your Master's birthday daily. He is not the physical body, He is working through the physical body and those are very fortunate who see Him at the same level. Every moment spent with Him is very precious because in that way you have got the teachings both ways: One third by word of mouth, and two thirds by receptivity. I think that is what I would enjoin on you—become Masters yourselves. "It is I, not now I, but Christ liveth in me." Do you follow me? After all, for what purpose do you do all these practices? To see Him inside, to see Him everywhere, wherever your attention has gone. He is not a son of man, He is God in man. Once He initiates you, He never leaves you till the end of the world. You may go to any corner of the world and that power will never leave you. With all that may happen, He still loves him. If your child is besmeared with filth, would you throw him out? You will clean it and hug it to your breast. This attitude of mind of the Masters cannot be appreciated by those who are groveling in the physical body. So, Happy Christmas to you every moment of life! You people are more fortunate than me, you see. I'm talking of the physical plane—don't misunderstand me.

Yes? Any questions?

Why have You come for us? Why?

I'm a friend.

Why don't You stay with Your Master?

I'm under orders. Under orders. I was not prepared to live even one moment after Him. I prayed to Him all through life. I was initiated physically in 1924, but I was with Him seven years before I met Him, on the inner planes. In 1927, I had a vision. I saw Master was leaving us twenty-one years before He really left the physical body. I never had a moment of joy afterwards in His lifetime because I always had that sting, I tell you. I knew that was the very *thorn* of separation which was awaiting me. So I always prayed, "Beloved Master, let me go before You." He said, "No, you are to continue." "Why, why, why do I have

to remain after you?" Orders cannot be questioned.

Gurmat Sidhant is a book written by me—through my hands I would say, not by me, but by the God-Master within me. I used to write it down and take it to Master to read it to Him so that He may give the final yes. Once, I wrote what happened to an initiate who is left behind after the Master has left the physical plane. That was a very practical statement, description, given. There was a Master, Dadu by name, who had an initiate who was not at the place when his Master left the body. When he came to His tomb, he lay down on the tomb. And, he repeated this couplet: "Oh Master, without You I could not live for a moment. It is not bearable." So He passed away. The second Guru of the Sikhs, when his Master left the body, became a recluse never to show his face to anybody. To live without the Master is very difficult, unbearable. We know when the Master leaves He is never away from the initiate, but the initiate as a son of man has great suffering. Even now when I remember my Master, I shed tears. But, He left His orders. Why? There is no questioning why.

When I read out that part of the Gurmat Sidhant to Him He said, "That's all right, Kirpal Singh. Read it again!" I had just quoted two or three sentences like that. Then again I read it to Him. Again He said, "Will you read it again?" Again I read it. Perhaps, He was telling me, "You, poor fellow, have the same fate awaiting you." He was perhaps preparing me, "You poor fellow will have exactly the same fate after me."

There are so many sweet remembrances of the Master, you see. This is everything. One poet says, "To live in paradise without the Master is a hell for me. And, to live in hell with my Master is a paradise for me." But, these words can be appreciated only by those who are really devoted to the Master.

If your son passes away, your mother passes away, how grieved you feel! I never felt any grief, thank God. That's a great deception—suffering—you usually feel for the physical relations. What about the relation that is spiritual? Anyhow, to be with the Master is a great joy. That God Power never leaves you. So make the best use of the time you have here in the physical plane.

Once it so happened that my Master was photographed for the first time. I was there. He moved from one station to another. I followed Him. At one place, a man who was a big landlord was just entering the room. Standing by Him, he requested of the Master, "Well, Master, will You give me a copy of Your photograph?" The Master's ways are very mysterious. He told him, "Look here, even Kirpal Singh wants it, but I won't give it to him." I was sitting outside, you see. Mysterious are His

ways. Later I said, "Well, dear Master, I know Your love for Your Master is the richest. You cannot scale how much love You have for Him! But, still with the love You have given me, won't You give me a copy of Your photograph?" "No, no . . . Surely I will give you one." That was the first time He got Himself photographed. If you have love, it is the panacea for everything. Love is God and God is Love. But if you want to have this marriage you are having now . . . it is no good.

I am still so young and selfish, I wonder if You could reassure me that You'll live till 120.

It is God overhead. It is all His will. So the Master always tries to quicken the love of the disciple for his Master. He knows what it was like with his own Master.

Guru Nanak, was in a shop weighing out the wheat for those who had paid for it. He was weighing out: one, two, three, four, five, six, seven times, eight times, nine times, ten times, eleven, twelve, and thirteen. The word, "thirteen" is *tera* in punjabi. *Tera* means: "I am Thine, O Lord." When he weighed out the thirteenth, *tera*, he got intoxicated. He was going to weigh out bushelfuls. When they think of their Master, you see, they are intoxicated like anything.

The Tenth Guru, whose birthday was celebrated yesterday, played the role of a Saint as well as an Avatar. Once, he was found in sweet remembrance of God repeating, "It is You, it is You alone, it is You." *Tuee, tuee* means it is You alone, nobody else but You, all the world is You personified. He was meditating, "Tuee, Tueehem, You are all, everything You are." He got intoxicated and went on repeating this for three days, day and night, "Tuee, Tuee, Tuee, it is all You, Thou Oh Lord, It is all God." How can you imagine, appreciate these words of those Masters? Let us have love like that in us for the Master. If you do penances in that way for one hour, that will give you blessedness as if you had done penances for a hundred years. The reason for all of this is to develop love in us.

If you take the Master as a son of man, what will you get? Sonship: physical relationship. If you take Him as a rich man, you'll have the same thing. If you take Him as God, then you'll become God. There are different angles from which hundreds come to Him—only very few really have that attitude. Guru Ram Das says go and gather together all the riches of the world, from the plains and the ocean, gold and precious stones, and put them all together at one place, then ask a devoted initiate of the Master, "Would you like this, the wealth of the whole world, or the Master?" Master is All. Yet, when we do things, we do not put the Master first, we put the world first.

If you learn this message of Christmas Day, I think you'll become Lords yourselves. You are Lords. You are microgods. Supposing the Father wants His children to progress more than Himself. All children coming to Him must become Saints.

Why do you delay? He simply wants you to obey His commandments. You obey the commandments of your mind as compared with the commandments of the Master. We give preference to the commandments of the world, not His commandments. There we lack badly. That is why we have got very little progress. How will you learn by hard labor. The Father will give all profits to you, "take away all." If you are doing practices as *absolute*, you will have very little. But, if He adopts you as His son, then you'll get everything He has got. Well, this is the message for today. Take it to your heart and live up to it. If you die in that sweet remembrance of the Master you are *not* to return to the world. Even Yama cannot look at you—he will run away when you repeat the Names of God. What are the Charged Words? They are charged by the Master. The Master is not the physical body, mind that, He is the son of God. I have written this Message (just read out) to remind you of what I say. It is from the intellectual level, but this is more real. It is from God direct.

Yesterday, I went for the sweet remembrance of the Tenth Guru. When we went there, we read from Sikh scriptures. I offered my heart to them. Who knows what I was and what He was there. The Guru was always the same. They're all One, you see, all Masters are One. Masters never become two. One bulb is fused and another is put on, when that is fused a further third one is put on—that's all. The Light is One.

So we'll have a feast today in sweet remembrance of Christ.

Will we have a Satsang during the day also?

This is more than hundreds and thousands of Satsangs what you have got now. Is it not? It is the very gist, the very soul of all preachings of all scriptures. Do you lack anything after what I have told you?

Someday maybe You'll give us a feast of Satsang all day long? Just for one day?

Pity it is, the feast is given every day by radiation, but you people don't enjoy it. His very moving on earth is a regular feast. An actor acts in whatever way of life he is engaged. When he's eating, he is acting. The Master is radiating Love.

Even if He is harsh (He never becomes harsh), still that Love is radiating. Once it happened so that a lady came up to my Master when He was very busy. He does not become angry, but . . . This lady came up and bowed down to His feet. He said, "Get away! What is it? I'm busy! Wait!" And this lady said, "That's all I want, Your radiation." You see? His whole attention was there: "Wait! Wait! Get away!" Is it not

the whole attention? "That's all I wanted, Thank You." So He radiates Love who has got Life in Him. Very few people really appreciate this because they have no love for the Master.

Hafiz, a great Saint of Persia, referred to the Master as a lady with red lips. He said, "The very harsh words coming out through those red lips are the sweetest in the world blessed!" The Fifth Guru says, "Even when You chastise us it becomes very soothing to me, on account of love." Why is it, sometimes He is strict like that? He wants to give you a lesson in love. He wishes you to become like Himself. And you delay because you have no love for Him. So take this message on the beautiful day of Christmas to your heart, don't forget it, then you'll progress like anything.

Could you kindly speak more on humility because we need it so?

You become humble only when you see some higher Power working, that you are merely a puppet in his hands. When you see some higher Power working and you are merely at His beck and call, what are you? How humble. "Blessed are the humble," the Bible says, "for they inherit the Kingdom of God." When there is no ego, that is humility. The word "world," W-O-R-L-D means world. If you take out one L out of it, what remains? Word. Word is God. So humility means striking out the "I" from within you. You are Word personified. Those who are Word made flesh, come up of themselves and reside with us to guide us on the Way. Word was made flesh and dwelt amongst us. And that is the Bread of Life. This Bread of Life comes down from heaven to work on the physical plane along with you. But He is the son of God, not the son of man, the Word in Man, God in Man, you see? Whosoever partaketh of It shall have everlasting life.

How to eat and drink, I explained to you the other day. By receptivity you eat and drink Him, the sweet elixir of the God in Him. In Gurbani also [*Hindi quote*]. First, He manifests in the son of man, and then that manifested Word in Him, God in Him, unites others also to the Word in Him [*Hindi quote*]. Word was made flesh and dwelt amongst us. Then the God in him is the Guru [*Hindi quote*]. If anybody says I am God, I am Guru, they simply act and pose. Shabd is the Guru, Word is the Guru. Word made flesh is the Controller. He has got two phases of life, as son of man and son of God. He is the mouthpiece of God, and if you become the mouthpiece of the Master, then God speaks within you.

How come, Master, we're so privileged to be with You when thousands of initiates would like to be with You?

This is the Grace of God, not from me as man. It is all His Grace. He affords the opportunity. You have come from a foreign land, spent thousands of money. With whatever love and anguish, you have come

here to stay a month or two. The people living here don't appreciate it like that. There are some who do, but many do not. Some may say the Power of God is there. So this appreciation arises out of a grateful heart. It is His Grace of course.

Manbody is the highest in all creation. Every moment is worth millions, trillions, I would say, billions of trillions of money. Direct every moment to His if we are to make the best use of every moment of life. Kabir said, "The time taken in taking one breath is worth more than the three worlds, physical, astral and causal planes." You see? This appreciation arises only out of a grateful heart. But how many are there who really go to the Master for Master's sake? Very few. Very few who come to the Master for the *Master's* sake!

What is Master's sake?

The reason you come to Him is to meet God. There is a room. It has four corners. There is a man in one corner who has millions of dollars; and he gives money to whoever goes there. The second corner is only for diseases; and those who come sick to him, he heals. The third is where supernatural powers are given. And in the fourth corner God is sitting Himself. How many will go to God? Very few. People come only for worldly things, here and hereafter, or for healing, or for supernatural powers. How many are there who come to God for God's sake? Very few. People come to the Master only for these three things—most of them! The man who comes to Him for His sake, rises with his right foot on the ladder. So you're blessed, you see. God has directed you from within to meet you somewhere where you can have your true chance of life, which is never like the world's relations, frittered away, never ruined, never lost.

Those who have got the manbody have the hereditary right to meet God. Those who think of the Master, who come in contact with all consciousness, will become more conscious. If you think of the material things where there is less consciousness, your consciousness will be decreased. You will go to the lower level of creation. So that is why it is most important to think of God—All Consciousness—so that you may not come back in the lower levels of life. If at all you are sent back, that's another thing. As I told you yesterday, they are given the title, "You are My son, go and do this work."

When I first went to the West, you see, people told me, "Well, Christ is the greatest." "Oh, I'm glad to hear." "Is there any proof that He said He is the greatest?" "Yes, yes, he said, 'I am the son of God, Father has sent me.'" Then I quoted some references from the Tenth Guru, Fifth Guru and so many others who said the same. Then I asked, "What

do you think now?" They are all sons of God. They are begotten Sons of God. They are the same as God Himself.

The Tenth Guru when He was ordered to come back, gave references to His past life too. Very few Masters do state, "I was there." But Tenth Guru gave the place, "I lived there." (I have found the place He referred to, I was there.) He said, "I was in sweet remembrance of God, so much so that I forgot myself. I became one with Him. Then God ordered me to go to the world. I could not dare refuse, even though this was all blessedness, bliss. But God said, 'All right, you go.' And I had to come."

When He was questioned, "Why did you come here?" Orders. He had to come. Then he said, "Well, what should I do? You've sent so many already." Then God told him, "Look here, all who were sent before they preached their own names rather than Mine." You see? These are the words given to the Tenth Guru; he said, "God ordered me." Like that. So when he came here the first thing he gave out, "Whoever tells me I am God, he will go to hell." You see? "Who I am? I am sent by God. I am a slave of you, a slave of you all. Don't think it an iota otherwise. I am son of God. I am ordered to come here to preach His Name, not my name." Then he enjoined so much so, "Whoever tells me I am God he will go to hell."

All others who were sent before (most all of them), we remember them, not God. O Rama, O Krishna, O Prophet Mohammed, and this and that. Is this not a vast difference? He came to awaken the people. "I am Thine, O Lord." All said, "I am Thine, O Lord."

So those who are celebrating today do not appreciate what Christ did. Did not Christ say, "Whoever loves Me will love My commandments, and My Father who has sent Me, He will love him. When He will love him, I and My Father both will manifest to him in vision." Do you remember? You read that in your own Bible. Read your scriptures and see what they say. All Masters say the same thing. If you love Me, keep My commandments. Those who keep My commandments are loved by Me and My Father Who has sent Me. When My Father loves him, I and My Father both manifest to him in an experience. You see? I'm not telling you anything new, only quoting from Christ.

So Tenth Guru came here to revive the true aspect of life. Remember God, or respecting those whom He has sent, Word made flesh. They always direct you to God. "I am Thine Oh Lord." "I am Thine Oh Lord." Everytime you are meeting each other. "I am Thine Oh Lord." The man meeting the other, both, "I am Thine Oh Lord." May, by Thy Will, we become One. . .

Could You explain to me what the meaning of Kirpal Singh is?

Names are Names.

But does it not have a meaning? Singh means something and Kirpal means . . . ?

Kirpal means Merciful.

And Singh?

Singh means lion. When the two are put together: Lion of Mercy. So His ways are full of mercy. He's very strict, mind that. He has got an iron hand, but His gloves are very smooth-like.



Sant Kirpal Singh Ji was born on February 6, 1894; had inner experience from an early age; became a disciple of Baba Sawan Singh Ji of Beas in 1924 (after seeing Him within for seven years); lived the life of a householder with a wife and family, holding down a high government job, while sitting six or seven hours a day in meditation; was entrusted with the Guruship by His Master when the latter left the body in 1948; and, after initiating 120,000 disciples, departed from the physical plane on August 21, 1974, leaving behind Him the memory of a Saint Who lived up to what He preached and Who was the absolutely genuine embodiment of peace, truth, love strength and gentleness. Many of us still wonder what we could ever have done to deserve the great good fortune of having had the company and felt the love of such a one—a cosmic companion of the great ones of the past, Who showed us by His life what human beings are supposed to be.