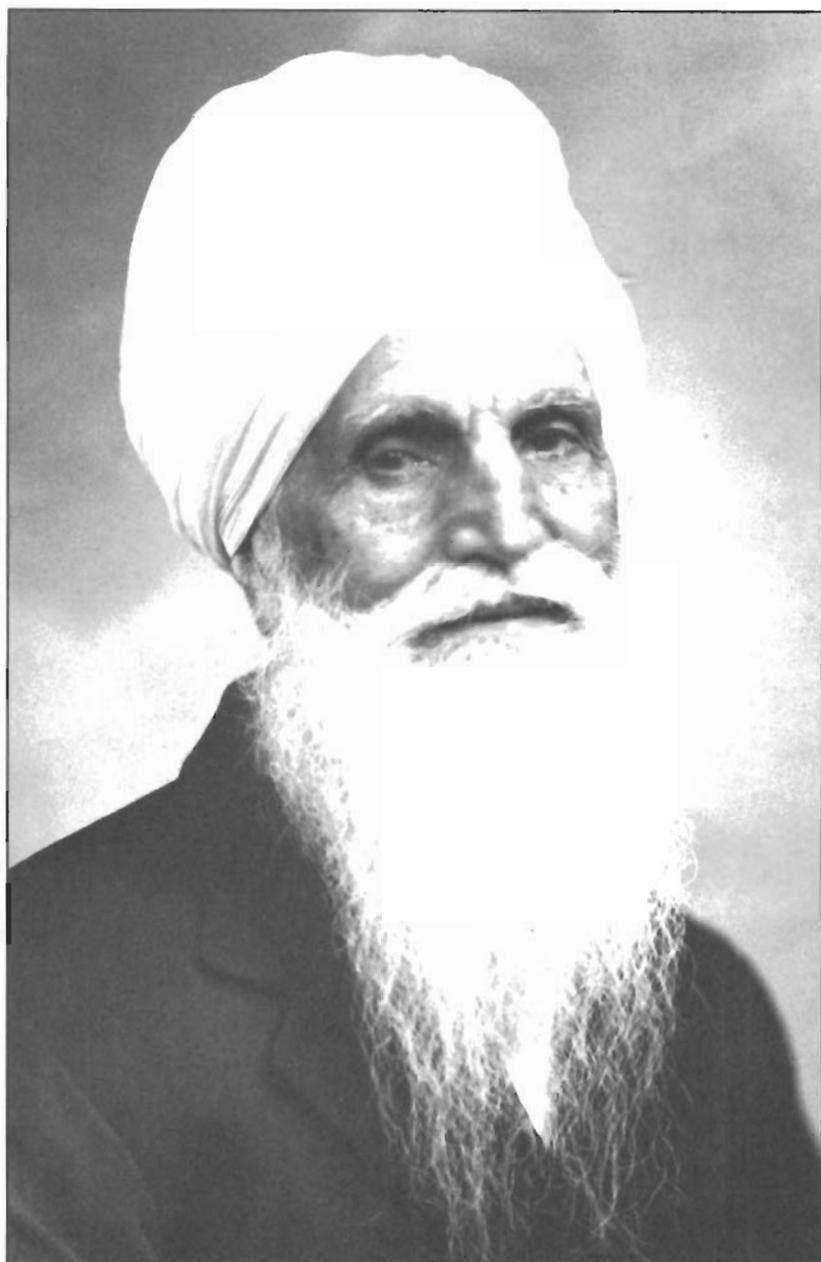


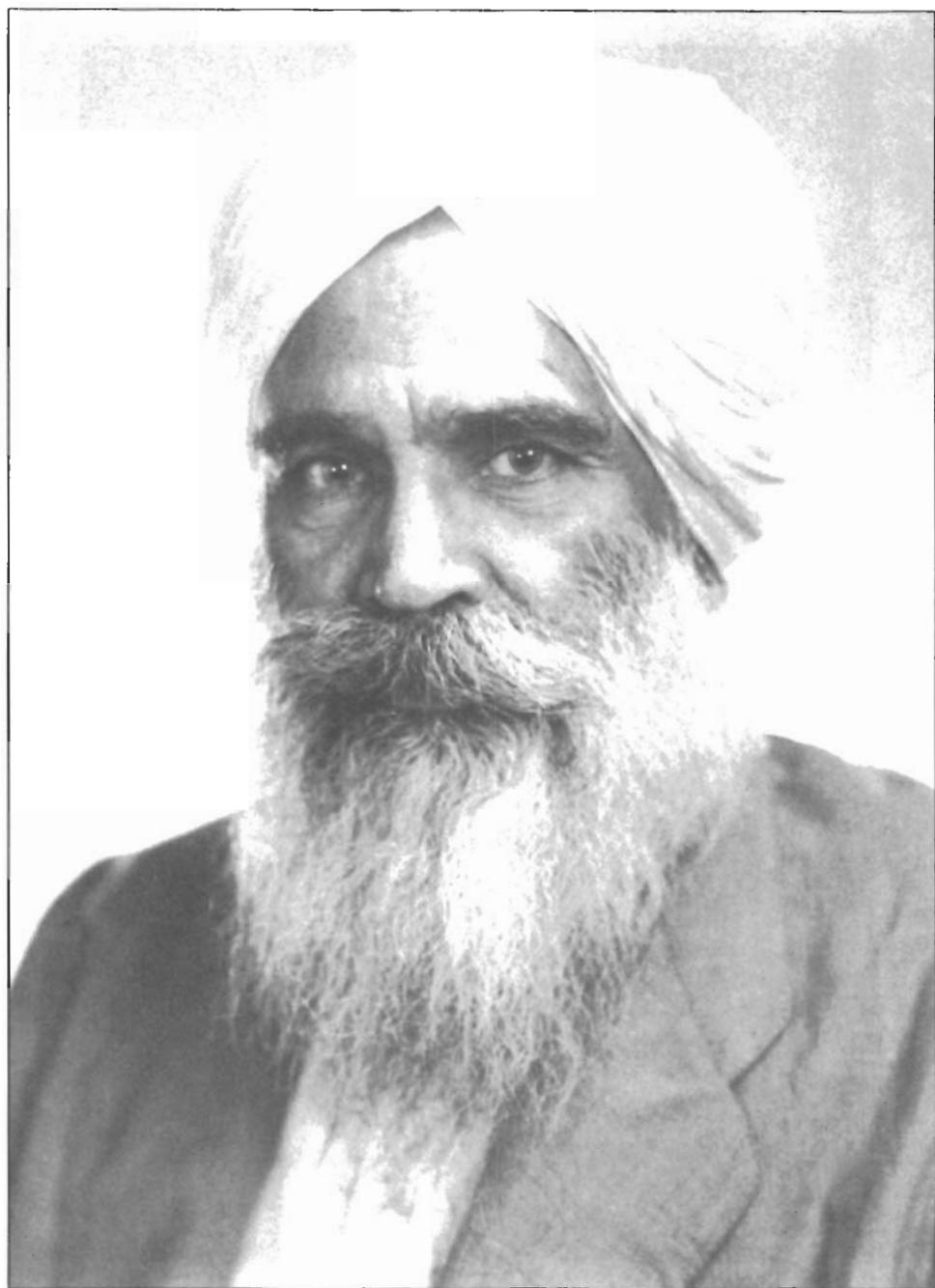
**THE COMING  
SPIRITUAL  
REVOLUTION**

**KIRPAL SINGH**

The COMING SPIRITUAL  
REVOLUTION



BABA SAWAN SINGH JI MAHARAJ



PARAM SANT KIRPAL SINGH JI

The COMING SPIRITUAL  
REVOLUTION



KIRPAL SINGH

Sant Bani Ashram  
Sanbornton, New Hampshire  
1997

### *Correction Notice*

Dear Reader: An error occurred in the printing of page xiii. The last line on the page should end with the words "of not" — so that the sentence would read: "His story of not closing his eyes . . ."

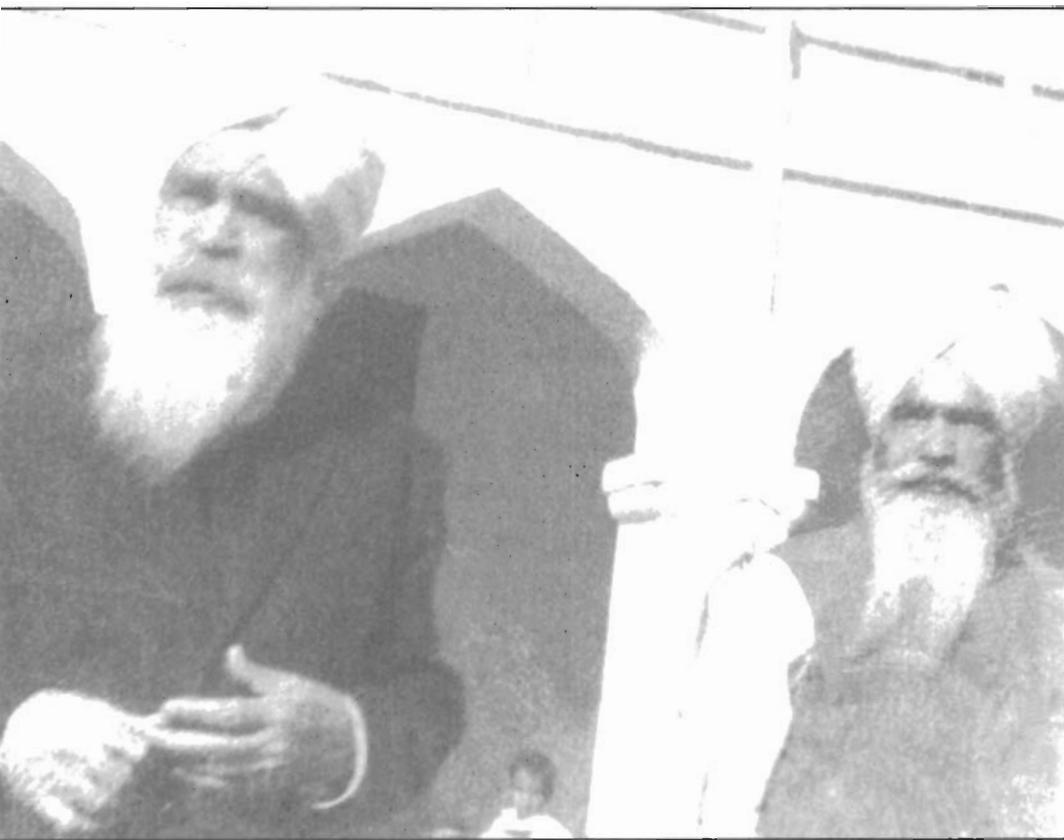
Please mark your copy or keep this note with the page. We apologize for the inconvenience.

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*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*



*Kirpal Singh and Ajaib Singh, Rajasthan*

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## Foreword

Sant Kirpal Singh Ji (1894-1974) was the towering spiritual figure of his time: a giant of Biblical proportions, whose remembrance lives on forever in the hearts of those who knew him. A seeker after Truth from the beginning, he met his Master, Baba Sawan Singh Ji of Beas (1858-1948), in 1924, after seeing him within for seven years. After a discipleship that was remarkable both for his closeness to his Master and for the degree to which he was able to become a living example of his Master's teaching,\* he was entrusted with the Guruship when his Master left the body in 1948.

He established his headquarters ("Sawan Ashram," named after his Master) just outside of Delhi and gave solace and spiritual healing to the thousands of suffering refugees pouring into Delhi from the first India-Pakistan War. His reputation as an absolutely authentic spiritual Master grew and grew, and he expanded his mission constantly, making three World Tours (1955, 1963-64, and 1972), becoming President of the World Fellowship of Religions in 1957, establishing the Manav Kendra (Human Center) in Dehra Dun in 1970, and presiding over the World Conference on Unity of Man in 1974—all of which were

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\* For a wonderful eyewitness account of Kirpal's discipleship, see "The Merciful One" in A. S. Oberoi, *Support for the Shaken Sangat*, pp. 57-94.

variations on the theme of effecting the spiritual revolution, as he explained later.

But as this book makes clear, Master Kirpal Singh's main work was always and ever the bringing about of that revolution through the connecting of the individual seeker with the manifestations of God within his or her own Self, and the taking of that seeker from plane to plane until he or she reached his or her place of origin at the heart of the Universe. This is the eternal work of the Masters in all religious traditions, and it was the pre-eminent work of Kirpal. And when he left this physical plane, he entrusted that work to his *gurumukh* spiritual son and successor, Ajaib Singh of Rajasthan (1926-1997), who continues to ease the pain of those whom he initiated and show them the reality of their being to this day, even though he has, to our great sorrow, left his physical body and is now with his Master in Sach Khand.

Sant Kirpal Singh Ji did not use the term "spiritual revolution," as far as I know, until late in his career; but the term described a concept which had been central to his teaching from the beginning. Quoting Jesus (and John the Baptist), he would often say, "*Change your mind!* For the Kingdom of God is at hand" — "Change your mind" being a more accurate rendering of the Greek *metanoieite*, usually found in English as "repent." But the word literally means "turn around," and implies the kind of shifting of angle of vision that we associate with the word "revolution." And all his life, Kirpal Singh taught the kind of turning around, or mind change, that enables us to see the presence of God in all life: to know that "God resides in every heart" and to act accordingly. This is the essence of the spiritual revolution, and it is a message that those of us living in this contemporary hell we call our world need to hear if we are to survive with a recognizably human soul.

The talks found in this book were given over a period of ten years, from 1963 to 1973. Most of them were given in English on Kirpal Singh's second and third world tours (1963-64 and

1972, respectively), but two of them (talks 4 and 12) were given in India and are translated from the Hindi. All of the talks were published in *Sat Sandesh* magazine and have been reprinted from there. It was my great privilege and blessing to have been present when nine of these talks were given; they are among the happiest memories of my life—because when a great spiritual Master gives a talk, much more than a talk is given. I have observed many times with both Sant Kirpal Singh Ji and Sant Ajaib Singh Ji that when they hold satsang, the atmosphere is charged sometimes to a degree that has to be experienced to be believed; we know that the Master is working on many levels, and that our mind and soul are hearing the essence of the talk directly, as it were, at the same time as our ears are hearing the outer words. This dimension of course is not translatable to the printed page; for that matter, neither audiotape nor videotape can get it; so that the actual physical presence of the Master is something other. There is nothing like it in this world.

Why the term “spiritual revolution”? Because the Masters are saying that the condition of the world in general is a natural expression of the human beings who make up that world; so that in order to change things, the human beings who make up that world have to change. It might seem an impossible order, but history shows that it makes more sense than anything else that has been said on the subject, and perhaps it is the only thing that will work.

The Master lays great emphasis on “right understanding,” which is a revolution of our world view along these lines: *First*, recognizing that, since the universe is created by a Maker and pervaded by consciousness, it has a purpose. *Then*, that each human being (in fact, each living being) is a manifestation of that consciousness, and so *the way in which we relate to each other is the test, the definition, of whether we believe in God or not*. The Masters have made this point repeatedly; it’s also in the Bible:

Those who say, “I love God,” and hate their brothers or

sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also. (I John 4:20-21, NRSV)

This point cannot be made too often. Why? Because *we must remember each time we meet somebody*. Each time we think about someone, we have to remember, "He or she is my brother or sister, or father or mother, or son or daughter, in God." They are fellow expressions of the consciousness that created the universe, walking around in front of us. And *this* is the right understanding, that that consciousness created the universe, pervades it, and resides in the heart of every human being. And then, when the Masters come, if people have this understanding, they are open to receive the next thing, the opening up of what Master Kirpal calls the "secret chamber or closet" within them, which in fact is a door into a new world: we go into the closet and we find that the other end opens into infinity, and we just keep on going. And the Master's point is, it is possible for the world at large to expect this, *if* the right understanding which the Master refers to above has been already inculcated.

The talks in the book are divided, somewhat arbitrarily, into two parts. The talks in the first part are more general, and those in the second part more specific. But there is often a considerable overlap, so that some of the "general" talks contain very specific points, and some of the "specific" ones are very general in places. Within the parts, with the exception of the title talk, they are arranged chronologically.

The Appendices have been added because they throw light on aspects of the Master's teaching not emphasized in the body of the book. "On the Role of Women," for example, is Master Kirpal's most elaborate statement of principles that he acknowledged all his life, and which he articulated very clearly in the

following interchange in Chicago on October 29, 1972, as recorded by his long-time disciple and chronicler of the Third World Tour, B. S. Gyani Ji:

The following afternoon at the Palmer House, Master was asked, "Can a woman become a Master? If so, why haven't there been any women Masters?" Master said, "Look to history; there have been women Masters. A soul is a soul; it makes no difference, man or woman. It is only according to Karma whether your body is male or female." (*Sat Sandesh*, January 1973, p. 20)

Of course, Master Kirpal's use of language did not always reflect this; English was not his first language, and he spoke it the way he was taught. He used "man" and "human" absolutely indiscriminately, often using the word "man" to refer to a specific woman, as I observed on several occasions. But no one should assume from his use of the word "man" that he does not mean "human," or that women are excluded from the responsibility and the promise; it is just not so, as the above extract (and Appendix I) make clear.

Although the talks included in the book stand on their own, and someone unfamiliar with Kirpal Singh can get a clear understanding of his teachings from reading it, study of some of his other books (particularly *The Way of the Saints*) would illuminate many passages; this book is in many ways a companion volume to that one.

I am grateful to Sant Ajaib Singh Ji for his encouragement and support in preparing this volume, and for his allowing his words to be used as an Introduction. His perspective on Kirpal is invaluable because he is a *gurumukh sant*, someone who has completed the spiritual revolution within himself and become a living example of what Kirpal Singh is talking about throughout this book. He sees Kirpal as he really is, not veiled as he appeared most of the time to most of us. His story

**of not**

closing his eyes when Master put the dear ones into meditation (p. xxi) always makes me think of these lines of William Blake:

God Appears & God is Light  
 To those poor Souls who dwell in Night  
 But does a Human Form Display  
 To those who Dwell in Realms of Day

It is the great good fortune of Kirpal's initiates that Sant Ji was able and willing to obey his Master and take on the responsibility of guiding them and initiating new seekers in the years since Master Kirpal left; thank God for him. As Kirpal Singh says in the title talk of this book:

So springtime is upon us now; there will be more fragrant Saints, I would say now, who will come up and give us through the grace of God, a contact with the God-into-Expression Power. And this is the revolution, the spiritual revolution, which is coming up—an awakening all around.

And as Swami Ji says in *Sar Bachan*, "Whoever seeks the Satguru will surely find him, for the Satguru is an incarnation eternally present upon this earth."

RUSSELL PERKINS

## In Remembrance of Kirpal

*A unique Light has come,  
Who has become the help of the suffering  
ones;  
He removes the pain  
And makes them meditate on Naam.*

*When the black night of falsehood comes,  
The Truth becomes hidden;  
When the clouds of tyranny come,  
Religion feels suffocated;  
But when the will of the Lord comes,  
It shows His skills openly,  
To remove the tyranny,  
To make us meditate on Naam.*

*He is everyone's companion  
And He makes them meditate on Naam.  
Obeying the orders of the Lord,  
He makes them drink the cup of Nectar.*

---

This introduction was compiled, according to Sant Ajaib Singh's instruction, from his words, as follows: "Ik Jot Nirali Aayi," *Songs of the Masters*, p. 52; "In the Remembrance of Our Beloved Master," *Sant Bani*, August 1981, pp. 16-18; "Aj Shub Diharda E," *SM*, p. 32; "To Solve the Mystery," *Streams in the Desert*, p. 336; "Teri Kudart Tu Hi Jane," *SM*, p. 113; "The Pearls of Spirituality," *The Ambrosial Hour*, pp. 266-268; "Kirpal Yahi Sandesh Deta," *SM*, p. 203; "Message for the Birthday of Master Kirpal," *Sant Bani*, February 1997, pp. 19-20.

*Becoming a man, He came,  
And showed the secret of Sach Khand,  
After meeting Sawan,  
To make others meditate on Naam.*

*We are dirty for ages and ages;  
He makes us clean.  
He Himself removes the dirt  
By becoming the washerman of souls.  
We have no control over Him:  
He is always teaching us,  
To put us on the Path  
And make us meditate on Naam.*

*He is the dear Divine Light  
Of His father Hukam Singh.  
Poor Ajaib wants support  
And He has been helping him.  
The sangat has come together  
To congratulate Gulab Devi  
And to celebrate the bhandara of Kirpal.*

I thank the all-gracious Lord Who left His real home, Sach Khand, and His Real Form of Shabd, and, taking the human body, dwelt among us. His parents gave him a very beautiful name, *Kirpal*, which means "one who is gracious." That Kirpal showered such grace that he taught everyone the Message of Love. He taught everyone that we are the children of the same God, we are living under one sky, we are living on one earth, and we are all created by God; and that is why we should treat everyone with love and affection.

That Kirpal left no stone unturned in showering his grace; he always showered his grace. He used to say, "Now the giver has come; take it." And those who were ready to receive his grace understood that great Soul according to their receptiv-

ity, and they got grace according to their receptivity. We can even say that Kirpal had sight and we were all blind in front of him; and he himself called us and made us hold his finger, and only then were we able to recognize him.

We know that always he had the word of love on his tongue; whatever he spoke was of love. He was prepared to bring everyone in this world together in love, no matter to which country or religion they belonged. He was very pleased to bring everyone together in the relationship of love. He used to say, "We have come here to do the devotion of the Lord," and he always made us do the devotion of the Lord. And he said, "We can only do the devotion of the Lord if we have love for the creation of the Lord." If we claim that we love God we need to love the creation of the Lord more than we love the Lord: because the Lord has created this whole creation, and unless we have love for everyone and give up enmity and jealousy for others, we cannot do the devotion of the Lord. The Lord has come down from Sach Khand and we must do His devotion and go back to Him, but unless we have love for everyone, we cannot do His devotion.

So that all-gracious Kirpal was an Ocean of Love, and all those who became devotees of love, received love from him. So we should also follow his teachings, obey his commandments, and go back to him and become a part of him.

*Today is the auspicious day and it has come  
with good fortune:  
For we had the darshan of our beloved Satguru.*

*One who is entangled in this world;  
One who is always forgetful in this world;  
One who has gone many times up and down;  
One who is stopped in this world;  
One who was caught in the superstition and  
blind faith of the world—*

*He has been taught the teachings of Satguru,  
and Satguru has put him on the Path.*

*Today He speaks some of Light,  
Some far and near,  
And other matters are coming on His lips  
Like waves in the ocean.  
He has awakened us from within by saying  
Some incidents of past days,  
Some of the present days,  
Some of the coming days,  
And He has told us many good things.  
Thus He has awakened us from within.*

*He Who is the Beloved  
And worthy of worship in this mortal world,  
He is free from all temptations.  
He is the star of this dark world;  
He has removed the sins from the world—  
from me and you.  
He has cleared up the difference between the  
liar and the truthful one—between the low  
and the high.*

*One destined for hell gets heaven if he comes to  
His Path.  
This is in one's own hands.  
One who does this, whether today or tomorrow,  
Will never die out of hunger for Naam—  
Because, coming to this Path,  
many sinners have turned into devotees.*

*God is not achieved in the mosque,  
Nor is He in the temple.  
He is not in the wilderness,*

*But He is within everyone.  
 When we close our outer eyes and walk  
 On the Path shown by Master,  
 And do the Simran of Master's teaching—  
 Master Himself unites us with God  
 after bringing us to the Path.*

*From the shadow of the clouds,  
 From behind the drops of rain,  
 From the cold of winter and the fire of summer,  
 Master's teachings,  
 Master's grace,  
 And Master's sayings  
 Have liberated millions of sinners  
 Who have remembered His Naam  
 Only once.*

*This is the determination of Ajaib:  
 Always be attached to Kirpal.  
 Always be happy in His Will—  
 Whatever He gives, be contented with that.  
 This is your Path.  
 If you go away from it, you will go astray;  
 You will suffer.  
 Because those who have forgotten their Satguru  
 have not been happy.*

When he came, I didn't put any question to him, I didn't even ask him, "Who are You?" Once Master asked everybody: "Do you want to see God?" And everybody raised their hands and said, "Yes, we want to see God." Then Master told them, "Those who want to see God, close your eyes." Everybody closed their eyes. But I didn't close my eyes. There were some dear ones who complained that I wasn't closing my eyes. Hazur smiled, and he told them, "Yes, he has under-

stood.” Because I said, “You have told them that those who want to see God should close their eyes, but I am seeing my God with open eyes. Why should I close my eyes when I am seeing my God walking and all other things?”

Once I was sleeping in the room with Master Kirpal, and we were both lying down, and I was looking at Master Kirpal and Master was looking at me. Suddenly he asked me, “Are you awake?” and I answered, “No, I am sleeping from ages and ages.” Then Master called me near him. He told me, “Come on, come here,” and he sat on the bed, and he told me to sit on the chair. And then he looked into my eyes, very deeply. He awakened my soul with that one look only.

*Only You know Your nature; no one else can  
know.*

*Only he upon whom Your grace descends will  
recognize You.*

*Age after age You came.*

*First You were called by the name “Kabir.”*

*Liberating the world from rites and rituals,*

*You made them devoted to the spiritual path.*

*You suffered the pain and torture;*

*You told them the secret of the Real Home.*

*Becoming Nanak You liberated the world;*

*Then You had the name “Angad.”*

*You were called “Amar Dev,” “Guru Ramdas*

*Ji,” and “Arjan Dev.”*

*Guru Arjan Ji sat on the heated iron*

*And became grateful to the Will.*

*Har Gobind, Hari Rai, Hari Krishan Ji, are the*

*Beloved Ones.*

*Satguru Teg Bahadur sacrificed his head for*

*dharm.*

*Guru Gobind Singh graced Ratnagar Rao  
And gave honor to the homeless ones.*

*Tulsi Sahib, the lover of Naam, liberated Swami  
Ji.*

*Swami Ji made Jaimal Singh board the ship of  
Naam.*

*Jaimal Singh's beloved Sawan  
Separated the milk from the water.*

*Beautiful Sawan developed this garden in which  
he placed a gardener.*

*His name is "Beloved Kirpal" and he is the pro-  
tector of the Sangat.*

*Listen to this request of poor Ajaib:  
Protect the honor of the honorless ones!*

*Only You know Your nature; no one else can  
know.*

*Only he upon whom Your grace descends will  
recognize You.*

I had many opportunities to sing bhajans in front of Master Kirpal. I did not prepare for singing the bhajans. It was not that I would write a bhajan and then sing it to my Master. It would come instantly. In fact it was he himself who would make me say the words of praise of him. So whenever in my words of poetry, in my bhajans, I would sing the name of Master Sawan Singh Ji, at once the tears would start rolling down his cheeks and he would start weeping. And those fortunate souls are the best people, those who shed tears in the remembrance of the Master.

When Supreme Father Kirpal left the body of five elements—he came in the Will of God and he left in the Will of God; but when he left his physical body this poor Ajaib wept

very much in his remembrance. When I was weeping, one person came to me and said, "You have always said that you should never cry or weep when anyone leaves the body, because just by weeping or crying for someone you cannot bring that person back. You have always said that, but now you yourself are crying. You are a wise person; why are you crying?" At that time I was in deep pain, I could not talk very properly, but still I told him this story:

There was once a king who decided to go on a tour to some other states, to some other kingdoms. He told his queen that he was going on the tour. When he left he did not really go on the tour; after some time he just came back, canceling his tour. But the queen was in love with another man, and when the king had left for the tour she had already made arrangements with the man she loved, saying, "The king has now gone on tour and he will not come back for some days, so you come and we will enjoy." When the king came back, at that time the queen and the other man were enjoying and sleeping together. The king was surprised to see that another man was with the queen and he was also surprised because that was the palace. How could another man come into the palace? But when he saw that the other man was with his wife and they both were sleeping naked, he did not get upset. He did not show that he was there and they did not know that the king had come back. The king simply took off his shawl and covered them with it, and he went into the other room.

Now when both of them woke up, the queen was terrified to see the king's shawl over them, and she thought that the king would give her punishment because he had seen all that they had done: because this was the shawl of the king, and nobody else would have come and covered them with it except him. So when the queen thought of that, she became very afraid. But the king did not mention anything about that to the queen; even though they met many times after that and

lived together for many years, the king never mentioned anything about that to the queen.

After some years, when the king's end time came, he called his sons and gave them the successorship, and then he told them that they should respect their mother and obey her. "Take good care of her, she is a good woman; do whatever she tells you." And then he transferred some property and things for the expenses of the queen also. But when the king was telling his sons to take care of their mother, the queen started weeping and went on weeping very bitterly.

The king asked her, "Why are you weeping now? I have transferred so much property to your name and you will be comfortable when I die. What else do you want, why are you weeping?" She said, "I am not weeping for any wealth. I am crying because now, when you are leaving, who will come and throw the shawl over me? Who will hide my faults?"

So I told the dear one that that was why I was weeping. I told him that when the Beloved Master was in the physical form he used to hide my faults, he used to forgive me for my faults. Even now when he has gone back to Sach Khand, in His Radiant Form he is showering grace on me, and he is forgiving me and hiding my faults. But when you have the physical form of the Master in front of you, you can express what is in your heart, you can go and weep at his feet.

Just by having the darshan of the physical form of the Master you can get rid of so many bad sins and bad karmas that you have done, which you cannot do very easily when the Master is not there in his physical form. So that is why those who go within and see the glory of the Master within, and who know how the darshan of the Master works, they weep in the remembrance of the Master, because they know that now the Master is not going to come back in his physical form and hide their faults: He is not going to come and throw the shawl over their faults.

*Kirpal gave only this message,  
and even the wind also teaches us this:  
If you keep walking while doing the Simran,  
the destination comes to you by itself.*

*The fort of deceit will be destroyed in this world,  
Because walls of sand do not last.*

*There are so many sins with you — you are a  
great sinner —  
Hail the Power of Almighty Kirpal Who carries  
all the burden.*

*No one is an enemy; no one belongs to anyone  
else;  
Everyone is Your very own for, as the Gurbani  
teaches,  
All this world was created from One Light.*

*O Guru Kirpal, the Negative Power trembles,  
And death also is nervous in front of whomever  
has caught hold of your finger.  
Ajaib says: Apologize to Kirpal if your soul  
wants happiness.*

*Kirpal gave only this message,  
and even the wind also teaches us this:  
If you keep walking while doing the Simran,  
the destination comes to you by itself.*

Dear ones, the great Satgurus left their Home of permanent peace and happiness and came into this burning world for the forgetful sinners like us. Working so hard, day and night, they brought the people of different kinds into the gardens of heir Satsangs. They protected us and took care of us like

tender plants. We are the forgetful jivas. They gave us the holiest, purest, and simple teachings of the meditation of Surat Shabd. They put us on the Path of Spirituality. Every day, giving the water of Satsang, and sprinkling the drops of their gracious sight, they made our burning and dry hearts green. They brought us close to each other by sewing us in the silken thread of Love, and made us brothers and sisters. They made us the members of their spiritual family, and explained to us that we are the children of the same Father, so our relationship is very firm here, and also in the Beyond.

In very forceful words, the great Satguru explained to us that this world is a travelers' inn. No one has ever lived here forever, nor is anyone going to live here forever. Remember that you have to leave this place. So make your life and your earnings clean. Make the Satguru and the fear of him dwell in your heart. Make room for his love in your heart. Spare at least ten per cent of your time, and use it for the meditation of Shabd Naam. Make meditation an important part of your life, so that with the grace of the Master, and under his guidance, you may reach your true abode and have his darshan in abundance.

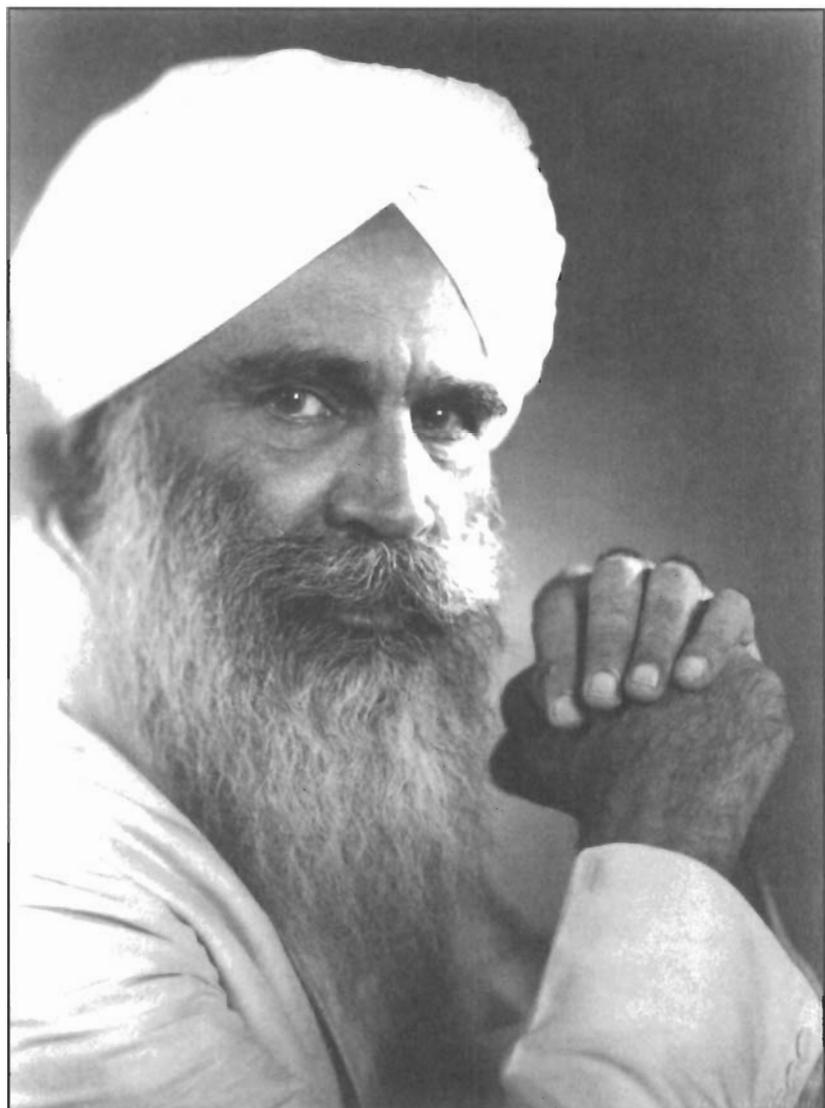
Dear ones, we have spent all our life beautifying our body. Now the time has come to pay attention to our soul. The soul has been crying, but we never pay any attention to her. We never pay any attention to cleaning her. Today on this holy occasion, and remembering the beautiful Form of the Master, let us all take this vow, make this promise, that from now on we will spend as much time in meditation as possible. Falling at the Feet of the Master with all humility and with a true heart, let us all pray that he may give us such understanding and strength that from this day we may understand the long-forgotten work of doing Simran as the most important and personal work, and start doing Bhajan and Simran.

Dear ones, today is a very auspicious opportunity to pray

to the Master and ask him for his blessings and grace. We should clean the soul with the broom of Simran, and with meditation beautify our souls. Apologize for our faults. Who knows whether we will get such an opportunity again or not? I can assure you that if our efforts are determined and our faith in the Master is strong, definitely the destination will kiss our feet and will welcome us.

So let us appreciate the time, and not let it slip out of our hands. Let us apply ourselves in cleaning our soul, so that we may make our birth successful and earn the pleasure of Hazur Kirpal.

AJAIB SINGH





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PART ONE

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The Coming Spiritual Revolution

*This talk was given at the end of the Master's third world tour, in South Florida, December 7, 1972.*

## The Coming Spiritual Revolution

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

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

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

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

Guru Nanak went to Mecca. At night he was lying down

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

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

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

On my last visit a meeting was called for the East and the West. Others who were visiting America attended this meeting, and I was also one of them. Each man told us where he was from. When my turn came up, I told them: "It is said, of course, that 'East is East and West is West and never the twain shall meet.' But there is no East and no West: the whole creation is the House of our Father. All countries are so many rooms in that House. It is we who made these things, on account of our want of right understanding." So this is one

thing; if you have this understanding, what will be the result? Your whole angle of vision will be changed; you will see that we are all children of God, the same Father. The true Fatherhood of God and brotherhood of man will be cemented. So this is what I mean by spiritual revolution—from Godlessness.

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

Although we are wearing different labels of religions, all the same we are all one. These labels show only that we have joined some particular school to realize this unity. The ultimate goal of all religions is to know God; and to know God we must know ourselves first, because God cannot be known by the outgoing faculties, mind or intellect; soul alone can know the Oversoul. Like can know like. So God is one, though there may be many outer ways of worship, you see; but the ultimate, the inner Way, is the same for all. Rajab, a Muslim Saint, tells us, *The archers may be many, but the target is the same*. And the Kingdom of God can come on earth; peace will reign supreme in the world, if some spiritual Master is there who can give us a demonstration of the inner Way—which will give us true peace and right understanding. No politician has ever been able to bring peace to the world, and harmony,

and cooperation. But if their work were in harmony and cooperation with the spiritual Masters, peace would be achieved quickly.

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

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

Guru Arjan gives a reason for that—why we call Him "one." He says, *We are finite, O God, You are infinite; be-*

*cause we are finite, we can only measure with our finite scales.* Is it not true? So the Absolute God cannot be seen by anybody, and nobody has seen Him so far—the Absolute God, Nameless God, Wordless God, which has not come into expression. That Power which came into expression, that is called “Word,” that is called *Naam*; the outer expression of that Power is Light and Sound, and that Light can be seen, that Voice can be heard. That is why the Bible says, *Thy Word is a lamp unto my feet and a light on my path.*

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

So Springtime is upon us now; there will be more fragrant

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

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

Power which is the cause of all creation, the outer expression of which is Light and Sound.

So Masters differentiate and clarify the whole position. Guru Teg Bahadur, the ninth Guru of the Sikhs, asked, *What is that Naam, the remembrance of which leads to Nirvana?* Again he said, *What is that Naam, the repetition whereof enables a person to cross over the world of thoughts?* So that Naam is the God-Into-Expression Power, the outer expression of which is Light and Sound. To describe that Power there are myriads of names given by Saints.

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

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

Master who can open this new world within us, we see.

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

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

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

manifestation is God's, because He is the Creator; there was nothing before Him. All this was made after Him and thus is the manifestation of Him.

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

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

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

Why can't we see? Again, I would say, enveloped in darkness we strive for God by deeds not less dark; *for without a perfect man, none has found the way*, nor can one do

so. As I submitted yesterday, you know, we do need somebody to guide us in the outer ways—at the level of the outgoing faculties, mind, or intellect. And this is the Way which is where all philosophies end and true religion starts. So somebody is needed to usher you into the Beyond—to raise you above body consciousness and withdraw your attention from outside, and open your single eye to see the Light of God. Here such a person is required; there also you will need Him, to guide you further.

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

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

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

And this is *the light that lighteth every man that cometh into the world; that light is the life of man. Such light is within you. Take heed that the light within you is not darkness.*

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

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

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

This is one function of the Master. We confound him with the teachers of the world, with due respect to them all, at whose feet we have learned something. But this is something

which begins where all philosophies end; when your contact with the physical body and your outgoing faculties are set aside. Shamaz Tabrez was asked, "What about God?" He said, "Don't believe unless you see God," you see. Masters also say, "Don't believe in the words of the Master unless you can testify yourself that this is so." You must have something to start with; it may be little, or more. How much depends on each man's background, but you must have something to start with. A man comes up and gives a very wonderful talk on business principles. It is very informative, but the poor fellows to whom the talk is given have no money to start with! So all teachers promise to go on doing this, doing that—"you'll have it after some time, you must be prepared, you must be ready, you'll get it at the time of death, be rest assured your life will be insured." Well, don't believe that. A bird in the hand is better than two in the bush. "Give your all and then you'll have everything?" No, I don't think so. You must have seen first. He does not want anything from you; he says, "I've come to give—it is God's gift—have it free!" Do you have to pay for sunlight, for air? Then why for the gift of God should we have to pay? That is the first thing, you see. Masters come to give—not to take. They stand on their own legs; and as Shamaz Tabrez said, *You should be able to see the Beloved within you with your own eye which you have got within; and you should be able to hear His voice with your own inner ear.*

Now the question comes: How to open that eye with which He can be seen? He says, when you close your eyes, there is darkness. Look penetratingly into it; put your whole attention into it. That is knocking on the door, you see, and it shall be opened. You continue to look directly into that and you will find Light. Who will see that Light? Your very Self. You will find all Saints—Tulsi Sahib, Shamaz Tabrez—all say the same thing. *Sit down in meditation, nothing comes up for years and years and years; Tulsi says, How to penetrate this*

*darkness? Sit at the feet of a Master—He gives you a boost, you see Light.* Is it not wonderful? Is it not a miracle? What more miracle is required?

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

If you are identified with the mind, outgoing faculties, and intellect, and you have recourse to the methods or practices which are concerned with those things, how can you rise above them? So rise above body consciousness; this is given out by all Masters. *Learn to die so that you may begin to live.* Be reborn; be twice born. To withdraw your attention from outside and the body below, come to the seat of the soul in the body; this is called meditation. And meditation is the way back to God which can be had only in the human body, and in no other. All gods and goddesses hanker to have the human body, for this reason. So Kabir says, *O Man, why do you*

*boast that you are the highest if you have not known God?* Your greatness lies only in the fact that you can see God. If you have not seen Him, how can you say anything? It is not a matter of only speaking, you see, giving long or tall talks.

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

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

So the first thing required is a Guru or Master. What is a Guru? *Word made flesh* is called a Guru; God has manifested

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

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

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

at the table; some are sitting in the chair; that is due to the reaction of past karmas.

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

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

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

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

*This talk was given at the Friends' Meeting House, Washington, D.C., on January 19, 1964, at 4 p.m. The Master was standing at a pulpit throughout this talk, in contrast to the Masters' usual way of sitting while speaking; the church was packed, and the atmosphere was absolutely electric. It was a prime example of the extra-physical dimension mentioned in the Foreword.*

## The Birthright to Become God

**W**E ARE all children of God. God is all Light and we are also Light, being children of Light. But our Light is enveloped by so many coverings, and we are so identified with the coverings, that we have forgotten ourselves. The cause of this identification is that the attention, which is the expression of our soul, is, through the outgoing faculties, diffused in the outside world.

We have, as human beings, this human body—a very wonderful house in which we live. It is considered to be the highest in all creation. All Masters spoke very highly of it. They said that it is next to God. We are divine in nature; we are Spirit in man. As Spirit is eternal, we are also eternal. Why do we fear that we will die? But this greatness of our own, which is innate in us, we have forgotten.

So all Masters say: Realize the Godhood which already exists in you. You are not to put in anything from outside. When a Master meets you, He does not put in anything from outside within you. Our attention, which is the expression of soul, is diffused in the world. He simply helps us to withdraw our attention from outside and come to its source, which is our own soul, at the back of the eyes, where our soul is withdrawn from the body and goes at the time of death. If we can do that, we realize that we are no other than God.

When the Masters come, they say: "We are in a very pitiable state. We are living in a house in which so many outgoing faculties are working. They were meant to serve us; but unfortunately, instead of serving us, they have control over us. They are dragging us like anything."

Take the outgoing faculty of sight: since the day we were born until the present time, our attention has been diffused through the eyes to outside things. We have been receiving so many impressions through the eyes: it is considered that about eighty percent of all our impressions come through them. Of the impressions that come from the other outgoing faculties, the most frequent is audition: we receive about fourteen percent of our impressions through the ears. The remaining six percent comes through the other three outgoing faculties. Now what happens? When we see something, we are attracted like anything. We receive so many impressions through the eyes, the ears and the other sources, that our subconscious reservoir is overflowing with the impressions we have been receiving all through life. Even when we dream, they react there.

If we know how to withdraw—that is, liberate—ourselves from the outgoing faculties, there is some hope. But our soul is under the control of mind. The soul and the mind have become one; combined they are called *jiva*. Soul is eternal, as I told you before, being of one substance only—consciousness. But, coming in contact with mind, it became the doer. Both combined are dragged to outside things through the outgoing faculties. We have become so identified with them that we have no idea of our own Selves left.

We are souls, not mind also. Take the example of water: it is made up of two gases, oxygen and hydrogen. Oxygen, you know, is life-giving: when a man is dangerously sick, he is given a cylinder of oxygen. And hydrogen gas chokes our throat. Two different things, when combined together, form water, the quality of which is different from the two. Similarly, we are eternal Spirit in man. Combined with mind we

have become the doers; and "whatever we sow, so shall we reap." So Masters say: "Be still." What did they mean? Physically and intellectually still. Then we will know that none other than God is within us.

So this is the true state of affairs, you might say, in which we are living. We do not know how to liberate ourselves. The outgoing faculties are so strong that, in spite of our wishing it, we cannot do it. When we become helpless and we cry, what happens? We are souls, as I told you, children of God. God is our true Father. He sees: my child is unhappy; he cannot of himself come up to me, cannot be liberated. When a man is himself bound hand and foot, how can he loosen himself from that binding? Somebody else who is not bound must do it. A bound man cannot unbind another man.

So you will find that somebody is required who has unbound himself: he has withdrawn his attention from outside things and the control that the outgoing faculties have on it, liberated it and analyzed it from mind. Then man knows that he has the same Godhood. The attention is furthermore environed by so many casings or coverings; that is, physical, astral, causal and supercausal. Unless we liberate ourselves from all these things, we cannot know, truly speaking, about our own Selves—although we do begin to see when we first withdraw from the outside and rise above the Iron Curtain of the physical body: we see that we are not the physical body. The Godhood begins to shine within us and we become conscious of it. As we progress further, we liberate ourselves from the astral and causal coverings. We become more and more conscious of it until we become one; because, after all, we are Light. When Light is analyzed from all other things, naturally Light is absorbed in the grander Light.

Take the example of a candle. When it is burning, if you put it straight up, the flame will go up; but even if you put it downward, the flame will still go up. So our souls, being Light, always try to go to the great Source of Light, which is

called God—that God which came into expression. All scriptures tell us that when God wished, Lo, there was Light. We are a spark of that Light.

We have this human body, a wonderful house in which we live. Here God gave us servants to help us, but they are revolting. Instead of following us and obeying us, they are dragging us outside. And what things come in the way, to which our outgoing faculties drag us? These things are pleasures. To whom? To the soul plus mind—the doer, which is called *jiva*. Unless we get more bliss and joy than we are now having, we cannot leave the outside things.

So God has made arrangements. The outside things, the pleasures, which drag us outward can be divided into two parts. The first part is very beautiful scenes and beautiful things. When we see beautiful scenery or any beautiful thing, our attention is drawn to it. And the second is that when we hear very sweet symphonies of music, we are drawn like anything. These two outside things are the important ones which drag us outside. But God has more bliss, more happiness, more joy, more sweet symphonies of the Music of the Spheres. All glory and beauty lie within us—if only we knew how to withdraw from the outside. We have a great treasure within us. God is a hidden treasure, with all beauty, all sweet symphonies within us; but we do not know how to invert, to withdraw from outside and enjoy it. This is the state of affairs we are in. As a man, we are all one.

Now, take the example of a house where there is a mistress and she has been given ten servants to help her, and they revolt. Instead of obeying, they are disobeying everything. Then what would be the fate of the house? Everything would be topsy-turvy. If the servants are obeying, the house will be clean and everything will be set in order; even if you go around in the dark you will see what is what. Otherwise, what happens? The tables are upturned; there is no way out; it is all darkness; you pass on; you tumble over one thing, it falls the

other way; there is no light to see. That is the true condition in which we are living.

Masters tell us, first of all, how to have control over these outgoing faculties. They tell us—not only tell us, but demonstrate to us—how to withdraw, how to give us a contact with all beauty and all glory, which is within. We begin to have a contact on the very first day, when we learn how to withdraw from outside—perhaps for a while; the first step is difficult.

As I told you, we have so many outward impressions overflowing within us that they even come out in the form of dreams. Naturally, when you sit in meditation, something will come up of which you have never dreamed. These are the unconnected impressions which you have been receiving all throughout life. That is the first difficulty we have. For that reason, Masters come and tell us where we get these impressions, how to control them and how to stop receiving impressions from the outside.

The first thing is to enter this house. I tell you honestly, the servants have bound the mistress! One is dragging this way, the other that way. The result is that the whole house is topsy-turvy, and there is darkness in the house.

When you come to your Master, what does He do? He simply gives you this teaching and demonstrates how to withdraw; how your attention is withdrawn from the outside; how to enter the laboratory of the human body; how to liberate it from the outgoing faculties of the senses; and how to rise above the body for a while and receive a contact within. Of whom? Of God.

What is God? God is Light; God is Life; God is Love. You see Light; you are given some experience of Light, whether it is little or more. You feel consciousness and you feel a little separate from the body. You begin to see. Now we say, "It is my body;" but we do not see it differentiated practically. But then, really we will say, "This is something like a coat, to be taken off." Naturally, God is Love and we are drops of the

Ocean of All Love. Naturally, Love is innate in us. That sprouts forth; and as it comes in contact with that God-into-Expression Power, which is Light and Sound Principle, it overflows. This is the state of affairs—this is the disease, you might say, that we are to set right. For this purpose we have joined various schools of thought called religions, which are means to the end.

Who are we? We are children of Light under the control of mind and the outgoing faculties. We are so identified with the body and the outside things that we have forgotten our own Selves, what to speak of that Great Power which is controlling each one of us in the human body; otherwise we could have run away, out of the body. We cannot. There are the two open eyes, two open ears, two open nostrils, the open mouth; but we cannot run away, out of the body. That is because of the Controlling Power within us.

What is the function of a Master? And what is He? He is a man like you—of course, outwardly. He has the same two eyes, two ears, two hands, two feet. He talks like you; He also eats to maintain the body; He does other functions on the worldly level, too; but He is conscious of His Divine Nature. He is a conscious coworker with the Divine Plan, although He works at the level of men to help them as a man.

So this is what we have to overcome. Our schools of thought or religions were made for the purpose of solving this mystery of life—to be out of these entanglements or obliviousness, altogether. We do not know who we are. A little child knows better than we. If you ask him who he is, he opens his eyes, opens his mouth; he feels it somewhere in here. As he grows older in years and you ask him, he says, "I am Mr. Such-and-Such." Further, he says, "I am a Christian; I am a Hindu; I am a Mohammedan." Again, further he says, "I am American; I am French; I am German; I am Indian." Who is he? He is a *conscious* being. That we have forgotten. We go so far away from our own Selves that we forget our own Selves.

Masters come to tell us this. They address us either as a man, from the level of man—"O, man, awake!"—or from the level of the soul, the conscious being—"O, children of Light, awake! You are asleep. Being under the control of mind, your attention is diffused into the world and identified with it. You are awakened outside and are asleep from within. The God-Power is already within you, waiting for you. Your true home is the True Home of your Father, that is, of all-consciousness and all wisdom. Why are you stuck fast in this material world, in the outside things? These are only temporarily given to you. The body, being made of matter, is changing every moment of life. This is the golden opportunity which has been given to us to realize ourselves, to know ourselves and to know the Controlling Power which is controlling us in the body and is controlling the entire universe."

All Masters say that—of course, in their own language, which was prevalent at the time they came. By a parallel study of religions you will find this to be so. Religions were made to liberate us from all these outer entanglements, to know ourselves and to know God. These were means to the end. The school and college from which many students have been graduated and get degrees is creditable; but we have joined them and forgotten the goal. We simply identify ourselves as belonging to one religion or the other or one country or the other. There have been religious wars and patriotic wars in which thousands and millions were killed, and are being killed. When Masters come, they give us teachings from the universal level. They consider all to be children of God, brothers and sisters in God, because all are maintained and controlled by that Higher Power. This is the true state of affairs we are in. To remain in whatever religion you are in is a blessing. But not to attain or to achieve this lost Godhood means you are still bound. For that purpose, Masters tell us what to do.

The story goes in the Hindu scriptures that there was a

very learned *pundit* or minister, who was a Hindu. He was the minister to a king called King Prikshat. He used to read out the scriptures day after day, every morning, in the court. And the scriptures say, those who hear the scriptures and act are liberated. Liberation is not something to be had after death; but it is to be known now whether you are liberated or not. So those scriptures were read over so many times, from day to day, month to month. One day King Prikshat sat down and thought: "Well, I have read in the scriptures, 'Whoever hears these scriptures is liberated once and for all.' But I am bound."

The mind is very much like a magistrate; it tells you why you are bound. If you leave it to him, it is just true. He told the minister: "Well, look here; I have heard these scriptures so many times. Again I give you a chance to read the whole scripture from one end to the other; and after that, if I am not liberated, you will be put to death."

What happened? In seven days the entire scriptures were read over and on the last day the minister came home and lay down in despair: "Tomorrow is the day of my death."

His daughter was very wise. (Sometimes daughters are very wise.) She asked her father, "Why are you so sad?"

"Well, dear daughter, I am to be put to death tomorrow."

"Why?"

"Because it is laid down in the scriptures, 'Whoever reads these scriptures and follows them, they naturally are liberated.' But I know the king is not liberated, nor am I liberated. Well, I must be put to death tomorrow; there is no escape from it."

His daughter told him, "All right, I will go to the king tomorrow morning and just question him."

She went there the next morning and the king asked, "Why have you come?"

Daughter: "Well, I have come to reply to the question that you put to my father." "What?"

"But not here. Let us go to the wilderness, all alone, you

and I.” And she also sent for her father and got two ropes. She tied the king to one tree and her own father to another. Both were bound to a tree. She came to her father and said, “Father, will you kindly unbind the king over there?”

He said, “I am bound already; how can I?”

Then she went to the king: “Well, King, would you kindly unbind my father?”

“O foolish girl, don’t you think I am bound? How can a bound man unbind the other one?”

And that was all she wanted, you see. This is what is happening: we are bound, hand and foot, by the outgoing faculties. We do not know how to be liberated ourselves; how can we liberate others? This is a practical question of unbinding oneself. To read the scriptures is not sufficient, mind that. To hear the scriptures is also not sufficient. There must be somebody who can practically demonstrate how to withdraw from the outside for a while, how to rise above these shackles of outgoing faculties, how to open our inner eye and give us some contact within. Once we do it, again and again, by regular practice, we will succeed. “If at first you don’t succeed, then try, try, try again.” This is what the Master does. To give a lecture, to tell you how to say prayers, how to perform certain rites and rituals—that any man can do after a little training: how to act and pose, how to laugh, how to cry—No. This is a practical question. He who knows it, who has that experience, is competent to give it: He will give you some experience to start with; it may be little or more. And what is wanted that He wants? To be still, physically and intellectually.

God cannot be known by the outgoing faculties, by the intellect or the vital airs called the *pranas*. He can be known only by the soul: like alone can know the like. When is the soul liberated? When it is analyzed from mind and the outgoing faculties. This is a practical question. Now it appeals to you intellectually. But how do we do it? The reading of

scriptures, saying of prayers, performing of certain rites and rituals all relate to the outgoing faculties; but this is something that starts when you rise above the outgoing faculties. You also cannot do it with the mind and the intellect; you cannot do it unless you are intellectually still. You might draw an inference to come to some conclusion, but still the mind is intellectually working. We must be intellectually still, too. Then a sort of transport arises to the soul, and it is unbound. This is all we have to do.

When someone comes to the Master, what does He do? All these ten servants of the outgoing faculties—five of audition, sight, smell, taste and touch, working through the sense organs of the ears, eyes, nose, tongue and skin—are to be controlled. If these are controlled, then the house will be set in order. Every servant will do his job: “All right, you clean the rooms; you set the chairs in order; you light the candle.” Everything will be all right. This is the first thing to be done. Those who are attached, who are given up to the outside enjoyments or pleasures—maybe good, excuse me, or bad—are bound. Lord Krishna said, “Good actions and bad actions are both binding, like chains of gold or chains of iron.” This is the practical, first thing that we have at the feet of the Master. He gives you the way to withdraw from the outside and rise above body consciousness for a while. One cannot be an M.A. in one day. Rome was not built in a day. But once you get something, by regular practice and by obeying His orders, you will naturally become adept.

A man who today is reading in the M.A. class was once reading in the primary class. If those who are now reading in the primary class are given the same help and guidance, they too can reach the M.A. class. That is why it is said, “Every Saint has his past and every sinner a future.” Man can change. Even the dacoits can become Saints: Valmiki was a dacoit; he became a Saint. He related the story of the Ramayana

eighteen thousand years before it actually happened.\*

My point is that there is hope for everybody. There is nothing to be disheartened about. But we have to develop whatever experience is given without the intervention of the outgoing faculties and intellect. It does not mean you should not use your intellect. When you understand a thing, then do it. Let not the mind meddle into it; because if your mind is clutching, seeing here and there, and drawing inferences, the intellect is working. And until you are intellectually still, you cannot take a step further.

This is the first thing we have to do. To do it you are advised to keep a diary for self-introspection. Do you now realize the necessity of the diary? But how many of you are keeping diaries—maintaining the diary daily? I'm afraid it may not be ten percent. That is why, even if we do get something, we do not progress wonderfully. We must. This is the first thing we learn at the feet of a Master.

What is the difference between a Master and an average man? He is a man, just as a doctor is a man, like us; but the doctor knows by anatomy how the system works, how diseases arise, and how they can be cured. Similarly, this is a disease from which we are suffering. He who is adept and competent, who himself goes beyond these bounds and can help others to raise themselves up, is called a Master; that is, the God in him. Do you know who can give you a contact with God? No son of man can do it: it is God Absolute Which came into expression. When He came down, He gave teachings of the higher way because He had seen it. He knows the

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\* The Ramayana is the oldest Sanskrit epic poem; it relates the beautiful and popular tale of Rama and his wife Sita and the final conquest of good over evil. See *Sant Bani Magazine*, May 1980, for a brief discussion of the history of the Ramayana.

way, and in the human body He is conscious of it. That is the difference between an average man and a Master.

When you come to such a Master, this is the first thing to be done. And here we lack, I tell you. We are given some experience, but we don't live up to it. Dragged away by the outside pleasures, knowing that God is within us—the Priceless Jewel, the Priceless Pearl—we cannot leave off this dross of the outside things. Tagore, a poet of international fame, says, “O God, I see there is a great wealth in You. Why cannot I throw away the filth of the dross of this body?” Knowing fully well—we do realize the truth intellectually. What do the Masters say? “God first and the world next.” And what do we say? “The world first and maybe God afterwards.” Truly speaking, we are not after God, we are after the world. We pray to God why? Most of us want worldly things. Were that not within the competency of God to provide them, nobody would have thought of God. A weaker man prays before some stronger person. Whatever goes out from the heart of our hearts, He hears; He is there already. He is watching our every action. “Ask and it shall be given unto you.” This is what all the Masters said.

This is the first thing; I have been laying much stress on that very point. I have been requesting and directing—I have been begging of you people, through my circulars and verbal talks, too—and still, if you do not do it? We should.

That is the first thing. What will happen? Although your vision is through your open eyes, you will have so much control over your sight, that while your eyes are open you do not see. This we can develop. Newton was sitting by a roadside, solving certain mathematical problems. He was so absorbed in these problems, that although a band passed by him playing, he did not hear it. Why? Until this attention, which is the outcome of our soul, is with the outgoing faculties, the outgoing faculties do not work. Somebody approached and asked him, “Well, Newton, has any band

passed by this way?" "No," he answered, "I don't know."

You might have had an experience in your own lives of having sat very much absorbed in some thought and when somebody called you, you did not hear it. If somebody comes and sits by you while you are absorbed, you don't feel who has come and gone. This is the training of the attention, which is called *Surat Yoga*. When the attention (*surat*) is set, you might be sitting with hundreds of people and still be all alone. This is what Emerson says. When he wanted all loneliness, he went to an inn where hundreds came and went. This was because he had no concern with anybody; he was absorbed in his own thoughts. If you think that you should leave the world and go to the wilderness, there also you have animals and trees, and your attention is drawn outside. The only thing required is to control all the outgoing faculties. And how to do it you can learn from those who have done it; and by following their instructions.

You might have experienced in your own life, that when you are cut off from everything outside, you feel a sort of rest and peace: not every day, but at times. When you are quite absorbed and cut off from everything, you feel a sense of pleasure, rest, bliss and peace. Naturally, what happens? We are after having that peace prolonged. Naturally we want that. We are children of Light, as I told you. Like a candle's flame, our source is up. Every man wants to go up. If you turn its face downward, even then it will go up. Our soul is of God, of Light. It is bound by the outgoing faculties in the body. When it is liberated, it will go up; this is but natural. Then, naturally, true rest comes. How? When we withdraw our attention from outside and enter the laboratory of the human body. When you enter an air-conditioned room after having been in the burning rays of the sun, how rested you feel! It is something like that. You feel at rest. You have some glimpses when Master comes. Not only does he show you how to withdraw from outside and enter this laboratory of the human

body, but he also shows you how to rise above the senses and have some experience of the beyond. When? When there is no questioning of the mind. When the intellect is at rest, that Truth naturally becomes effulgent, and you see Light. If you are questioning why this is so, why that is not so, why that has not come, then your mind is not still. It has to be stilled.

What you feel at that time is the experience of God, in the form of Light and Sound. The Master first gives you an experience of how to rise above this Iron Curtain of the human body; then, as you practice day to day, you rise above the astral body, the causal body and the supercausal body. Day to day you experience more bliss and joy. Saint Tulsi Das says that when he rose above body consciousness and reached the causal plane and had an experience of bliss and joy, he thought, "That is the most and highest of all." But after he had transcended the causal plane into the supercausal and beyond, he said, "The causal plane is perhaps only a washroom compared to this."

Those who have tasted that bliss are here in the world, but they are bound—Masters go under the orders of God. They want to go back. When any of us also has some experience like that, we wish to go in there. Why don't we want to go in there now? Because we find joy and bliss and happiness in outside things. And, moreover, we have never cared to analyze—to go into the matter—of what it is that gives us bliss in the outside things.

We are conscious beings. How can a conscious being have bliss or joy or happiness in material things? But we do feel it—How? Why? We are bliss personified. God is all bliss, all happiness and all joy, and this bliss is also innate in us. So long as we are identified with something, we reflect our own happiness in that thing. When that thing is withdrawn from us, or we are made to withdraw from it, we feel unhappiness. So we should identify ourselves with something which is not changing. And that is God alone. Any happiness

we feel with outside things, is not really lying in those things, but in our own Selves. It is reflected in things, so long as we are identified with them.

An awakened soul cries, "O, how beautiful You are! How beautiful, how all-wise!" He sees His wisdom in all things because he becomes a conscious co-worker of the Divine Plan. He sees that it is He who is doing it, not himself.

Naturally the question arises from a new man: "How did you get into this state? You say it is all beautiful; it is all glory; outside and inside, it is all His expression; God is Light; God is everywhere; He is the One who has always been the Doer. But how did you attain to this state? What did you do?"

That is a natural question. We are all, I think, seeking that state. The first step is: be truthful. *Be truthful*. If you don't tell lies, you will change. Deeds of darkness are committed in the dark. You go and want to do it somewhere where nobody can see you. Anything that requires secrecy is a sin.

Two seekers after God went to a Master. The Master told them, "Look here; here are two pigeons. Take them away and kill them someplace where nobody sees you." One was very active: he went around under the shade of a wall where nobody was looking, killed it and came back in a few minutes. The other poor fellow, wherever he went, did not find any place where nobody would see him. From morn until night he went around and around; and he returned in the evening unsuccessful. The Master asked him, "What? Haven't you been able to kill it.?"

"No, sir."

"Why? Could you not find any place to do it?"

"No, sir."

"And who was seeing you?"

"The very pigeon was seeing me!"

Follow the beauty of the sayings, I tell you. Live up to them, each one of you. You *must* be an ambassador, I tell you.

Whoever has got the human body has the *birthright* to become God, I tell you. There is no exaggeration about it. But the pity is that we don't follow it.

For that very purpose you will find that you have been given diaries to maintain. What are they for? Be truthful, in mind, word and deed. Don't make false promises. Don't think one way and say another. Let your heart, brain and mouth agree. What is the criterion of a truthful saying? That all these three—your tongue (what you are saying), your intellect and your mind—agree with what you have in your heart. Can you then do any evil thing? When you do anything and you are later on asked, "What were you doing?" and you say, "Nothing, sir," is that telling lies? When you tell one lie, you have to tell hundreds of other lies to cover that lie. How we create more thorns for our own selves! With a truthful man, ask him something at any time and he says the same thing; he does not have to think about what he has to say. But a man who tells lies would have to think, "I told this man this thing, that man another thing." He is all the time trying to reconcile things. But the cat must be out of the bag!

Even one thing: if you are truthful, you can change. So, naturally we want truthfulness first of all. But not so that anybody sees it: *you* see it; the God in you sees it; the Master Power within you sees it. That is why I say, *Be true to your own Self*. If you are true to your own Selves, you are true to your God, to your Master. If you are true to your own Selves, you have none to fear in the world—in the three worlds. This is the first thing that is required.

And further, when some God-in-man, the human pole where He is manifested, puts you on the way and gives you an inner contact, that God-Power is the true Master, not the son of man. That resides within you. Can you do any evil or bad thing, even when a child of five years of age is sitting beside you? You'll require secrecy. Our Master used to say, "When a

child of five is sitting beside you you'll want secrecy." If you are going to do some evil thing, you try to avoid being seen, although that very God-Power is within you watching your every action. How can you do any evil? So fear that.

Once it so happened in my life (generally these controversies do come up) that there was a great deal of propaganda against me. Once Master asked me to initiate two hundred and fifty people in the monthly gathering. Competition then naturally arises, and there was a great amount of propaganda against me. I kept quiet, because I was true to my own Self. I knew: "God is within me; Master is within me." And it was so arranged that I could not talk to the Master for eight months—such influential people were involved.

Once my elder brother, who was also initiated, was there, and I told him, "If you go to the Master, just, by the way, ask Him if there was any sin I might have committed." (But His eyes were giving me support, you see.) He asked Him. Master said, "He has not done anything wrong, either knowingly or unknowingly. But strangely enough, so much has passed over his head that he has never come to me to say that this propaganda that is being spread is not right."

I never asked any question of my Master, except two or three when I first met Him. So I naturally requested, "I want a few minutes with You."

"Oh, yes, yes, you are welcome."

So, at night, when everybody was away, He said, "Lock the door."

I sat by Him and I told Him, "Master, I did not come to You because I knew You are in me and You are watching my every action; and You also watch the future trend of my action. That is why I did not come to You." All the tables were turned.

Be truthful, I tell you. This is a very great qualification. We people don't care. We sell the prophet Joseph for the sake

of a few petty monies. You gamble your eternal life with a few mundane things. Be truthful. Have fear: He is seeing; He is watching. These are two qualifications.

The third thing is: He gives you a contact with the Word Power and demonstrates how to rise within and come in contact with the *Naam* or Word Power, the Light and Sound Principle. Be regular in contacting this, day-to-day. This is the Bread of Life. Don't miss it.

And what will happen? You will have progress from day to day and have inner peace and inner joy. Any outward prayers or performances of rites or rituals you do will become blessed. When you say prayers, you will find Him in front of you. When you read scripture, it will always be vivid to you. Such things you will find. Naturally, you will have all peace. When your soul is withdrawn, it comes in contact with the God Power, which is Light and Sound Principle. The more the outer consciousness comes in contact with the All Consciousness, the more it overflows with joy and peace and all wisdom. God is All Wisdom.

Masters never speak at the level of the intellect; they speak as it comes. Emerson says, "The thoughts which come without thinking are always perfect." What does the Master do? He loves all, even the sinners. For a sinner, He has more pity and more love, because He considers that he is a child of God. His work is to bring together all children of God.

This is the preparation that you are to make for the Way. But one thing more: a man asks, "You became the Beloved of God. How did you become the Beloved of God? How did God become the Beloved of you?"

Take the example of a girl. She has been married. She is devoted to her husband, mind and soul; she is true. She lives according to what he wishes. What is the result? She loves her husband, and also her husband begins to love her. Whatever she wants or needs, or he sees that she wants, he gives it to her and provides her with it without her asking for it. The

wife becomes the lover of her husband, and the husband becomes the lover of his wife. This is a worldly example. When the Masters give teachings, they give them both ways.

Those who love God come in contact with Him, and naturally those who go at His beck and call do not do anything of their own free will that is earthly. He becomes enamoured of them. The Masters love God and God loves Masters. But Masters are none other than God in them: that is only a relative statement.

The question arises, how can you become the Beloved of God? Naturally, you can by obeying—just as any female, any girl, would do. When a girl is betrothed and truly engaged at heart, she thinks of him all the time, is it not so? And that reacts in the heart of the other; that abides in him; and he abides in her. That is what develops receptivity. And what does that do? The other one does what he, too, does.

There is a story in India about a Master who fell in love with his student. The student had poor handwriting; he scribbled. And the Master became so enamoured of him that he began to copy that scribbling. This is a feat of love, I tell you. Love has great power. One saint prayed: "O God, we have been liberated from the world and from all entanglements and bindings. Now You take care of Your own Self. You are bound more than me!"

This is to show how we can become the Beloved of God. How? When we obey Him, that's all. *If you love me, keep my commandments. Let my words abide in you, and you abide in me.* Only then. We do not even obey the commandments of the Master. If there is no progress or little progress or whatever you get is lost, who is at fault?

The human body is the golden opportunity that has been given to us. Whoever has the human body has the birthright to know God, I tell you. And we are losing this golden opportunity for nothing, for our little sense pleasures. Now examine yourself and see where you stand.

Then comes one thing more—chastity. What does the husband expect of his wife? Chastity. She should love him alone, for God has given him and united him with her as a companion. She should be devoted to her husband. This is an example in the world. Similarly, a lover of God should be devoted to God and should let nothing else come between him and God. Whatever he does, he does for the sake of God. Whatever the wife does—all the household affairs without any payment or any obligation—is to win the love of her husband, is it not so? This is the chastity of thought that is wanted.

You have been given the diary for truthfulness, for love of God and for love for all. For the sake of God love all. *Love God with all thy heart, with all thy strength, with all thy soul, with all thy mind.* Love all humanity. You see God in your sons, in your daughters, in your husbands, and in your wives. Be true. What is that love that loves one here and then goes to another? That love is no love that changes.

So for the love of God we should love all. He resides in every heart. There is no heart without Him. We should be chaste, devoted to God and God alone, and to no other—even if you love your Master it is for the sake of God in him. The Son of Man body is blessed at which that Power works: That is within you as well. This is how you can earn the love of your husband. He will do anything at your beck and call, I tell you.

Masters have said these things in a worldly way. One Mahatma said, “The Masters are the workers, the executive officers in the house of God; whatever they do, God does not refuse them. They are the beloved sons of God.” Rumi says, “If an arrow has been shot down from heaven, Master has the power (Who is the Master? The God in him, not the human body) to turn that arrow back from the very middle of its path.” The question arises, “Is he greater than God?” No! God loves him; whatever he, the God in him, does, God accepts.

This is what happens. The Master says, "We are bound, O God. You can liberate us. Who will liberate You? You are bound by the chains of the silken bonds of love, which are stronger than chains of iron!"

This is how we can reach that state. And what does the soul realize? She realizes, "I am the most fortunate on earth," and that God loves her. When the wife thinks that her husband love her, how happy she feels! Such a lover of God—or a wife, I would say now (our true husband is God—of the soul, not the body. For the body we have our companions; let our bodies be reserved for them)—feels God loves her. When she loves, she does not do anything. Any lover or wife who is convinced at heart that her husband loves her—how happy she feels! When you feel God loves you, you find you will have nothing to say, even nothing to pray for. Prayer comes out of the heart of a weak man. When he is convinced of his greatness, being in the lap of God, and that God is for him and he is for God and the soul is also God's, he does not pray. Has any wife, married to her husband, ever cared for how she will be taken care of? That is another thing: in the West married women have now begun to take jobs; but in the East, when a woman is married, she never cares for where the clothing she will get comes from or what she will eat. She says, "I am married." When you are for Him, it is He Who has to look after you.

Such are the feelings of the lover of God, or the wife. Further, a man goes to her and asks: "Well, what experience did you get?" She has been talking about so many things. "What experience did you have?"

Then she gives a reference to the experience she had. She says, "I saw grandest suns of suns rising within me." God is all Light. That Light comes when we rise a little above the physical curtain; and then as we rise and shake off the astral and causal shackles, that Light grows more and more and compares in light to billions and trillions of suns.

Even then there is some duality. You see the Light. The seer and the seen are two. We still have to take a further step, mind that. There was a great sage, Shankara by name. He said, *O God, I know there is no difference between You and me; but I am Thine, Thou art not mine; because a wave can be of the ocean, but the ocean cannot be of the wave.* And when you see that Light of Light, you are absorbed into that Light. You become one with it. This is the ultimate goal. You are absorbed in that Light of Light, and you come into the wordless absorption in the wordless state—call it by any name you like. This is the destination, the goal before each one of us.

We are fortunate we have the human body. How far have we developed? Most of our life has already passed. Fortunately, with the grace of God, we have met someone in whom God was manifested, and He put us on the way and gave us some experience to start with. Years have passed. Where do we stand? We are not further because we have not followed the things I told you about.

I am giving you in a nutshell the digest of what all the Masters gave when they came from time to time. It requires no change of religion, no outer school, no rites and rituals. Just rise above body consciousness. Make the best use of the preparatory steps you have before you. They are all meant for developing love and devotion for God. If you abide by them, then you must *take heed that the Light which is given within you is not darkness.*

I have been giving these words to you from time to time in different ways. This is the digest of all that. I had the good fortune to come over here with the grace of God and to have met you, one and all. I love you, one and all—not for my own part, but the God in me, the Master in me. No obligation. If the Father loves His children, there is no obligation. Similarly, I have love for you, and I wish you to have love for God in me—and the God in you.

And what should be done? To obey. And you will progress.

Fully understand the purpose for which the diaries have been given and live up to it. The more you live up to it, the more progress you will have. Those who have had some fortunate background, but are not obeying these things, will be surpassed by another who is obeying and might have started fresh.

The greatest part of the life of this human body has already passed; but for the sake of outward enjoyments, we are simply selling Joseph for the sake of a few pieces of silver. So just think carefully; I have nothing to impose on you; I appeal to your common sense for your own good and for my pleasure. Why? My Master—the God in him—gave me this duty. Whether I fail or not fail is not my job; I have to do my best. It is the God in me; and you will be helped without asking for it.

After a week or so I will be leaving physically, though not spiritually. This is the best golden opportunity we have had—these three or four months together. We cannot underrate the physical presence of the Master; but you will have the same radiation from thousands of miles away. God is within you. Master is God-in-man, not the human body, mind that. That is already within you. Just live up to it; you will derive the full benefit of the human body, and you will become, as I told you, the Beloved of the Master, too. Thank you.

*This talk, which was actually in response to a question (“How did you meet your Master?”), was given at the home of Mr. and Mrs. T. S. Khanna, Washington, D.C., on January 24, 1964.*

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## THREE

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### How I Met My Master

**A**S IT APPEARS from my form, I was born in a Sikh family. Man is social: he must have some social body to live in; so he is born in one family or the other. And he has to remain in some social body.

I had an inkling from my childhood about God. Each man has his particular background. When reading the Sikh scriptures, I used not to ruminate over them, but read them carefully. I used to open the Sikh scriptures and read only one hymn—not many pages—and put it in writing. I kept it before me all throughout the day, thinking that “this is the lesson given to me.” The more you read something again and again, the more you will find in it. Generally, when we read scriptures, we ruminate over them: we read two or four or ten pages and go on reading; and we do not know what we have read, even after we have left the scriptures. We forget. But I didn’t do that.

The result was this: All scriptures tell us that there is a God. That very conviction I had in my innate self, I would say. I was never in doubt about God. But the scriptures also referred to the need of the company of someone who knows God, you may call him a Guru or a Master or a Teacher or anything: “If you want to see God, meet someone who sees God” that’s common sense—“and to whom you can devote your whole self—mind, body and soul. The more you can

surrender, the greater the achievement you can have. The first thing is to meet someone who knows God and who sees God, as I see you and you see me.” The more I went into the Sikh scriptures, and into the scriptures of other religions as well, the more truth of this I found.

When you go to a place of pilgrimage, it is better to take along someone who has already made a pilgrimage there. Then it becomes easier, does it not? How confidently we can go! Suppose you have to leave your country and go to some foreign land. What would you do? Generally you would open directories to find out what are the means to reach there, how to go, where to stay and where not to stay. Suppose you have to go to a place where you do not know the language. What should you do? How much money will be required? What things do we require to take along with us? All these things you consider. This information is given in the directories, of course; but they don't speak. By going through them, you might find one thing here, another thing on the tenth page, and another on the fiftieth page. If, while searching through the directories, someone comes up to you and says, “Look here, do you want to go to that place? Here's a man who has come from that place,” what would you do? You would close the directories and run to him.

Why? It is but natural. Scriptures tell us: “He who knows God—sit at His feet.” Read through them, and you'll find the same thing. But many things are not clear: the books have not been written in a graduated way: there are some references here, some there; some are given in the form of parables; some are direct; but you don't find the whole thing explained in one place. The way I am now explaining it to you is not given there.

So, naturally, you will run to that man. When you go to him, he says, “Oh, yes, I've been to that place. Do you want to go there?” “Yes.” And if you put a question to him, he will say, “Oh, yes, you can go to such and such a place;

you can stop there; and on the way, you can have food.”

You are convinced that that man has seen it. But he's not going back. And next week you hear that this very same man is going back to the very place from which he has come and to which you want to go. You ask him, “Will you take me along with you?” “Yes, most gladly.” How confident you feel, naturally! You have nothing to worry about where to go or where you will stop, because that man knows—he has been to that place.

Similarly, in this quest, I read the scriptures, first of all, in the family in which I was born. The Sikh scriptures are a very big treasure house: they comprise about fourteen hundred pages, big size. And the beauty of them is that you have the findings of so many God-men together. The oldest scriptures of the world are called the *Vedas*. The *Vedas* include the sayings and findings of many *rishis*, not one. You'll find that later scriptures give only as much as the one particular Master, who came at the time, said—although all the teachings are parallel; I'm just describing the beauty of these. So, the latest scriptures, those of the Sikhs, written four hundred years ago, contain as many Masters' findings as could possibly have been collected at the time.

It was Guru Arjan who collected all the sayings of the four Masters before him. He was the fifth one in the reign of Guru Nanak; and Guru Nanak was a contemporary of Kabir for forty-eight years. He collected all these sayings and added his own: about half he collected, and half he added of his own. He was a very good, God-inspired person. He said, “I and my Father are One. The Father and Son have been dyed in the same color. They have formed an alliance.” Such-like things he has in the scriptures. Then he left some pages blank and closed the book with them. He said, “This is the reservoir of Divinity: the more you go into it, the more you will find priceless jewels,” and left some pages blank. People asked him, “Why are you doing that?” He said, “Here the sayings of

the ninth Guru, who will follow me, are to be recorded.” And there is one couplet of the tenth Guru there, too—one couplet. So, these were the latest scriptures. The oldest scriptures of the world and the latest contain sayings of so many Masters together. That’s a banquet hall of spirituality.

Then naturally I was led to other scriptures. I was reading in a missionary school, so I was in touch with the missionary teachings. But what they said, I did not follow. The teachings appeared to be very clear to me; but, perhaps, to those who were preaching them, they were not so clear. They said, “You must be born in Christ.” I said, “How can a man be born in a man?” Common sense! “God is Light.” And they said, “Well, intellectually: God gives us the intellect to understand Him.”

Then I read other scriptures—Mohammedan, Hindu—the most I could lay hands on. All said the same thing: “There is a God. If you want to see God, sit at the feet of someone who has seen God; who not only has seen God, but is competent to make us see God.” You’ll find that Christ said, “The Son knows the Father and others to whom the Son reveals.” The Sonship continues. All Mohammedan literature and scriptures tell us the same thing: “You must find some means to reach God.” Hindu scriptures are full of them as well. In every scripture you will find these sayings.

Naturally, when I looked around, there were so many Masters. To whom should I go? We were three brothers. Two of us helped each other: “If you find any Godman, tell me; if I find one, I will tell you.” We were searching, you see.

So many men were having meetings of this kind. Once, it so happened, that my brother wrote me, “Here’s a very great man; a very great Master has come. Will you come?” I went there. I told him, “I have intoxication that continues day and night; but sometimes, after three, four or five months, it breaks for a day or two. And I am very much puzzled. Can you help me in that?”

What did he say? “You’ll have to lay down everything—

your body, mind and soul—to me. Only then I can, I will, give it to you.”

I thought, “The man is after my body and possessions; my intellect and everything is to be blindfolded.” I paid him homage and returned. Well, you see, surrender comes only when you see some competence. Devotion and love—one who loves—is something else. When you surrender, you have control of the one to whom you surrender: he has to take care of you.

So many came and passed by. I used to see one who was very God-intoxicated; but he lived in a way that nobody dared come to him. We used to meet all our friends, in the evening, outside. We were talking: “Is there any Godman we can find?”

Then I told them, “I’ve seen one man. He’s God-intoxicated, but he’s a hard nut to crack.” You’ll find that some are God-intoxicated, but they won’t let you go near them. You people have the privilege to talk, question, cross-question and criticize; this man would not suffer that. So I told them about that man. Our Master [Baba Sawan Singh] also used to refer to him; he also met him; his name was Baba Kahan. He lived in a naked state; there was a fire burning, amid filth; when there was heat, he was just fanning the other way.

I told them, “He’s got some intoxication.” Anyone that went to him, he would call them names. If they didn’t leave, then he would beat them. But there was something there: he would call them names, and people would still remain there. Sometimes they would get a beating, too. But for whatever purpose they went, that purpose was served: they had it.

I was reading in those days in school. I also used to go to him. He was just sitting on a platform here, in a half-naked way; I used to stand over there, watching people whom he called names going away. I stayed on until everybody left. Then he called me: “Well, Sardar, what do you want?”

I went to him: “I came only to see you.”

“All right, go.”

That’s how I had that connection with him. So I told one man, “He has something; but he’s a very hard nut to crack, mind that.”

Nobody suffers, you see. This is a very valuable thing. Who is going to give it to you?

“Well, all right; what shall I do?” he asked.

“Go and sit at night with him. Even if he says anything or calls you names, don’t mind it.”

He went that night; he stayed there. After eleven or twelve o’clock, Baba Kahan called him names and also beat him with his fist. He ran away. The next day, our party met together again, and I asked him, “How did you find him?”

“Oh, he called me names and beat me with his fist.”

“Well, don’t mind,” I said. “He’s got something. Don’t mind—go!”

So the next night, he again went there. Instead of only beating him, Baba Kahan took that burning wood and struck him. Then he left. The next day—he did not strike him with the wood, but put him underneath a well. Again he went away. On the third day, I asked him what happened.

“Oh, yes,” I said, “but don’t mind, he’s got something. He’s guarding that wealth; he’ll not let you have it. Don’t mind; let him kill you; don’t mind.”

The night of the third day, he also went there. He did as I described to you: he made a little wound with the burning wood. He did not leave him. In the middle of the night, after one o’clock, Baba Kahan asked, “What do you want, after all? Why are you coming to me?”

He said, “Well, Master, give me something.”

Then he made him to hear the Sound Current. Some people have it; they keep it very close-fisted. They don’t give it out.

So I went on like that. I used to pray: “O God, I’m convinced that without one who knows You, nobody can reach You.” It is a practical matter of self-analysis. God cannot be

known by the outgoing faculties, by the vital airs or by the intellect. It is a matter of seeing: whoever sees can make you see. "I know there's a need—definitely: all scriptures say so. I'm quite convinced, but where am I to go? Suppose I go to somebody who has not met You—what will be my fate?" I used to pray like that. "If You could reveal Yourself to the old saints"—sometimes there are stories like that—"why can't You do it in my case? I'm convinced; I've great regard for that need; but there are so many Masters—whom shall I select?"

With this, my Master [Baba Sawan Singh] began to appear to me when I sat in meditation or when I was doing something. I thought perhaps it was Guru Nanak. He used to talk to me. In those days there was the first Great War, and my brother was on the Indian front along the Persian side. I used to traverse along with him and went to those places, here, there and everywhere.

I was very fond of rivers, ponds, water. Even in my young life, I used to go and sit by the waterside, or some river, the whole night through, in a calm and quiet place. The running water helps a little to concentrate. So this went on for some time.

In the meantime, I was first at Peshawar, and then I was transferred to Nowshera station: a river runs by there. I used to sit by that riverside for hours. Then I came to Jhelum side. That is also by the riverside, and I sat there for hours on end. I was very fond of swimming, too. (Just enter the river: if you're not afraid, nothing will happen; it's only fear that kills you. If you simply shake your foot a little or move your hands a little, you won't drown.)

In the meantime, I was transferred to Lahore: that was also by the riverside. I passed my days there. There was also the river Beas: "Let me have a look at that!" One Sunday morning I left by train and detrained at Beas station. There was an old man there; he was a station master of the station. I

asked him which side the river flows. He was a devotee of the Master: "Do you want to see the Master?"

"Does a Master live there?"

"Yes!"

"Where?"

"On the riverside."

I told him, "I have two things now. I'll enjoy the river scenery and also see the Master at the same time." Then he directed me there.

Master was sitting upstairs; he was taking his meal inside. I went out and sat outside. After half an hour or so, he came out. I was wonderstruck: he was the same man who had been appearing to me for seven years before, from 1917 to 1924. I paid homage to him: "Why so late?"

He said, "That was the most opportune time that you are to come."

So this is how I met the Master. "The Guru appears when the *chela* is ready"—even to the most skeptical mind. Perhaps none of you have been so skeptical as I was. I was afraid, you see, lest I go to somebody who had not met God; and my life would be spoiled.

When I went to him, then—once or twice, every Sunday I used to go—he looked after me like a father looks after his son's coming: "All right, arrange this room, bring this bedding," this and that thing. I requested, "Well, Master, don't you worry, I'm here, at your feet."

"All right, now, you'll have to look after this *Dera*; go on with it. Those who come, you'll look after them." These were the words he expressed, the very first time.

The next time there was initiation—this was early February—and all were sitting in initiation, Master said, "You sit inside." I was coming. He gave initiation there; I was inside, sitting in his room. This is how I was initiated! I was waiting for him; perhaps he will call me—or what? I couldn't dare move, because he did not call me. I was sitting inside. Then

he returned. I asked him, "Will you kindly initiate me?"

"Oh, yes, surely."

What the mystery of life is—what is a man, what is a soul—was solved in little or no time.

A qualification of a Master is given as one who can give you some experience. Some say, "All right, go here; here are maps to show you the way; go by this road; or turn right, then left," this or that. Sometimes you have to hunt for hours, and you do not find the way. But a Master is one who can give you some experience to start with, who can appear and remove the dark veil by giving a sitting; and you can testify that it is so. You are not to wait until after death or until after many years. He does not tell you, "All right, go on; you'll have it in due course." You'll find that it is so with most of the teachers: "All right, do some regular meditation; some reaction from the past might help you." But the competency of the Master lies in the fact that he is able and competent to give experience to the learned or the unlearned, to a man off the street.

It so happened that there was some controversy when our Master became a Master—I mean, took up the role of the Master. (He *was* a Master, but he took up the role of the Master.) When others asked, "Why, how can you become a Master?" he was very polite and very humble. He never liked to get into a controversy. After they kept pushing the point, he said, "All right. Catch some five or six people off the street, make them sit, and give them some experience. I will also catch some, and then we'll see who can carry it out!" That's all: to give the ultimate goal and what to do to reach it. So this is how I met the Master.

Generally, when people ask me, "What is your date of birth?" I tell them, "I have three birthdays: first, when I was born in the flesh; second, when I met Him inside seven years before; and third, when I met Him physically."

These are the gifts of God. I was very afraid because

generally you'll find that Masters simply tell you, "Go on reading scriptures." That is right; that is the first step. But you cannot have the right import of the scriptures unless you meet Somebody who has that experience: He alone is able to give you an experience, to give you the right understanding and the right import of the scriptures. Because, what are scriptures? They are the fine records of the experiences that the Masters had in their lives. Then, perform one ritual or the other; that's all right for the preparation of the ground. But seeing is something else: it only arises when you analyze yourself, when you rise above body-consciousness and you testify that there is Light. A Master is also defined as one who can make the Music of the Spheres audible. Who can give you Light and Music of the Spheres? What are these two? These are two aspects of the God-into-expression power. God has no equal, no father, no mother—nothing of the sort. Only He Who is Word personified can give you the experience of that Power, the very first day. Even the blind man has that inner eye, called the single eye. Scriptures tell us, "If thine eye be single, thy whole body shall be full of light. . . . If you shut the doors of the temple of the body, you'll see the light of heaven." That is called the third eye, the single eye or the latent eye; or *shiv netra*; there are so many names for it.

These are the basic teachings that give you the ultimate contact with that Reality. Philosophies deal with theories. This is what is called mysticism: it gives you a contact with Reality—that Reality which came into expression. Psychology works at the level of the intellect. This does not work at the level of the intellect; it works only when you are intellectually stilled. In psychology and philosophy you have two: a subject and an object. And in mysticism, there is no duality: you have direct contact with the God-into-expression Power. The more you are unattached from outside, the more you have an ethical way of living, the more you come in contact with

that Power; and, like an electric lift, it will take you to the place from where it emanated.

God came into expression from the wordless state as Light and Sound: "The Word was made flesh and dwelt amongst us." That Power which manifests in some human pole is called the God Power or the Master Power or the Guru Power. It is also referred to as the Christ Power: Christ lived before Jesus, mind that, and lives forever. This is what St. John said. But we only ruminates over the scriptures; we don't follow what is what. Once a man starts with the wrong thing, others follow him blindly. How many are there who can give you a first-hand experience? They may say, "All right, go on meditating"; and some may get an experience, but others may not. This is where the competency lies: because of the God in him, not the Son of man.

Someone asked our Master, "How should we address you?" He said, "Take me as your brother, as your father, as your friend, as your teacher. Just act up to what I say. When you rise above the body and you find Him inside, too, and there He is also competent to guide you, then you will call me by any name you like."

So all Masters say, "Take to the feet of such a person, in the human body, at whose pole the God Power works; who can guide you while in the body and also when you transcend the physical, astral and causal bodies. Take to the feet of such a Master." How many are there? There have been few in the past, and even now there are few. I wish there were hundreds and thousands; then there would be no conflict.

When my Master left the body, I had to go to the wilderness. I had some experience of the jungle and secluded places for five or six months. I went to [Rishikesh] the home of Hindu theology, so to say. Shivananda, who has since passed away, lived there, and many other yogis as well. I went there and lived in a jungle across the river. I met everybody. All

were intellectual wrestlers; debating clubs; all performing this elementary step: how to say prayers, how to perform certain rites and certain rituals. And most of them were doing *hatha yoga* practices. Of course, with due deference to it, it makes the body fit—that's all right.

There was also one fellow, who is still alive, called Raghuvacharya.\* He's an old man now—I think 106–107 years old—but he gets around like anything. When I went to see him, people said, “Oh, he never cares for anybody.” When I was about more than 100 or 150 yards away, he appeared; he was sitting on his feet. He looked at me and he stood up. People said, “That's strange. He has never cared for any man, yet he stood up.” He came forward and met me, and we had a talk. And in the talk it came out that he went to the first plane: to *Sahasrara*. I found only one man who had transcended the body and reached the first stage. He said that what he had learned by going through all the Shastras, Vedas and Upanishads, “I have come to know something which you speak by yourself!”

That is the grace of my Master. Masters give you a digest of all this knowledge, which is called *para vidya*. So I found only one man there. The world is not without them, but there have been very few in the past, and even now there are few. You'll find that most of them will give you only: “Read this *mantra*, this *shabda*, this scripture, daily.” They'll simply perform this ritual in this way or perform that prayer by lighting a candle or ringing a bell—whatever is the custom. Everyone has his own rituals and rites. That is right; prayer is a very good thing: the prayer that gushes out of the heart, God hears, and He makes some arrangement to bring you to Him. And some people direct you to make your body fit. That's good; but that's not spirituality: that's a helping factor for spirituality. Some teach you how to prolong your life—that's all right. Some teach you how to

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\* Raghuvacharya left the earth plane in 1971, at the age of 115.

mesmerize others, how to hypnotize others, how you can read the minds of others. But all this is not spirituality. How many are there who really give you an experience of how to rise above body-consciousness?

So this is the state of affairs. I wish there were hundreds and thousands of that category who see. If they see, then why don't they sit together? If all men know Him, there's no question of jealousy, no question of competition. They're made brothers; they embrace each other. The very fact that they don't want to meet each other shows they don't know Him. Each man is blowing his own pipe: "I am the highest." And what do they do? They simply ask us to "visualize this face." Naturally you will derive something for the time being, for there is some concentration there. But what do you become? "As you think, so you become." Is it not dangerous? Most dangerous. That is why I never advise visualization. If you visualize a right person, that's right. Otherwise your whole aim is spoiled. So this is what is going on in the world.

The first condition, I would say, of a Master, when he meets another Master, is that he will embrace him; he will rejoice. There's no question of high and low. There was one instance in my life in which my Master Baba Sawan Singh met one follower of Rai Saligram, named Shivbrat Lal. He was a very advanced soul. At the first meeting, when they met, I was there along with them. He was bowing down to my Master, and my Master was bowing down to him. They were embracing. Why should not those who are on the way embrace? Why should they not feel joy? The very fact that they do not want to meet together shows that they are blowing their own pipes—they have not seen God, I tell you.

I'm very frank sometimes, with due deference to all. When they've seen the same thing, where is high and low? I see the God in you, you see the God in me; that's all right.

So please go to somebody who can give you something. What other proof can there be? And it must be in a conscious

state, not under mesmerism or hypnotism, mind that. Some say it is hypnotism; then all would have the same experience. Each man has his own inner conscious state. They see, they rise above the body, they see Light. Each man has his own experience.

This is what is the Truth—without any exaggeration. These are facts given by all Masters. I will now tell you one more event in my life. I was very fond of reading biographies, even as a student I think I read more than three hundred lives of saints, East and West. The first book that came into my hands while I was reading in the seventh class was a life of a Saint—Ramanuj. What did I read there? It was written that he went to a Master, who gave him initiation. Then Ramanuj came around, stood on a mound, and called all the people around him. People asked, “What are you going to do?”

“I’ve got something I’m going to give you.”

“Oh, you are disobeying the orders of your Master.” Without the permission of his Master, he should not have done it.

“Never mind. I will go to hell—you’ll be saved! I’ll suffer hell, for your sake. You’ll be saved, after all; I don’t mind.”

At that time, it came to my mind, that if I get this thing, I’ll give it out like anything. But fortunately, I’ve given it out at the order of my Master, not without it! And that is His grace working, I tell you. Never for a moment have I dreamed that I am doing it: it is He who is doing it. Some people ask me, “You have given the initiation; then why does your Master sometimes appear with you or all alone?” What should I reply? Tell me. I tell them, “It may be that He is in me.” And that’s all I can really tell them. Even to those who have not seen His physical form, that Form appears, without visualization. They have never seen Him. They recognize Him by showing them His photos.

This is the true state of affairs. This is common-sense talk: no inferences are being drawn; there is no intellectual wrestling. I wish all would sit together, embrace, and give out

what they want. Why are so many formations going different ways, one leading one way, the other leading the other way? Let them sit together and digest and give out the higher thing. Why should they waste all their lives in performing only the elementary steps? Of course, each thing has its own value, and you may make the best use of what is required. But this is the highest thing. Lives are short; and this is how I got it, and how my Master ordered me to vouchsafe this to you, for you to carry on. Have a common ground for all. But all "Masters" don't say that. They say: "Carry on this very line." But Truth is not the reserved right of any religion, country or family, mind that. It is the reserved right of each man. Wherever that Power manifests, from there you can get it. But what do people do? If there is a Master, those in his household try to keep the Mastership in that very line. Excuse me, with due deference to all—they want to keep it in that very house and that very lineage and family; because it becomes a source of income, I tell you. Do you see?

So that is the result. The son may be equal to the father: it might not be, not necessarily. If it is there, well and good; that's the criterion. Wherever you find it, go there. Moths will go to where light is burning.

So this is the cause of what is going on in so many religions. They become only formations; formation results in stagnation; and stagnation results in deterioration.

Truth is one. Socrates was asked whether he loved Plato. He said, "I love Plato. But I love Truth more than Plato." Do you see? We are searching after Truth. Truth is like that: wherever Truth is, and you find it, go there. What did our Master tell us? "This is the Truth you have been given. If you find more than that anywhere, go and tell me: I will also go there." We are worshipers of Truth, not of personalities, or this or that thing. If you find Truth here or on the streetside or on the riverside or in any congested place, go there. You might find it in a cobbler. History shows that one Saint,

Ravidas, was a cobbler. He used to mend shoes. And Mirabai, the princess, went to his feet. What did he do? He had a little cottage over there; naturally, he used to earn his money, and he lived on that. She left him one ruby and said, "Here is a ruby; just make your home sweetly."

"Oh, I don't want it," he said. She pressed it on him. "All right; put it anywhere you like."

She put it somewhere. After six months had passed, she came again. He was still only mending shoes. She said, "I left you a ruby."

"Oh, it might be there where you left it," he said.

Truth is one. The criterion of a Saint is that he's not after show. He does not live on the donations of others. He earns his livelihood; he stands on his own legs; and he helps others. He does not charge anything for his teachings. This is given in the Sikh scriptures. Otherwise that becomes a business.

This is the digest of what I found in scriptures, with due deference to all. I have respect for all, even for those who are that way. Because by love only can you turn somebody, not by hatred, not by criticism. If you sit together and love together, then naturally you'll understand each other. If you want to enforce on him: "You are right; you are wrong," nobody's going to listen to you. Truth is Truth.

This is how I got to my Master. Wherever that God Power works, we have respect for it. The son of man never asserts that "I am doing it"; he says, "God in me is doing it." He sees that. So, fortunate are those that meet such a Master; they are put on the way.

Then what duty is there further? The more you abide by His words, the better it is. I think that when you meet such a Master and live one hundred per cent according to His teachings, you cannot return to this world: you'll go to the highest possible. But we don't care; we don't live up to what He says. That is why Christ said, "God is Light, God is Life, and God is Love." This is known when you see Light, when you be-

come conscious. And the way to that is Love. That is innate in us: God is Love and we are also love. For that reason, love is innate in everyone—in souls, in every soul. You'll find that the word "man" is called in Urdu *insan*. *Insan* is "one who is love personified": he must be overflowing with love and radiating love for all. That is but natural. That's the criterion of a Saint: that he is overflowing with love for all, even those who come to praise him and others who come to criticize him. He loves them. He is polite; he is loving; he does not impose anything on them, but simply puts forward something.

In the Mohammedan scriptures you'll find that it says, "For a man there must be somebody to love." Man cannot live without one whom to love. That love knows attachment. That love is not attached to ourselves, to the body, to children, to the family, to friends. This is what is called "misfit love." Wherever you are attached, you will come back and go there. And when it is directed to one's own Self and the Controlling Power controlling it, that is called "charity."

So, charity is the way back to God. All Masters say that. We love the world more than the "Word." That's all. Some people only pray to God and love God because He will give them worldly things. If He does not give those to them, they say, "Oh, where is God? He is sleeping!" That's what people say! So long as our purposes are served and met with, we say, "Oh, God is all right. He is very great." But, if somebody dies: "Oh, God is cruel—what is God?" If you think that it is all God's, then if He takes something away from you or gives something back to you, what is it to you? Love knows giving; love knows sacrifice: not the sacrifice of others, but of your own self—for the sake of service of God. The more you love, the more you will surrender. Surrender is called devotion.

When you surrender to somebody, he will sacrifice everything for you. So, surrender is the gift of yourself. That is why all Masters say: "Leave all and follow me." We cannot surrender. You will find people who surrender their body; you

will also find people who can surrender their wealth. But how many are there who can surrender their minds? Do you see? Guru Arjan said, "Surrender your body, surrender everything—all your possessions, your mind, your soul: then you are with God."

These are the things that are generally required. This is common-sense talk. You have to love because it is innate in you. Don't misfit it. If you love others for the sake of their souls and the God in them, that's all right: that won't give you any attachment. But if you love them for their bodies' sake, it will.

Yesterday a lady telephoned me here and said, "My son is dead. I love him so. I want to meet him. Can I meet him?"

I told her, "Why do you want to meet him? He has joined you in life as a son (or a daughter or anything)—reactions of the past are to be wound up and all give and take completed—and he has gone his own way."

"No," she said. "I want to meet him. I'll do everything that you say."

"All right," I answered. "If you go there, and if he is not reincarnated, then you might find him. But you'll also find that your spirituality is gone. You have been initiated. I must be frank," I told her.

So, after a few minutes, she came around: "I am doing wrong."

"You can help him—that's all—by your prayer. Have best wishes for him, pray for him—that's all right." Things are very clear, but we have on our smoky glasses.

*(Bibi Hardevi [Taiji] sings one of Master's songs—an exquisitely beautiful prayer. The following is Master's description of the contents of the prayer and His discourse on it.)*

When we take the first step of joining any religion, we go to churches and to the holy places of worship where the minis-

ters of those churches tell us to repeat the scriptures from day to day. They give us the same story: there is God; there is Son of God; you can meet Him through the Son of man; God is within you: "The Kingdom of God is within you." These teachings are only meant to develop love and devotion within us to know God. By hearing them, a strong desire to know God is developed. And then, those who by reading scriptures and hearing daily lectures have gained that strong desire in them to see God, say, "O ministers, stop all the reading of these scriptures to me now. Tell me how to see Him. The wish to know God has been developed in me; that's an earnest desire. I don't like your preachings anymore; now tell me how to know God, how to see God. All through life we've been hearing these long yarns: 'God is there; God is within you. You have joined this religion; remain in this religion.' O minister, what are you doing? You are after keeping your formations intact; no one should leave them. And I am after finding God. Religions have to do with my body. If He is within me and beyond all senses, then tell me how to know Him, how to see Him." That's the earnest desire of any lover of God.

*QUESTION: Maharaj Ji, but when you ask a minister how to find God, his normal answer would be, if you read the scriptures and if you live right, after you die, then Christ will show you the Kingdom of God.*

That's all right. Religions only promise experience of God after death, not in life. But mysticism promises it in life—and Masters—never after death. If you want to live on credit, it is your own choice. For everything in the world you want cash. If, in the case of this life-and-death problem, you would like to wait till after death, it is up to you.

Then the natural question arises: "If you are yearning and pining to see God so much, why don't you die in that separa-

tion?" You have perhaps heard about Lord Rama. His wife Sita was abducted by a king named Ravana. She was under his arrest for many years. Lord Rama first wanted to find a clue whether Sita was there or not. Hanuman, the Monkey King, went there and found that she was there. When he came back he brought the clue to Lord Rama: "Sita is there, alive."

Then Rama asked him, "Why did she not die? She said that if she were separated from me, she would die. Why is she alive?"

You see, strong yearning means that: a fish cannot live without water. People say this; but, really, it's not so.

Then what did he reply? "The soul of Sita left the body, but is waiting in the eyes. Why? Because, if the angel of death comes, he will not find her in the body; but she's waiting in the eyes to see you." So strong a yearning is the natural feat of love.

All Masters, whenever they came, said the same thing. The tenth Guru of the Sikhs said, "Hear ye all; I tell you the truth. Irrespective of whether you belong to one religion or the other, that makes no difference: through love alone you can know God." All others also said the same thing: "Those who do not know love, cannot know God." Christ said, "If ye love me, keep my commandments." What did he say? "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you again."

If two men, four men, love the same man, that is a point for consideration. True love is where there is no question of competition. When there are two lovers of the same Master, they compete: one says, "I should be in front," and the other says, "I should be in front." But love knows no duality, no competition, no anger, and no coming-to-the-front.

Just judge your love for the Master. Why does all this conflict remain among the followers? Because they have not got real love, I tell you. If they've got real love, love knows no competition. Each one will be happy the more he can put his shoulders to the wheel for the same Cause. Christ said further: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace will remain with you forever."

So, as I told you, love knows no competition. When two followers of the same Master do not agree, one says, "I am in the forefront," and the other says, "I am in the forefront." What is the result? To me, apparently such a follower has no love for the Master—true love. He has love for the Master for selfish motives: he wants to come near to him, to the forefront of him. So, love is the remedy for all things: "Love and all things shall be added unto you." That's the pity: we don't love.

And then Christ said, "As the Father hath loved me, so I have loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I kept my Father's commandments, and I abide in His love." He loved his Master, his God. He said, "I give you a new commandment: love one another." There we are wanting, I tell you. I have been pressing this point very much, ever since I've come. This is the only remedy for all our ills. If one man goes ahead, it is His grace.

In the beginning I used to put in more time. I was transferred to Rawalpindi. The first day I was there, everybody knew it: "A follower of the Master!" They were saying this and that thing. That even came to be known to Bibi Hardevi, who is sitting here. She never knew me before that. People said, "Well, he's here; he's a very great follower of the Master."

She said, "What greatness lies in him?"

“He puts in six hours a day in meditation.”

She said, “All right, if he puts that in, then I’ll put in six—seven hours—and then I’ll meet him.”

Suchlike competition is good. You see, we want to eclipse others: we want to eclipse others by placing ourselves in the front. So she did not come to see me, I tell you, [*laughing*] for months on end. When she put in six or seven hours a day, then she, along with her husband, came to see me. And only when? When my son died.

I was quite jolly, and the doctor came in the night. He gave my son this and that thing. I told him, “All right, give him whatever you wish. He has to go; let him finish his give and take.” At about midnight, he took the breath of death: he had a long period of vomiting and became cold. I had sent for the doctor, and when he came he said, “I’ll give him some medicine and he’ll be all right.” But in the morning, my son was quite ready to go. The doctor said, “Oh, he now looks better all of a sudden.” I said, “Wait outside; he’s just going.” So I looked at him, and he passed away.

At that time, everyone came to see me. I’m relating this to show how this family [Taiji and her husband] came in contact with me. She and her husband also met me, and they were wonderstruck: “Your son has died, and you’re quite jolly. It is not usual not to worry and to be like that.” A lot of people came to visit, and they said somebody in the Sikh temple had said that “here’s a true Sikh coming up. He is a credit to our religion.” And her husband heard about it and thought: “He must be a follower of my Master.” He never knew me before. He went and inquired about it, and it was so. He told them, “Look here, he’s my brother, who has been going and sitting at the feet of my Master.” So they came to pay me their condolences. And they were wonderstruck. What did I do? I gave them tea, and this and that thing. So, *suchlike competition is good*.

Now, what one man does, others reflect on it. Put your

shoulders to the wheel. The more one progresses, the better. Why are there all these conflicts? Because we do not love the Master, truly speaking. If anybody has become the beloved of the Master, it is good; you should also become the beloved. See how the other one has become the beloved: "Why does the Master love him? There must be a reason for it." Suchlike love knows no competition, no saying, "Why has the other man gone forward?" Quietly and unknowingly, they are going on doing it. They won't show what they are doing; they'll go on and let others see for themselves.

These are the things that are required. Christ said, "Love one another as I loved you. Greater love hath no man than this, that a man may lay down his life"—love knows service and sacrifice—"for his friends." What did Christ say? Do you know? "Ye are my friends." He did not want to make us slaves: Masters never make you a slave. The beauty of our Master was that he addressed us very respectfully—very lovingly. A Master never makes slaves of you; he makes you friends. And why? ". . . if you do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what the lord doeth: but I have called you my friends; for all things I have known of my Father, I have made known to you."

Do you follow? There are some so-called Masters, I tell you, who treat others like their slaves—bought slaves—they make the best use of them. And I tell you, Master's conditions are very strong. Anyone who wants to take the service of his other disciple-mates, without the permission of the Master, Master turns away his face from him. We consider it jolly: "Oh, everybody now loves me; he serves me; he gives me sacrifices; he gives me so many boons and donations." We shouldn't.

Whenever you have to compare, make the comparison that if one man does more, you will do still more. If he does, say, four hours of meditation, you put in five hours. That's a

good competition, is it not? But that we do not do; that is a pity. And this is the basic cause of all conflicts, of all differences of opinion. Formations are made when we are wanting in love, I tell you honestly.

QUESTION: *Maharaj Ji, why don't you interpret the song that Madame Hardevi sang?*

I gave you the gist of that. It went: They cry, "O minister, you have been repeating all the scriptures to me for ages; now tell me how to find Him! where to find Him! Yes, where to find Him, how to find Him! I know I have to find Him, but I do not know where and how. Religions all tell us that. But they do not tell us where to find Him and how to find Him. Those who are ministers are after keeping their religions intact and letting nobody run away out of them. They say, 'Don't go to hear about any other religion, for if you do, you won't remain a Christian or a Hindu or a Mohammedan.' They are after that; and the lovers say: 'How can I find God?' All lovers are one. We are to join the army of God, mind that; but ministers keep you stuck fast in your dungeons, in watertight compartments: 'You are not to run away from this one; not to attend others; if you hear that, it will be a sin.' What are all these things? These appear to be ridiculous, is it not so?" That's it.

So, formations result in stagnation. Religions go on so long as awakened men are there. Among those who are not awakened, they become strongholds. One religion begins to hate the other. And the stagnation takes this form: "In this way only you are acceptable to God." But we have to see with what love you perform one ritual or the other. That love counts, not the ritual or how you perform it. And naturally, stagnation results in deterioration; that's the cause of all these conflicts. They are spending thousands and millions of dollars for the upkeep of their own formations. They have been ready to kill hundreds and thousands of men for this sake in

religious wars. But they would not like to serve those hungry gods moving on earth. I am giving you only a commonsense talk.

COMMENT: *There will be no interviews this evening. Master has been giving out since after nine this morning.*

No interviews? Do you want any more interviews after 10:15? Well, if there is anybody, he is welcome; I have no objection whatsoever . . . Who are they? Yes, they are welcome. . . . All right, let them make the best use of me.

*This talk was given in India sometime in the year 1965, was translated into English by the Sat Sandesh staff, and was published in the November 1973 issue of the the magazine.*

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FOUR

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## Five Dacoits Are Looting While Man Slumbers

*Joy abounds among the righteous, but fellowship  
of evil breeds misery.*

*Kabir says, Go and get the company of some Saint;  
Keep the company of Him who has controlled His  
mind,*

*Without measure will He give the wealth of Naam.*

*O Kabir, He may have but a crust to eat,  
Shun the company of the worldly who may give  
you milk and honey;*

*I ask not for powers miraculous,  
Kabir says, Give me the Master's darshan daily.*

THIS IS A SHORT hymn of Kabir, the first line of which is stressing the importance of Satsang. Satsang means the company of the Truth, the place where truth is differentiated from untruth—where the wheat is separated from the chaff, where discrimination reigns supreme, where that eye of discrimination is awakened.

If a certain person's company is praised, it means that he is wise; he is one who knows the difference between that which is true and that which is untrue. In such company, one

can also learn such power of discrimination and develop awareness. Such a personality is the very image of the Truth. He is the Satguru, whose soul, after gaining emancipation from the mind and senses, experiences itself and gains connection with the Ultimate Truth, becoming the very form of that Truth. He is then only termed a Satguru. Guru Arjan Sahib said on this subject, *He who knows the Sat Purush (Ultimate Lord) has the name of Satguru.* He is one with the True Lord. In such company alone, can the soul achieve salvation. Who sees the Lord praises Him. He whose mind's eye is open to see the Lord, he only praises the Lord. If a soul has not realized the Ultimate Lord, it means he is still at the mind and sense level, just like others who are asleep within and are the image of the world without; how can a sleeping soul give a connection with the Lord to anyone else?

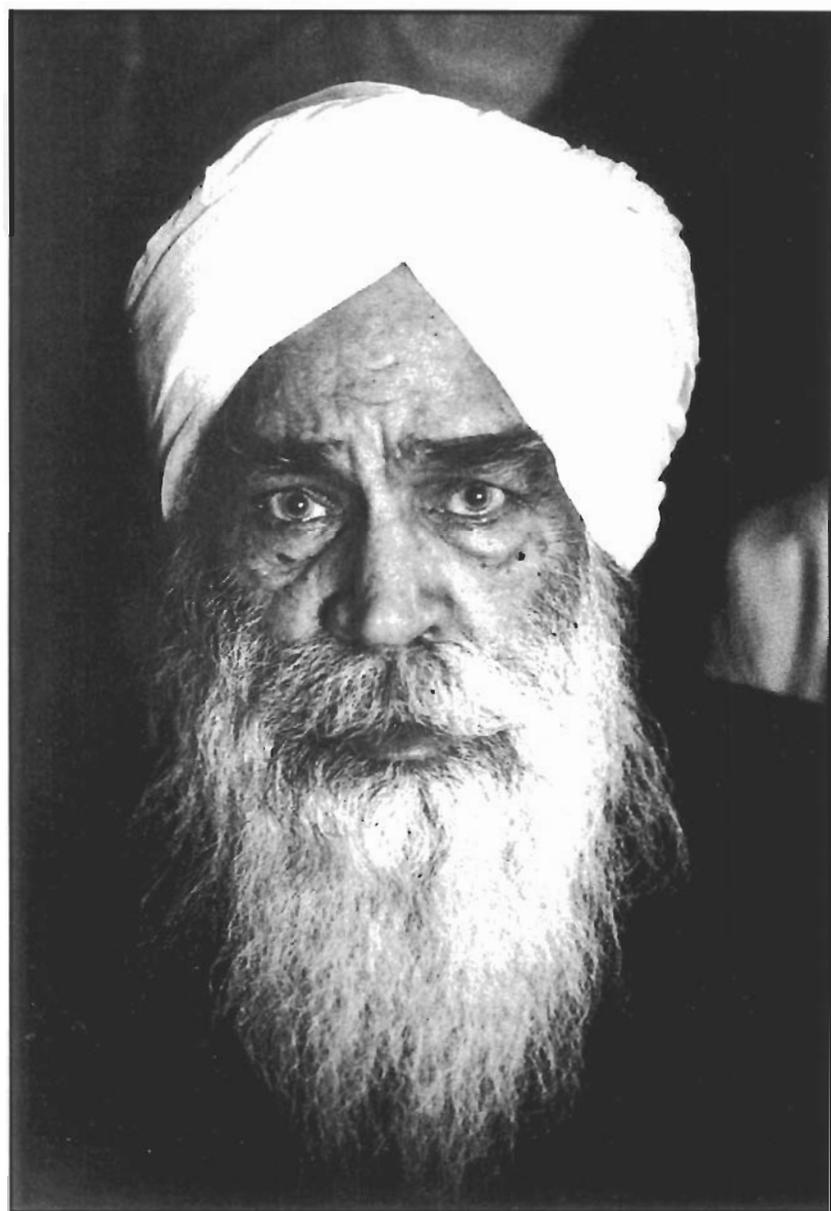
What happens when one meets a Satguru?

*By meeting the Satguru, one's own inner eye sees;  
Within the house (body), the Truth is found.*

One will see the Truth for oneself. *Nanak's Emperor is apparent.* He sees of course, but his disciples also come to see. *The Gurumukh sees with His eye.* The disciple can also see—by becoming a Gurumukh. What is a Gurumukh? *He who has constant awareness of the Guru.* Therefore one should start by sitting with full awareness in the company of the realized soul.

*By meeting the Satguru, the gift of initiation is  
received,  
Through which inner knowledge is attained.*

Whomsoever looks intently into the Satguru's eyes gains life, for life comes from Life, with which he is overflowing, be-



cause his soul is fully developed—he has complete control over his whole being.

Intellectual knowledge uplifts only the intellect. If you keep the company of those people who are involved in outer enjoyments which are experienced through the senses, then your senses will get heightened. On the other hand, in the company of one whose soul is strong, your soul will be uplifted, and you will start seeing for yourself.

*When you have seen, then sing;  
Such song will bear fruit.*

Sing the Lord's praises after seeing something of His attributes. That will give an intoxication, and will help your progress further. Anyone can chant from the books, or repeat something from hearsay—this is not truly praising the Lord. To see, and to bear witness to what you have seen, is something very different. The very tongue of such a person will be charged with Nectar, and the words uttered by that tongue will immerse one's heart in the depth of tranquillity. *Satguru is He, meeting whom the mind becomes still.* Pray for the company of such a soul.

*In the Saint's company, the Lord is seen within;  
Then how sweet is His Home.*

It is not a loose promise to be fulfilled after death. He says you will see the Lord in the Saint's company—you will taste the sweetness of the inner Nectar—the Naam of the Lord. *Drink that intoxicant of Naam.* The Satguru is also called Sadhu. *The Lord issues forth from the Sadhu's tongue.* We get many won things in his company. *In the Sadhu's company, the countenance becomes radiant; the dirt is washed away.* Many thousands of words have been written on the greatness of the Satguru, and the wondrous things that happen

to us in his company, the precious gifts we receive. From his very presence there is a magnificent charging emitting, surrounding him and permeating the whole area. *That overflowing love is colored with intoxicant; the true yearning is created in the Sadh's company.* Masters are the overflowing cups of the Lord's intoxicating color—overflowing vessels of love. Just by enjoying his company the yearning for God is born within one's being.

This human birth we accept so casually comes only with great good fortune. Why? *You have got the human form—it is thy turn to meet God.* In the human form alone can God be realized—*No other action will be of avail.* The soul cannot reach God through any type of actions; these only cause one's attention to become more dispersed. One can make the best use of all one's faculties, but what will really help us to realize the Lord? *In the Sadh's company, only contact the Naam.* And, *Those who repeated Naam got salvation; O Nanak, their faces radiated with glory.* Those who meditated upon Naam succeeded in that purpose for which they were born into the human body. Their faces radiate in the Lord's House. Through their company many others also gain emancipation. *Gurumukh frees millions by giving a spark of Naam.*

What is that which is called Naam? There are two kinds of Naam. First, God is Nameless and Formless and Soundless, but when the Absolute God became from One to many, He came into expression, and that God-into-Expression Power is called Naam. It sustains the whole of creation. It has been given many different names by the advanced souls, to help mankind understand. Some called Him *Ram* because He is vibrating everywhere (from the Sanskrit root *ramma* meaning perpetual vibration). Some called Him *Wahguru*, and there are many other names, all of which we respect no doubt. *I rejoice in all Thy Names.* But, what is that Naam or Name which is the Naam?—*That Naam, repeating which you will cross the ocean of life.* If every religion declares that it has

such a Name, then how can one know which is the true Naam? As a guiding criterion, we should remember that, while words are all right, it is only a contact with that true Naam that can give the sought-for salvation. That is the Power which the words describe—the Naam which links you to the Named. One must get the connection with *that* Naam. This is why meditation upon Naam is very necessary, for although one can gain a little peace from other practices, yet after a while the mind will start its racing again. One Muslim Saint puts it this way: that we are repeating mere names, when we should catch hold of the Named Himself, with Whom all names are but empty words of description. How can a person have peace by repeating some words in a parrot-fashion? If one repeats the word “Ice, ice, ice,” can one thereby experience its coolness? Repeating the word “water” will not quench the thirst. How indeed can the spiritual thirst be quenched by the repetition of words or by repeating the various names of the Lord?\*

Where then is the Naam which is Naam Power, which is God in expression? *The Water of Life, giver of the nine pleasures of Amrit, is the Lord's Naam; it resides in this body.* Naam is the giver of all kinds of happiness, and it resides in this human form, and so it is not a subject of outer manifestation—it requires inversion. Naam is intoxicatingly sweet and beautiful, and can be experienced above the senses only. And what indication is there that one has gained experience of Naam? *When in contact with Naam, the Light vying with millions of suns is manifested.* You will experience the radiation of that Light. All you brothers, in whatever religion you

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\* This should be understood in the context of Indian exoteric religious practice; see “Simran: The Sweet Remembrance of God,” *The Way of the Saints*, pp. 95-131, for full statement of the Master's teaching on repetition of the Basic Names of God as a form of remembrance. See also p. 94 below.

are, do you experience the Light within your own body? If you do, then know you have got something. If not, you are merely repeating words and have no connection with Naam.

*The Lord's Naam is the Music of the Spheres.* There is music in the Naam—the Sound which vibrates from above. If you hear the Sound of the Lord within and see the Lord's Light, then know that you have got connection with Naam. It is experienced only above the senses. *In the company of the Sadhu, you receive the imperceptible gift.* It is all in the hands of the Master, who will simply present this gift to the true seeker. Do you see how valuable is the company of a Satguru?

What is the difference between the Master and other men? Physically he seems the same as others, just like doctors and patients: but the doctor has studied anatomy, and similarly those people are specialized who have got Self-knowledge and God-knowledge. However, they always say that they are men just like other human beings. Guru Nanak said, *In this form of man, Nanak is my name.* But, whom will they address as Nanak? that is the point. Sometimes Masters do give an indication of what they are in addition to man. *God's word, which comes from above, is given out as knowledge.* The Guru is the mouthpiece of God. As the flow comes from God, so the Guru expresses it out. This is the principal difference. So seek the company of the realized souls who are the very form of Truth, the mouthpiece of Truth; they are developed souls, although they seem to be just like us.

The whole world is sleeping—rich, poor, intellectual, illiterate, alike. Why? Because they have no awareness of themselves. Each man's soul is at the mercy of the mind, which is itself at the mercy of the senses, which in turn are dragged around by the sense-enjoyments. We have become identified with the body and the world—we have forgotten ourselves. Those who pursue the intellect lose themselves even more than the others, for although the illiterate are lost in the senses, yet through intellect one can get more deeply

involved, in the senses and the intellect both. We do work through the intellect, and it can help us to understand the true state of affairs, which is that the soul is a conscious entity, and our greatest aim as human beings is to realize God. The soul must rejoin the Lord.

God is in every form. He is the sustaining Power in all life. Due to this, our soul stays with the body, but when He removes His sustenance, the body is finished and returns to its various elements. Furthermore, if He withdraws His power from creation, then dissolution or grand dissolution occurs, in different degrees. There is nothing nearer to us than this Power of God, which is the very soul of our soul. *Our soul has become jiva (soul in creation) through connection with the mind, and so the sense-enjoyments drag it around.* It has forgotten itself in this depth of indulgence.

*Together, the Beloved and the soul;  
The soul sleeps, but the Beloved is in full aware-  
ness.*

The influence of the senses and the outer attractions keeps the soul asleep to the Truth, while the God-husband is constantly awake, waiting for the soul to open her eyes. In this pitiful situation, how can we awake? How can one sleeping person awaken another? Only in the Satsang can one sit in the company of an awakened soul, and one awakened soul can surely awaken thousands who are sleeping. An awakened soul does not mean a lecturer or reader of books, those who have knowledge at the sense level only, for he who has developed his intellect is also asleep.

The world is sleeping, at the level of the mind. Mind is most powerful at the physical level, where it takes our attention further and further into physical expression. Mind has stages also—physical, astral, causal—it operates in all three. It is not something simple; many great sages have left this

world crying because of the mind. So first we must learn to control the physical mind, by withdrawing it from outer senses. You will find in some eastern books the story of Habil and Cabil, and it is the story of the lower mind (Habil) killing the higher mind. Mind is a very strange phenomenon, and if it is controlled it will show the happenings of the three worlds. Remove yourself from outer distractions, and you will awaken unto your true self.

Has it never occurred to you that you must leave this world one day? Even in the presence of death, or accompanying the body to the cremation ground, do you never stop to think that you will also be in this position some day? We do agree that we have to go when reminded about it, but we then promptly forget the matter. It is a very sad condition we are in. Guru Arjan Sahib says, *Arise, awake, O traveler—why this delay?* Beloved soul, why are you sleeping? The sun of human birth has risen, and this is the time to awaken.

*If this opportunity slips from your fingers, it will  
never come so soon again;  
This invaluable birth will be wasted.*

Similarly the Upanishads say, *Awake, arise, and stop not until the Goal is reached.* It is like a sleeping sickness, and if you go to the root cause, you will understand what is happening, and then you will know how imperative it is to gain release from all this illusion and forgetfulness.

Listen now to a hymn of Guru Arjan Sahib, in which he tells us more on this subject. You may ask, "If we are sleeping, then how are we able to talk?" But do we not talk in our sleep? You have not got the awareness, but you have the intellect, so try and understand. We are the soul, the indweller of the body, and we often say, "This is my body. I am the soul," etc. As I have taken off my coat and placed it here, can you remove your body? Can you rise above it, and analyze

yourself from mind and matter, separating yourself from the body? You would then see clearly who and what you are. Now listen to the hymn, which tells us how we went to sleep and how we can awaken.

*Inner eye sleeps, while one covetously envies the  
possessions of others;  
Inner ear sleeps, yet one eagerly hears all slan-  
der and scandal.*

The Master's message is for embodied souls caught in the web of mind and senses, unable to release themselves. Masters make no distinction between religions and sects, their message is for the whole human race. O soul, since you took birth into the world you have developed the habit of seeing things, and so your outer eye is open, but the eye which is used to see within became more securely closed. Although awake from without, you are asleep within, and by greedily envying the goods of others, your inner eye has gone deeper and deeper into this slumber. Our outer awakenedness is busy coveting the wealth, property, bodies of others, and this creates impressions which are taken in and absorbed into one's being through the eyes. Remember, eighty-three per cent of all impressions we absorb, enter into man through the eyes. Whatever you see is registered in you. This constant intake of impressions closes the inner vision more and more as the years go by. Furthermore, the impressions we absorb from outside are reproduced into our thoughts and dreams, and in this way a superficial life is built up. Up to now, you have never had the opportunity to dip inside yourself.

The ears are perpetually listening to the scandalizing and slandering of other people's characters. Their virtues are underrated and their faults exaggerated. If something is worth repeating, it should also be one hundred per cent accurate, otherwise it amounts to slander. Test this fact for yourself;

just sit quietly and listen to any conversations going on around you, and you will find they consist of gossip, criticism and scandal principally. Fourteen per cent of all impressions comes through the ears. Eighty-three and fourteen amount to ninety-seven per cent of all impressions through two senses alone—awake or asleep. All this attention going out, all these impressions coming in, and never a single glance inwardly toward one's real Self, which is in deep heavy slumber, unaware of all this.

*Inner taste sleeps, through greedy outer enjoy-  
ments;  
Mind slumbers on in the wonders of illusion.*

This is our daily life: this thing is very sweet, that thing is very beautiful. Strong in man are these senses of sight, hearing and taste. He is always busy seeing, hearing, eating and drinking; tasting something attractive today and wanting more and more of it tomorrow. During my tour of 1955, I was invited to meet a Father Divine in the U.S.A., and at the dinner there, more than sixty different dishes were served, both sweet and savory. Just think of sixty different things to be tasted! There is a limit to what the taste can distinguish. What is seen, heard and eaten is all reproduced and recorded within one's being, and this is how our superficial lives are made. *Illusion started with this body.* You can see how this physical form has encouraged this forgetfulness we exist in. We are embodied souls, but we have become only the body, and we can see only at the sense level. Now is this not superficial?

Mind is also asleep in this illusion. It has also become the form of the outer attractions, when awake and asleep both. What an accurate picture Guru Arjan Sahib is sketching! The Masters are constantly trying to draw man's attention to the true state of affairs. One Muslim Fakir points out that one should close the eyes and ears to shut out these impressions, and also close the

lips; this renders the tongue out of action and it is then also impossible to eat anything. Whatever the method, we must stop these three kinds of impressions coming inside from without, and then we should invert within. The Fakir adds that if the Truth does not then awaken in you, you are free to ridicule the method. It is a very definite statement, and a fair offer.

Only the awakened soul can help one to invert these rebellious senses and withdraw from the outer attractions. At present one sees outwardly only, but then with his blessing of inner vision, you will see within and the path will be opened for you. At present one hears only outer sounds, but one will hear the inner music, the Sound of the Truth. At present you enjoy outer actions, but by inversion you will start to enjoy the delectable inner Nectar of Naam. *When that Nectar comes, this taste is no longer enjoyed.* And who makes all this possible? *When the Satguru is met, inversion starts.* If you die while living, you will solve the riddle.

*He who is awake in the house of the body  
Can receive that inherent Perfect Gift.*

If you awaken while living in this physical house, the Lord's Gift is yours. He is already within, but one must withdraw the attention from outside. *What is there to realizing the Lord? Just uproot it from here and plant it there.* It is a simple matter of where the attention is focused.

*Break away from family and acquaintances;  
Then our Saviour will come.*

If you receive the Perfect Gift, you also will become perfect, as God is perfect. Just start withdrawing from outer attractions. But if the lecturers and scriptural authorities are sitting on the outer perimeter, at the sense-level, then who will help us awaken?

*Our near and dear are intoxicated with their own  
enjoyments,  
Having no knowledge of their True Home.*

Our friends, relations, etc., are embodied souls like us, intoxicated by the outer enjoyments and having no awareness of themselves, dragged by sight, hearing, taste and touch, suffering from one sickness or another. Remember that enslavement to a single sense alone can bring death, imprisonment, or slavery for life. Take the moth, for example, which burns itself to death because of the ruling sense of sight. Through its strong sense of taste, the fish gets caught on the fisherman's hook. A certain insect has a very strong sense of smell and is attracted to the scents of flowers; it loses its life when it enters that flower which closes like a clam. The sense of hearing is overpowering in the deer, and in serpents. The deer is attracted by the beating of drums, and he is so fascinated that he is helpless to move, and is captured. The snake, a fearsome creature, is enchanted by the sound of the bina, is captured and spends its life in a snake charmer's basket. The sense of touch is dominating in the elephant, and through trickery they attract the male to the female, and thereby capture him, starve him for days to weaken his strength that he may be controlled, and from then on he is a slave to man. If for the prevalence of a single sense these creatures lose their freedom or their lives, then what hope for man, who has five? It seems an impossible situation. *With so many enjoyments in this body, how can Naam reside therein?*

Everywhere people are in the same condition—brothers, sisters, husbands, children, parents, friends. There is a sleeping state and a drunken state, and whereas a sleeping person can be awakened, what about him who is in the drunken condition? You can shout at him, but he is without consciousness and will not respond. These are hard facts; it is a very accurate picture of mankind. Even the few who try to find the

cure in the scriptures are helpless, for one cannot awaken the consciousness by reading a book.

*Five dacoits have entered these sleepy dwellings  
And have looted the vacant house.*

Everyone is sleeping and the dacoits are looting wildly. Who are these five dacoits? They are anger, lust, greed, attachment, and ego. They are looting the people who are sleeping in a drugged state. Like this, man loses his most valuable possessions, and tragically does not realize this is happening because he is so engrossed in the enjoyments that whatever knowledge of right he had is pushed aside. A little awareness of the predicament he is in comes only when he has lost everything he possessed. The house is unprotected, the thieves can get in, for the owner is in a deep sleep. You are the owner of your physical house, are you not? Know it or not, you are in a drunken state, and although you have been awakened innumerable times yet you merely say, "Yes, yes, I am awake," but this is only from outside, and you promptly go to sleep again. You have never awakened from within. There is no answering reply from your true self. If the point does not go home, the whole thing is superficial.

*Father, Mother, cannot protect you;  
Nor can friends and relations.*

These people may suffer for or with you, but they cannot help you, for they too are asleep, and are helplessly being looted like you. All are helpless sufferers at the hands of the five dacoits, and this includes the read and unread, the rich and the famous alike.

*Riches and knowledge will not give self-protection.*

It is not a condition that can be improved with money or with intellectual knowledge. Do not the intellectuals fall also? The thieves cannot be controlled by the intellect, nor can they be bribed. Swami Ji Maharaj has also given a very lucid explanation on the subject, so we will take a little of his hymn now and then return afterwards to Guru Arjan Sahib.

*How can the sleeping mind be awakened, brothers?  
Tell me, what steps must I take?*

If we have understood that we are now asleep, that the mind is sleeping within us, then what steps have we taken to ensure that we awaken? Even one hundred wise men will have the same wisdom, and Swami Ji is explaining the same thing as Guru Arjan Sahib. Those who are awakened see everything in crystal clarity, and know what safeguards to take. He explains how to awaken, and also why we have not awakened to date through the various practices we have been doing.

*One went on pilgrimage, even kept fast;  
Became filled with bookish knowledge.*

What is the meaning of pilgrimage? Places of pilgrimage are kept up because some soul at some time received his awakening there. Kabir Sahib once asked God to remove a great doubt that he had in his heart, and that doubt was whether the place of pilgrimage is better than the Lord's servant, the Lord's servant being the Guru. Of course, the Lord's servant is the greater, for the holy place is founded because of him. If an awakened soul sat in ten different places, then all ten became holy, so he is the great one. The place where Guru Nanak Sahib was born, the village of Talwandi, is now a holy place, and has been renamed Nankana Sahib. Guru Nanak once sat under a particular Reta tree, and that tree is now known as Reta Sahib. If you taste its fruit even today, you will find it very sweet and not bitter as

the fruit of the Reta normally is. The whole world's holy places have been made because of some enlightened soul. Millions of souls have been born in different places, and millions have died, but who remembers the coming and going of all these? And yet a single awakened soul can put a small place on the map. Hazrat Mohammed Sahib was born in Mecca. Millions of others have been born there before and since, and yet only he is remembered. Jerusalem is a holy city to the Christians because Christ was there. What about all the others before and after him? The original purpose of going to a holy place was to sit at the feet of the awakened soul there, and to learn his teaching.

Leave your troublesome, busy, home life for a little while and go to sit at the feet of some enlightened soul. You cannot awaken by merely taking a dip in some holy river. This is not the fault of the places of pilgrimage; they are what we have made them, places of enjoyment, holiday resorts, attractions to sight-seers. Take Hardwar, for instance. This is a place where the great Rishis and Munis stayed, Guru Nanak Sahib also, and Guru Amar Das who for many years visited Hardwar every year. What is the place like today? Some years ago I saw that two cinemas had been built there, and since then many more. In the evening especially you can see nothing but eating, drinking and people at large seeking amusement. There is nothing else. This is not the true purpose of making a holy place of pilgrimage. And what can a dip in a holy river do for you?

*If the mind is dirty, everything is dirty;  
By washing the body, mind cannot be cleansed.  
This world is an illusion of forgetfulness;  
Only a few can find the Truth.*

So how can the mind be purified?

*O my mind, repeat only the Naam;  
The Satguru has given me this wealth.*

Through the Naam one can become pure. One is highly fortunate if one meets anyone who is a true lover of Naam, for purity starts when one is joined to it. Kabir very bluntly says:

*A fish from a rivulet came floating down the  
Ganges;  
It washed itself in every way, but its smell re-  
mained.*

By washing one's body, one cannot wash away the dirt from the mind. Guru Nanak in his Jap Ji Sahib says:

*When the hands, feet and body are besmeared,  
they are washed clean with water;  
When the clothes get dirty, they are cleansed with  
soap;  
When the mind gets defiled with sin, it can be  
purified only by communion with Naam.*

No one can get salvation merely by visiting some holy place, until the purpose of the visit is fulfilled. Our Master used to say that those in the East go on pilgrimage to the West, and those in the West go East; the people of the North go South, and vice versa; they are all like a weaver's shuttle going back and forth. Yet they do not find what they are seeking. I once met a sadhu who told me he had walked from Amarnath to Rameshwar fourteen times. These two places are almost the northernmost and southernmost points of India respectively. Well, I asked him what was the condition of his mind, and he said, "Oh, the mind is the same." Actually the mind is more inclined to disperse even farther by such journeys, for it dwells on the different places and scenes and happenings, etc., here, there and every where, in the form of thousands of impressions which have entered the mind and go on revolving round and round. If one stayed in one place only there would be fewer impressions.

Swami Ji says that thousands have gone on pilgrimage and thousands have performed practices of various kinds, but in

the end they lost. The purpose of fasting is that the body should not be overloaded with food and should rest sometimes. Have you ever given your stomach a holiday? People go on pushing food down, every hour, every half hour—this renders the digestive system ineffective and the result is one disease or another. The true purpose of fasting is to gain good health. To overload the stomach before a day's fast, and then reload it again after the fast is finished, accomplishes nothing but more moans and groans. If there is a little space in the stomach, and it is not completely filled up with food, then that space can be filled with the Light of God. There are many different kinds of fasting. For instance, one can fast on fruit and milk alone; but what happens? They start eating and drinking it by the kilos.

Food was made for man's needs—eat in moderation, and you will be successful. Only the food that is digested will give strength. We are ambitious for more consciousness, but overeating makes us lazy—we sleep longer. Some people are under the impression that they were just born to eat. You will remember, in the Puranas it tells of Food going to Lord Vishnu with the complaint that the people were eating him mercilessly, and what should he do about it? Lord Vishnu said that if anyone eats Food more than necessary, then Food should eat them! You can see this very result around you: the majority of people are sick, the cause of which is principally an excess of food in the system, and irregular eating habits. One should take a little less than is necessary at each meal; that will give a buoyancy and aid one's efforts in becoming more awake. Furthermore, the health will improve, and one will be able to tackle a larger share of work. However, even if one goes to the extreme outer practice of fasting, what is the result? Swami Ji tells us:

*By remaining hungry, the hunger has not gone;  
You have failed in your purpose.*

People have kept fast upon fast, and have not achieved anything really worth while, because the consciousness does not awaken thereby. This is due to these outer practices being performed at the sense level. If some higher purpose or result was achieved thereby—if one thereby gained an inner contact with Naam for instance, or the company of the Satguru—then fasting, or pilgrimage, austerities, etc., would have some value. Fasting for fasting's sake alone is spiritually worthless. This applies also to reading the scriptures, which merely increases intellectual knowledge. Tulsi Sahib says, *Four, eighteen, nine, were read; Reading all this, yet the point was lost; Without contact of Surat with Shabd, one is like the chandool bird.* The four Vedas, the eighteen Puranas, the nine Shastras—these are the ancient Hindu scriptures. But what is the use of absorbing the whole world's scriptures if they have no value in the light of one's purpose or goal? He says that one becomes like the chandool bird, which goes on imitating all the sounds it hears. No one ever got salvation through reading—understand this carefully. The Upanishads tell us that the senses, the mind and the intellect all should be stilled, and only then will the soul perceive. Reasoning is a help—for understanding—and reasoning is a bar also. The Vedas say, *The ignorant will go to dark regions at death; Those drenched in knowledge will go to darker regions.* To still the intellect is most important, for that very intellect is at sense level, and the mind is already asleep because of its connections with the senses. None of these outer practices can awaken the sleeping mind.

*Repetition, austerities, restrictions, and many  
more—*

*The ignorant even kept silence.*

The tongue goes on repeating God's Name, but the mind is running around all over the place. What is achieved like this? To rise above the senses means that the body becomes dead—including the tongue. Some people go to the extreme of not

speaking—even for years—in the belief that this will give them some spiritual advancement. Similarly, having a silent tongue does not still the mind’s endless chattering. What is more, such an individual must fill his daily needs, and so he resorts to making signs and writing notes. How can spiritual awakening take place in this way? He who truly keeps silence is he who silences his mind. *Mind has not been shaved, so why shave the head?* All these practices come under Apra Vidya—study of scriptures, teaching the scriptures, fasting, giving alms, etc.—they are all under the rule of the senses. And the soul, connected to the mind as it is, is sleeping within.

*Resorted to many means;  
Even then the mind did not awaken.*

A learned pundit once went to Hazur, and on hearing Hazur’s Satsang talk was inspired with a keen yearning for initiation. Hazur gave him initiation, and when he was leaving I was standing nearby, and he said, “Maharaj, according to whatever instructions you have given, I will achieve everything in three months’ time, and I will then return here to you.” Hazur said, “That will be marvelous.” But it was nine months before the pundit returned to Hazur, and again I was present as he sat before our Master. He said, “Maharaj, before you initiated me I used to do my worship and prayer for six or eight hours at one time, and my mind would never wander, and now it will not remain still for even two minutes.” He was very distressed, and could not understand the difference. This happens because with outer worship the mind is getting food—it is occupied, just as it is when reading or writing—but for spiritual experience the mind must be stilled and remain inactive.

Taking a simple example, if a man owns a number of horses, and they are securely locked up in the stables, he sleeps without a care knowing that his horses are safe. However if any night he has doubt as to whether the stable door is securely fastened, he

cannot rest in peace. And then, if by chance the horses do get out and run away, he will do everything in his power to recapture them and bring them back. So the Negative Power does not interfere with the souls while they remain docilely in his domain, in which a web of sense-enjoyments is spread to trap them and bind them, and from which there is no escape. Good actions therein bring rewards, and bad actions take the soul to the lower regions. The poor soul is bound to an ever-revolving wheel of existence in the various expressions of creation, and therefore the Negative Power is not the least worried. However, when the soul meets the Master, it is taught to rise above the senses, and the pathway of escape is opened up—through the grace and greatness of the Satguru who is the pole of the Positive Power. When he sees that a soul is threatening to leave his kingdom, the Negative Power becomes concerned and endeavors to keep the soul in his clutches.

Salvation then is achieved only through Para Vidya, which means the soul's knowledge of the Oversoul; and that is to free one's self from mind and senses, to have knowledge of self and knowledge of God. We must become infinite, for, *One as high as the High One will know Him*. As high as the Lord Himself—infinite, inconceivable, ineffable.

Indian mythology tells us that Lord Shiva is sitting in meditation, and Parvati, his wife, keeps feeding him intoxicants. In this way, the soul is being intoxicated by the mind. When this intoxicant wears off the soul wants to awaken, but before it gets the chance, the mind again feeds it more intoxicant. The world's population is suffering from this drunkenness, and only those who are awake can see this condition clearly.

*After a long search I found the Satguru  
Who gave this scientific method.*

At last the true seeker finds that personality who is one with the Truth, who gives the means of the soul's awakening.

*Keep the company of the Master and serve Him;  
Sacrifice body and mind unto Him.*

What does it mean to serve a Master? It means that with respect, yearning and devotion one should keep his commands. Guru Amardas says, *Greatly fortunate is he who serves the Satguru, For the Sound of God's Naam is awakened with in.* He has mentioned nothing of those who touch his feet and show great respect to his physical form alone. Those who do not place the Master's words on the altar, accepting them as God's commands, will not succeed. *We know how to talk, but do not know how to do.*

There is a cure to the condition: keep a spiritual diary, just as if you were in school doing your lessons. With the aid of this diary you can search out your faults and failings and note down your weaknesses. Slowly, gradually, these weaknesses will be weeded out. Along with this there is meditation. How much time do you put in? And through meditation, what progress have you made? In this way, you will yourself know where you stand, with spiritual advancement and with ethical life alike. Without keeping a diary, interest and concern for these two important factors cannot be upheld. Following disinterest, meditation ceases altogether.

What else do I ask you to do? Only to keep your life pure and good, and to weed out the weaknesses. Then, food of the soul is your meditation, so meditate regularly. Do not feed the body until you have fed the soul.

Furthermore—to attend Satsang is like having a protective hedge around your meditation; it also increases the incentive to meditate. Attend the Satsang, even if your time is limited. Cancel some other appointment in order to do so, if necessary, for the benefits of Satsang are invaluable. All I ask you to do again and again is to be pure and chaste and keep your diary. Do you know of any means by which you will obey the Master's instructions?

There is a cure for our failures, but if you do not take the cure, then what is the cure for that omission? There is no cure for not doing anything. Sometimes you fight like dogs—when people see such behavior, will they not wonder what kind of teaching you are receiving? This brings disrepute upon the name of the Satsang. *A bad dog brings curses upon his Master.* The pain in my heart is speaking when I ask you of any means whereby you will follow the commands. Having tried all means, in defeat, I can only say that you should try for yourself, and see how that invaluable gift will increase. If after doing what I ask you do not gain progress, then you may come and complain. Start from today. Where there is a will, there is a way. You *can* find the time if you really want to. You have got the greatest of good fortune to be linked with a personality who is the form of the Truth.

King Janak was one soul who got something from Ashtavakra, in those days, but each and every one of you has had experience from the very first day. If you don't continue it, how do you expect to progress? Attend the Satsang and have the advantage of a protective hedge around your meditation. I once asked Hazur Maharaj, "What are your orders regarding Satsang?" He told me, "If you are very sick in your bed, but you can move, then attend Satsang." Just note that he did not say that if you have the strength to walk, then attend Satsang. From this single instance, one can see how important it is.

*Master removes the veil from the eye: He gives the inner darshan; O friends, that Satguru is most attractive to me.* The cause of not following the instructions is just laziness and concern for bodily comfort. Remember that this is the path of inner intoxication, so why worry about the body's comfort? Do not drift away on the waves of the mind: do the work which you have to do. When the lion wants to quench his thirst, he goes straight to the river. Become lion-like—you are soul, the entity of the Lord. Make the keen aspiration you

had in the beginning into a reality. Leave the consideration of bodily comforts and the demands of the mind for the sake of that aim. Instead of obeying the mind, place the Master's commands on the altar of the Lord. *If you love me, keep my commandments.* Would you not wish to obey the one you love? A true lover is more afraid of disapproval than he has consideration for body and mind. Go all out for your goal. *Listen to the Satguru's Sound—by rising above.* Put all your attention, in full consciousness, upon that inner place, upon the Naam. The intoxications of the senses will start wearing off, and you will awaken to a new life.

*Through striving and striving, the mind has now  
awakened,  
And the world has become transient.*

When one rises above the senses, one can see that the body is but a piece of clay. You yourself are detached from it; and the world is an insipid thing. In this way, the question is answered and the problem solved, for the soul can see that her Lord is God, and all outer things are unreal. Masters do not tell us to leave our homes and flee to the jungles, for we have got the duties of the body and mind and their responsibilities, but the soul must be rejoined to its Lord, and this is the greatest and most important task in this human life. The only true helping factors in this work are the company of the Satguru and the contact with the Naam.

*Attention got help from the mind  
And both reached their homes.*

Separated and freed from the pull of the senses, the mind begins to taste the sweetness of the inner Nectar. *When that Nectar comes, this becomes distasteful.* From then on it is willing to cooperate with the soul, and the soul is able to fly.

Death of the physical mind makes the work easier, for it is the physical mind which is deeply involved in the worldly actions and keeps dragging the soul back. Until there is something to hold the attention, it is most difficult to go within, and this is why the Master gives the contact with Naam on the very first day. *Join me back to the Lord—anyone!* That contact must then be increased daily.

*Without the Shabd, the mind will never awaken,  
Though numerous different practices be per-  
formed.*

This hymn of Swami Ji's is very long—I have just taken a few verses, as it covers the same subject as Guru Arjan's hymn, and it shows how all the Masters say the same things. Now, Guru Arjan was telling us how the awakened soul can give us help and protection:

*Riches and knowledge will not give self protec-  
tion;  
The enemies are controlled only in the Master's  
company.*

Seek the company of the Guru, if you wish to control anger, lust, greed, attachment and ego. There is no other way; no matter how much knowledge you have or deep thinking you do these five will remain. The bigger the person gets, the more is he consumed in the fire, and the only saving factor is the Master's company. You wish to enter a house, but the owner's five big dogs are guarding it, and start barking as soon as you approach. The true guard-dog will not even accept food as a bribe. All dogs are famous for their faithfulness; in the Gurbani it states that one should become faithful like a dog. Now, how can you control these fierce dogs? You cannot; you can only shout for their owner who will himself

call the dogs back so that you may enter and meet him. So it is that in the company of the Master the barking dogs—these five enemies—will one by one run away by themselves. *At the death of the five boys, only the Lord's love remains.* They recognize that such company is no place for them.

God is already within you. He is Light—and the perpetual flow from the Beyond is going on. Connected to Him, the sins of the mind are gradually washed away. If you want to be a doctor, keep the company of a doctor. If you want to know the science of the soul, keep the company of one who has mastered it—call him by any name you like. *Keep the Guru overhead, and live in His commands.* Keep his word—above all else. He will never leave you until he has taken you to your True Home. Guru is not just a physical body, although we have respect for that body in which that God Power is manifested. He is that Power—call it God Power, Christ Power, Guru Power—and he is there to help you experience that manifestation within yourself. If but his single glance falls upon a person, that person is saved. Be obedient, that is all; do not ignore what he tells you. *Kabir says, such a server has no fear in all three regions.* If one was aware of His presence constantly, would one be likely to sin?

I remember, Hazur once sent me an order. Sometimes it happens that if an individual is heading straight for his target, others create propaganda against him. Due to this type of propaganda, Hazur ordered that I should attend only the Sat-sang at Ravi Road Lahore, and should not visit anyone. I said, “All right, whatever are His orders.” I got a lot of rest during those days—something like a servant who normally cleans twenty rooms being told to clean only one and leave the rest. I had more spare time, so I wrote the book *Gurmat Siddhant*, a big book of over two thousand pages. I strictly curbed all visiting; in fact, a relative's son died and I did not attend them at their house, but went only to the cremation. There was another case, of a Satsangi dying, and he sent a message

for me to go to him for the Guru's sake before he died. I had a strong desire to go, and the pain of sympathy was so great that I cried; but I had to send the message that I sincerely wished that he have full protection and all my good wishes were with him, but that I was helpless for I could not disobey the Master's orders. He died, and when Hazur came to Lahore, his widow complained that her husband had died in torment because of his desire to see me, and my refusal. Hazur turned to me and said, "Kirpal Singh, in this type of condition you should go." From then on, when people summoned me to sickbeds, I would attend, and they would die. It became very difficult, but his orders were to go only wherever the person was dying.

Never ignore the Guru's commands. If you obey, you will have nothing to fear—here or in the Beyond. Hazur told us that if a person gets initiation and has to go into the hands of the Lord of Death, he should politely turn from both such initiation and its guru. Just giving some words—that is not Naam. The words given by the Satguru have a powerful charging; that is your protection. Guru is he who brings Light into the darkness, and he remains with you forever. Hazur would say that if a five-year old child is present, can you commit any sin before him? When you truly realize His constant presence, you will do no wrong. Also, be truthful before Him, not just when people are present in a hypocritical way; remember He is sitting within you, so hold the awe of Him in your heart and you will do nothing bad in His presence.

A disciple of Baba Jaimal Singh once told me that when Baba Ji gave initiation, he would tell the initiate, "Now I am residing within you, so do nothing to put me to shame." Masters use many different ways to help the children keep their commandments. This is the time for you to understand these things and live up to them. If you do not feel so inclined, then you will continue to lament, birth after birth. Only if you are fortunate enough to get the human birth again will

you have another chance of doing this spiritual work. Those who have got the Naam—not only do they have the good fortune of the human life, but the inner path has been opened up for them. Work hard for your progress.

*Have mercy and give me the Water of Life;  
Bless me with the dust of the Master's feet.*

O Lord, I am like a beggar, yearning for a drop of that Nectar, wanting only the Master's company. Bless me with a small particle of that priceless gift. Give me His company. How rare are such people—where can I find Him?

After the great Mahabharata battle between the Kauravs and the Pandavs—it is a very long story—they held a *yug*\* (the *Ashav Med Yug*) and at the completion stage no Sound of God had been heard. They approached Lord Krishna and told him, “Our yug is a failure; what shall we do?” Lord Krishna said, “It is because no realized soul has been in attendance there.” They protested and said, “But we have invited all the Sadhus and Mahatmas; how can that be?” He said, “No, you may have all the Sadhus and Mahatmas, but no realized soul is there.” Finally he advised them to approach a certain Sukrat Ji, and told them where to find him. When they explained their desire to Sukrat Ji, he said, “Yes, I will attend your yug, but not until the fruit of one hundred and one Ashav Med Yugs is given to me.” They were astounded, and cried, “But how can we give you that when even our single yug has been a failure?” But he was adamant, and so they went home. When they told their wife, Draupadi, she said, “All right, let me go.” She was a queen, and a very wise soul, but she forsook her carriage and went on foot all the way to Sukrat Ji, with sincere humility. She told him that she had come to give

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\* A gathering of many holy men to perform various rituals until the Voice of God is heard.

him the fruit of one hundred and one Ashav Med Yugs, saying, "Maharaj, in the Shastras it is written that if you go to a realized soul in all humility, then each step you take gains the fruit of one Ashav Med Yug, so great is the value of this blessing. So you can take the fruit of one hundred and one Ashav Med Yugs from my journey to you, and give me what is left over." He was so pleased with Draupadi, that he agreed to go, and the yug became successful. So you can see how rare and invaluable is the presence of the realized soul.

In the days of King Janak, there was only one soul to give him the connection—Ashtavakra. In the days of the Kauravs and the Pandavs, only Sukrat Ji could make the Sound audible. To go to such a Master and to have his darshan gives much more blessing than the fruit of one hundred and one Ashav Med Yugs. If you can find more than one such soul, then the more fortunate are you. He is a man like us, but he is an expert in the science of the soul. God is All Wisdom; wherever He manifests, that pole becomes His mouthpiece. That mouthpiece is called the Satguru. This name is not given merely for wearing a certain type or color of clothing; Satguru is he who has the highest degree in God.

There is a story of a King who held a bazaar, in which many beautiful and valuable things were displayed. He proclaimed to his people that each subject could select one gift from the bazaar for themselves, and that the bazaar would last from sunrise to sunset. Hundreds of people came and went away with their selected gifts. When it was almost sunset-time, a young girl entered and wandered around the bazaar. She seemed a very simple girl, but inwardly she was very wise. Praising everything as she went around, she thought if the bazaar was so beautiful, then what must the creator of it be like? Meanwhile people advised her to select some gift before the bazaar closed. She walked to the very end of the bazaar, where the King was seated on a dais. When he saw her approaching, the King rejoiced in his heart that at least one

person was interested in him. *Gifts are loved, but the Giver is forgotten; the poor mind does not realize its error.* Outwardly the King showed anger, saying, "Mad girl, why do you come here? Go and choose something and take it home." Without any hesitation she placed her hand on the King's head and said, "Now tell me, O King, to whom do you belong?" He said, "Now I am yours." She asked him, "And whose is this bazaar?" The King declared it to be his, but she said, "But now, to whom also does it belong?" and he had to admit that everything in the bazaar belonged to her too, since she had chosen him.

We see everything in life with a superficial sense of value. If you give yourself up to Him, then God becomes yours, and so does all His creation. *If you become mine, then the whole world will be mine.* True Masters are very rare, and the world has started ridiculing the words "Sadhu" and "Gurudom" because so many are acting and posing, and their teachings reach the sense-level only. They have themselves never risen above the senses, and they cannot take anyone above. When people learn this, they have no option but to turn to the scriptures, which feed the intellect only. Have mercy on us! Without the Master we cannot reach the Lord—it has never been possible, nor ever will be.

A Muslim Fakir tells us that God Himself said that He is so great He can not be absorbed—from the lowest depths to the highest peaks, in all the skies or all the earth, and even under the earth, the whole of creation is not capable of containing Him, so great is He—and yet He can dwell in the heart of His true devotee. If anyone desires Him, they should seek Him there.

That true devotee is a living pole—a human being in whom God is apparent. He is also in others but is hidden. *From the lowest, I became pure, brother.* And how did the realized soul become pure? *Since I got the knowledge of the Guru's teaching.* God is not far above in the skies, nor sleep-

ing in the holy scriptures; He is already within you. Those holy books are records of how the realized souls found God, reading which a yearning or incentive to meet God is created in the seeker. But Naam is within man—the radiance of God's Light and the beauty of His Sound, the Music of the Spheres. Just differentiate between the outer Naam and the inner Naam, and then get the connection. Those who live only for enjoyments cannot walk on this Holy Path, for one must cut away from all such expressions. Ethical life is a stepping stone to Spirituality. If you awaken, no dacoit will be able to enter your house, for if even a single person is awake in a house the thieves will think twice about breaking in. Thieves like to find a house full of deeply sleeping people—some even administer chloroform to ensure that the people remain in deep sleep so that they can work at leisure.

*In the Satguru's company one gets the perfect gift,  
And awakens, O Nanak, to the color of Par Brahm.*

The Master's company protects you from losing that precious gift he gives, and through his mercy you will awaken to the extent of enjoying the intoxication of Par Brahm. That intoxication is already within you. *The intoxication of Naam, O Nanak, inebriates day and night.* It is perpetually vibrating everywhere—radiance, intoxication, and bliss.

*He awakens, whose Lord is Kirpal\*;  
With His Gift, one gets the entire wealth.*

Whomsoever He awakens, will awake. The Merciful Lord Himself awakens the soul. *If He showers His mercy, the Sat-*

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\* The Merciful One.

*guru is met.* And when the Satguru is met, *He connects you with God's Naam.* Naam is above the senses, it is in your own house (body). This gift you can take with you when you leave this world, for it has the Satguru's protection. Our attention is ever going into dispersion—sometimes on financial affairs, or on children, or property, etc. When one dies, where does one go? One goes wherever one's attention is centered. In this way we again and again return to the worldly life, because that is where our attention is—where our attention has been fastened. Since the day our soul separated from the Lord, it has never returned to Him up to now.

If one were to try to describe what Spirituality is in a single word, one could say “Naam”—or “Satguru.” Get connected to either, and your whole spiritual future is established. Maulana Rumi says, *Know that to be near the realized soul is to be near God.* That is where God is manifested, and that perfect being will make the connection for you. Those who are connected should take the rare opportunity to make the best use of it. *Those with good karmas from aeons past get connected to the Lord's Naam.* The soul that has an accumulation of good karmas, which constitute the mercy received from God for many past ages, gains the special mercy of the Naam, which gives all happiness, all peace. How does one know one is connected to Naam? *In that house (body), the Unstruck Sound is vibrating.* The indication of the presence of the Perfect Master in the student is the music of the Sound or the radiance of the Light—whichever is manifesting at the time.

This has been Guru Arjan's hymn. Merely listening to the words will not give you emancipation from this world—you must live up to what you have understood. If you have not obeyed in the past, then start from today: do your meditation; do not take any food until you have sat for a while. If you are not getting much experience within, then look to your diary, and you will find the reason or cause lying in your everyday

life. Do not use harsh words to others—keep a sweet tongue in your head; that will solve many problems of life. You may remember that with a single bitter word the great Mahabharata battle was started. The Kauravas were visiting the Pandavs in the palace of Draupadi, the Pandavs' wife. The floor there was so beautifully made that it reflected the light and gave an impression of a shallow pool. When the Kauravs picked up their long clothes to step through what they thought was a pool, Draupadi very mischievously called out, "Blind son of a blind father!" mocking the blindness of the Kauravs' father, King Dhritarashtra. The whole of India's civilization was destroyed in that great war, and you find similar things happening today on a smaller scale. So live up to the Master's teachings, and make your life peaceful, and you will have success in every way.

*This talk was given by the Master on October 16, 1972, at Sant Bani Ashram—His first public talk there. Master's reference to "embracing" in the beginning of the talk is His humorous comment on the extremely crowded conditions prevailing in the Satsang Hall.*

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## THREE

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### How I Met My Master

AS IT APPEARS from my form, I was born in a Sikh family. Man is social: he must have some social body to live in; so he is born in one family or the other. And he has to remain in some social body.

I had an inkling from my childhood about God. Each man has his particular background. When reading the Sikh scriptures, I used not to ruminate over them, but read them carefully. I used to open the Sikh scriptures and read only one hymn—not many pages—and put it in writing. I kept it before me all throughout the day, thinking that “this is the lesson given to me.” The more you read something again and again, the more you will find in it. Generally, when we read scriptures, we ruminate over them: we read two or four or ten pages and go on reading; and we do not know what we have read, even after we have left the scriptures. We forget. But I didn’t do that.

The result was this: All scriptures tell us that there is a God. That very conviction I had in my innate self, I would say. I was never in doubt about God. But the scriptures also referred to the need of the company of someone who knows God, you may call him a Guru or a Master or a Teacher or anything: “If you want to see God, meet someone who sees God” that’s common sense—“and to whom you can devote your whole self—mind, body and soul. The more you can

surrender, the greater the achievement you can have. The first thing is to meet someone who knows God and who sees God, as I see you and you see me.” The more I went into the Sikh scriptures, and into the scriptures of other religions as well, the more truth of this I found.

When you go to a place of pilgrimage, it is better to take along someone who has already made a pilgrimage there. Then it becomes easier, does it not? How confidently we can go! Suppose you have to leave your country and go to some foreign land. What would you do? Generally you would open directories to find out what are the means to reach there, how to go, where to stay and where not to stay. Suppose you have to go to a place where you do not know the language. What should you do? How much money will be required? What things do we require to take along with us? All these things you consider. This information is given in the directories, of course; but they don't speak. By going through them, you might find one thing here, another thing on the tenth page, and another on the fiftieth page. If, while searching through the directories, someone comes up to you and says, “Look here, do you want to go to that place? Here's a man who has come from that place,” what would you do? You would close the directories and run to him.

Why? It is but natural. Scriptures tell us: “He who knows God—sit at His feet.” Read through them, and you'll find the same thing. But many things are not clear: the books have not been written in a graduated way: there are some references here, some there; some are given in the form of parables; some are direct; but you don't find the whole thing explained in one place. The way I am now explaining it to you is not given there.

So, naturally, you will run to that man. When you go to him, he says, “Oh, yes, I've been to that place. Do you want to go there?” “Yes.” And if you put a question to him, he will say, “Oh, yes, you can go to such and such a place;

you can stop there; and on the way, you can have food.”

You are convinced that that man has seen it. But he's not going back. And next week you hear that this very same man is going back to the very place from which he has come and to which you want to go. You ask him, “Will you take me along with you?” “Yes, most gladly.” How confident you feel, naturally! You have nothing to worry about where to go or where you will stop, because that man knows—he has been to that place.

Similarly, in this quest, I read the scriptures, first of all, in the family in which I was born. The Sikh scriptures are a very big treasure house: they comprise about fourteen hundred pages, big size. And the beauty of them is that you have the findings of so many God-men together. The oldest scriptures of the world are called the *Vedas*. The *Vedas* include the sayings and findings of many *rishis*, not one. You'll find that later scriptures give only as much as the one particular Master, who came at the time, said—although all the teachings are parallel; I'm just describing the beauty of these. So, the latest scriptures, those of the Sikhs, written four hundred years ago, contain as many Masters' findings as could possibly have been collected at the time.

It was Guru Arjan who collected all the sayings of the four Masters before him. He was the fifth one in the reign of Guru Nanak; and Guru Nanak was a contemporary of Kabir for forty-eight years. He collected all these sayings and added his own: about half he collected, and half he added of his own. He was a very good, God-inspired person. He said, “I and my Father are One. The Father and Son have been dyed in the same color. They have formed an alliance.” Such-like things he has in the scriptures. Then he left some pages blank and closed the book with them. He said, “This is the reservoir of Divinity: the more you go into it, the more you will find priceless jewels,” and left some pages blank. People asked him, “Why are you doing that?” He said, “Here the sayings of

the ninth Guru, who will follow me, are to be recorded.” And there is one couplet of the tenth Guru there, too—one couplet. So, these were the latest scriptures. The oldest scriptures of the world and the latest contain sayings of so many Masters together. That’s a banquet hall of spirituality.

Then naturally I was led to other scriptures. I was reading in a missionary school, so I was in touch with the missionary teachings. But what they said, I did not follow. The teachings appeared to be very clear to me; but, perhaps, to those who were preaching them, they were not so clear. They said, “You must be born in Christ.” I said, “How can a man be born in a man?” Common sense! “God is Light.” And they said, “Well, intellectually: God gives us the intellect to understand Him.”

Then I read other scriptures—Mohammedan, Hindu—the most I could lay hands on. All said the same thing: “There is a God. If you want to see God, sit at the feet of someone who has seen God; who not only has seen God, but is competent to make us see God.” You’ll find that Christ said, “The Son knows the Father and others to whom the Son reveals.” The Sonship continues. All Mohammedan literature and scriptures tell us the same thing: “You must find some means to reach God.” Hindu scriptures are full of them as well. In every scripture you will find these sayings.

Naturally, when I looked around, there were so many Masters. To whom should I go? We were three brothers. Two of us helped each other: “If you find any Godman, tell me; if I find one, I will tell you.” We were searching, you see.

So many men were having meetings of this kind. Once, it so happened, that my brother wrote me, “Here’s a very great man; a very great Master has come. Will you come?” I went there. I told him, “I have intoxication that continues day and night; but sometimes, after three, four or five months, it breaks for a day or two. And I am very much puzzled. Can you help me in that?”

What did he say? “You’ll have to lay down everything—

your body, mind and soul—to me. Only then I can, I will, give it to you.”

I thought, “The man is after my body and possessions; my intellect and everything is to be blindfolded.” I paid him homage and returned. Well, you see, surrender comes only when you see some competence. Devotion and love—one who loves—is something else. When you surrender, you have control of the one to whom you surrender: he has to take care of you.

So many came and passed by. I used to see one who was very God-intoxicated; but he lived in a way that nobody dared come to him. We used to meet all our friends, in the evening, outside. We were talking: “Is there any Godman we can find?”

Then I told them, “I’ve seen one man. He’s God-intoxicated, but he’s a hard nut to crack.” You’ll find that some are God-intoxicated, but they won’t let you go near them. You people have the privilege to talk, question, cross-question and criticize; this man would not suffer that. So I told them about that man. Our Master [Baba Sawan Singh] also used to refer to him; he also met him; his name was Baba Kahan. He lived in a naked state; there was a fire burning, amid filth; when there was heat, he was just fanning the other way.

I told them, “He’s got some intoxication.” Anyone that went to him, he would call them names. If they didn’t leave, then he would beat them. But there was something there: he would call them names, and people would still remain there. Sometimes they would get a beating, too. But for whatever purpose they went, that purpose was served: they had it.

I was reading in those days in school. I also used to go to him. He was just sitting on a platform here, in a half-naked way; I used to stand over there, watching people whom he called names going away. I stayed on until everybody left. Then he called me: “Well, Sardar, what do you want?”

I went to him: “I came only to see you.”

“All right, go.”

That’s how I had that connection with him. So I told one man, “He has something; but he’s a very hard nut to crack, mind that.”

Nobody suffers, you see. This is a very valuable thing. Who is going to give it to you?

“Well, all right; what shall I do?” he asked.

“Go and sit at night with him. Even if he says anything or calls you names, don’t mind it.”

He went that night; he stayed there. After eleven or twelve o’clock, Baba Kahan called him names and also beat him with his fist. He ran away. The next day, our party met together again, and I asked him, “How did you find him?”

“Oh, he called me names and beat me with his fist.”

“Well, don’t mind,” I said. “He’s got something. Don’t mind—go!”

So the next night, he again went there. Instead of only beating him, Baba Kahan took that burning wood and struck him. Then he left. The next day—he did not strike him with the wood, but put him underneath a well. Again he went away. On the third day, I asked him what happened.

“Oh, yes,” I said, “but don’t mind, he’s got something. He’s guarding that wealth; he’ll not let you have it. Don’t mind; let him kill you; don’t mind.”

The night of the third day, he also went there. He did as I described to you: he made a little wound with the burning wood. He did not leave him. In the middle of the night, after one o’clock, Baba Kahan asked, “What do you want, after all? Why are you coming to me?”

He said, “Well, Master, give me something.”

Then he made him to hear the Sound Current. Some people have it; they keep it very close-fisted. They don’t give it out.

So I went on like that. I used to pray: “O God, I’m convinced that without one who knows You, nobody can reach You.” It is a practical matter of self-analysis. God cannot be

known by the outgoing faculties, by the vital airs or by the intellect. It is a matter of seeing: whoever sees can make you see. "I know there's a need—definitely: all scriptures say so. I'm quite convinced, but where am I to go? Suppose I go to somebody who has not met You—what will be my fate?" I used to pray like that. "If You could reveal Yourself to the old saints"—sometimes there are stories like that—"why can't You do it in my case? I'm convinced; I've great regard for that need; but there are so many Masters—whom shall I select?"

With this, my Master [Baba Sawan Singh] began to appear to me when I sat in meditation or when I was doing something. I thought perhaps it was Guru Nanak. He used to talk to me. In those days there was the first Great War, and my brother was on the Indian front along the Persian side. I used to traverse along with him and went to those places, here, there and everywhere.

I was very fond of rivers, ponds, water. Even in my young life, I used to go and sit by the waterside, or some river, the whole night through, in a calm and quiet place. The running water helps a little to concentrate. So this went on for some time.

In the meantime, I was first at Peshawar, and then I was transferred to Nowshera station: a river runs by there. I used to sit by that riverside for hours. Then I came to Jhelum side. That is also by the riverside, and I sat there for hours on end. I was very fond of swimming, too. (Just enter the river: if you're not afraid, nothing will happen; it's only fear that kills you. If you simply shake your foot a little or move your hands a little, you won't drown.)

In the meantime, I was transferred to Lahore: that was also by the riverside. I passed my days there. There was also the river Beas: "Let me have a look at that!" One Sunday morning I left by train and detrained at Beas station. There was an old man there; he was a station master of the station. I

asked him which side the river flows. He was a devotee of the Master: "Do you want to see the Master?"

"Does a Master live there?"

"Yes!"

"Where?"

"On the riverside."

I told him, "I have two things now. I'll enjoy the river scenery and also see the Master at the same time." Then he directed me there.

Master was sitting upstairs; he was taking his meal inside. I went out and sat outside. After half an hour or so, he came out. I was wonderstruck: he was the same man who had been appearing to me for seven years before, from 1917 to 1924. I paid homage to him: "Why so late?"

He said, "That was the most opportune time that you are to come."

So this is how I met the Master. "The Guru appears when the *chela* is ready"—even to the most skeptical mind. Perhaps none of you have been so skeptical as I was. I was afraid, you see, lest I go to somebody who had not met God; and my life would be spoiled.

When I went to him, then—once or twice, every Sunday I used to go—he looked after me like a father looks after his son's coming: "All right, arrange this room, bring this bedding," this and that thing. I requested, "Well, Master, don't you worry, I'm here, at your feet."

"All right, now, you'll have to look after this *Dera*; go on with it. Those who come, you'll look after them." These were the words he expressed, the very first time.

The next time there was initiation—this was early February—and all were sitting in initiation, Master said, "You sit inside." I was coming. He gave initiation there; I was inside, sitting in his room. This is how I was initiated! I was waiting for him; perhaps he will call me—or what? I couldn't dare move, because he did not call me. I was sitting inside. Then

he returned. I asked him, "Will you kindly initiate me?"

"Oh, yes, surely."

What the mystery of life is—what is a man, what is a soul—was solved in little or no time.

A qualification of a Master is given as one who can give you some experience. Some say, "All right, go here; here are maps to show you the way; go by this road; or turn right, then left," this or that. Sometimes you have to hunt for hours, and you do not find the way. But a Master is one who can give you some experience to start with, who can appear and remove the dark veil by giving a sitting; and you can testify that it is so. You are not to wait until after death or until after many years. He does not tell you, "All right, go on; you'll have it in due course." You'll find that it is so with most of the teachers: "All right, do some regular meditation; some reaction from the past might help you." But the competency of the Master lies in the fact that he is able and competent to give experience to the learned or the unlearned, to a man off the street.

It so happened that there was some controversy when our Master became a Master—I mean, took up the role of the Master. (He *was* a Master, but he took up the role of the Master.) When others asked, "Why, how can you become a Master?" he was very polite and very humble. He never liked to get into a controversy. After they kept pushing the point, he said, "All right. Catch some five or six people off the street, make them sit, and give them some experience. I will also catch some, and then we'll see who can carry it out!" That's all: to give the ultimate goal and what to do to reach it. So this is how I met the Master.

Generally, when people ask me, "What is your date of birth?" I tell them, "I have three birthdays: first, when I was born in the flesh; second, when I met Him inside seven years before; and third, when I met Him physically."

These are the gifts of God. I was very afraid because

generally you'll find that Masters simply tell you, "Go on reading scriptures." That is right; that is the first step. But you cannot have the right import of the scriptures unless you meet Somebody who has that experience: He alone is able to give you an experience, to give you the right understanding and the right import of the scriptures. Because, what are scriptures? They are the fine records of the experiences that the Masters had in their lives. Then, perform one ritual or the other; that's all right for the preparation of the ground. But seeing is something else: it only arises when you analyze yourself, when you rise above body-consciousness and you testify that there is Light. A Master is also defined as one who can make the Music of the Spheres audible. Who can give you Light and Music of the Spheres? What are these two? These are two aspects of the God-into-expression power. God has no equal, no father, no mother—nothing of the sort. Only He Who is Word personified can give you the experience of that Power, the very first day. Even the blind man has that inner eye, called the single eye. Scriptures tell us, "If thine eye be single, thy whole body shall be full of light. . . . If you shut the doors of the temple of the body, you'll see the light of heaven." That is called the third eye, the single eye or the latent eye; or *shiv netra*; there are so many names for it.

These are the basic teachings that give you the ultimate contact with that Reality. Philosophies deal with theories. This is what is called mysticism: it gives you a contact with Reality—that Reality which came into expression. Psychology works at the level of the intellect. This does not work at the level of the intellect; it works only when you are intellectually stilled. In psychology and philosophy you have two: a subject and an object. And in mysticism, there is no duality: you have direct contact with the God-into-expression Power. The more you are unattached from outside, the more you have an ethical way of living, the more you come in contact with

that Power; and, like an electric lift, it will take you to the place from where it emanated.

God came into expression from the wordless state as Light and Sound: "The Word was made flesh and dwelt amongst us." That Power which manifests in some human pole is called the God Power or the Master Power or the Guru Power. It is also referred to as the Christ Power: Christ lived before Jesus, mind that, and lives forever. This is what St. John said. But we only ruminates over the scriptures; we don't follow what is what. Once a man starts with the wrong thing, others follow him blindly. How many are there who can give you a first-hand experience? They may say, "All right, go on meditating"; and some may get an experience, but others may not. This is where the competency lies: because of the God in him, not the Son of man.

Someone asked our Master, "How should we address you?" He said, "Take me as your brother, as your father, as your friend, as your teacher. Just act up to what I say. When you rise above the body and you find Him inside, too, and there He is also competent to guide you, then you will call me by any name you like."

So all Masters say, "Take to the feet of such a person, in the human body, at whose pole the God Power works; who can guide you while in the body and also when you transcend the physical, astral and causal bodies. Take to the feet of such a Master." How many are there? There have been few in the past, and even now there are few. I wish there were hundreds and thousands; then there would be no conflict.

When my Master left the body, I had to go to the wilderness. I had some experience of the jungle and secluded places for five or six months. I went to [Rishikesh] the home of Hindu theology, so to say. Shivananda, who has since passed away, lived there, and many other yogis as well. I went there and lived in a jungle across the river. I met everybody. All

were intellectual wrestlers; debating clubs; all performing this elementary step: how to say prayers, how to perform certain rites and certain rituals. And most of them were doing *hatha yoga* practices. Of course, with due deference to it, it makes the body fit—that's all right.

There was also one fellow, who is still alive, called Raghuvacharya.\* He's an old man now—I think 106–107 years old—but he gets around like anything. When I went to see him, people said, “Oh, he never cares for anybody.” When I was about more than 100 or 150 yards away, he appeared; he was sitting on his feet. He looked at me and he stood up. People said, “That's strange. He has never cared for any man, yet he stood up.” He came forward and met me, and we had a talk. And in the talk it came out that he went to the first plane: to *Sahasrara*. I found only one man who had transcended the body and reached the first stage. He said that what he had learned by going through all the Shastras, Vedas and Upanishads, “I have come to know something which you speak by yourself!”

That is the grace of my Master. Masters give you a digest of all this knowledge, which is called *para vidya*. So I found only one man there. The world is not without them, but there have been very few in the past, and even now there are few. You'll find that most of them will give you only: “Read this *mantra*, this *shabda*, this scripture, daily.” They'll simply perform this ritual in this way or perform that prayer by lighting a candle or ringing a bell—whatever is the custom. Everyone has his own rituals and rites. That is right; prayer is a very good thing: the prayer that gushes out of the heart, God hears, and He makes some arrangement to bring you to Him. And some people direct you to make your body fit. That's good; but that's not spirituality: that's a helping factor for spirituality. Some teach you how to prolong your life—that's all right. Some teach you how to

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\* Raghuvacharya left the earth plane in 1971, at the age of 115.

mesmerize others, how to hypnotize others, how you can read the minds of others. But all this is not spirituality. How many are there who really give you an experience of how to rise above body-consciousness?

So this is the state of affairs. I wish there were hundreds and thousands of that category who see. If they see, then why don't they sit together? If all men know Him, there's no question of jealousy, no question of competition. They're made brothers; they embrace each other. The very fact that they don't want to meet each other shows they don't know Him. Each man is blowing his own pipe: "I am the highest." And what do they do? They simply ask us to "visualize this face." Naturally you will derive something for the time being, for there is some concentration there. But what do you become? "As you think, so you become." Is it not dangerous? Most dangerous. That is why I never advise visualization. If you visualize a right person, that's right. Otherwise your whole aim is spoiled. So this is what is going on in the world.

The first condition, I would say, of a Master, when he meets another Master, is that he will embrace him; he will rejoice. There's no question of high and low. There was one instance in my life in which my Master Baba Sawan Singh met one follower of Rai Saligram, named Shivbrat Lal. He was a very advanced soul. At the first meeting, when they met, I was there along with them. He was bowing down to my Master, and my Master was bowing down to him. They were embracing. Why should not those who are on the way embrace? Why should they not feel joy? The very fact that they do not want to meet together shows that they are blowing their own pipes—they have not seen God, I tell you.

I'm very frank sometimes, with due deference to all. When they've seen the same thing, where is high and low? I see the God in you, you see the God in me; that's all right.

So please go to somebody who can give you something. What other proof can there be? And it must be in a conscious

state, not under mesmerism or hypnotism, mind that. Some say it is hypnotism; then all would have the same experience. Each man has his own inner conscious state. They see, they rise above the body, they see Light. Each man has his own experience.

This is what is the Truth—without any exaggeration. These are facts given by all Masters. I will now tell you one more event in my life. I was very fond of reading biographies, even as a student I think I read more than three hundred lives of saints, East and West. The first book that came into my hands while I was reading in the seventh class was a life of a Saint—Ramanuj. What did I read there? It was written that he went to a Master, who gave him initiation. Then Ramanuj came around, stood on a mound, and called all the people around him. People asked, “What are you going to do?”

“I’ve got something I’m going to give you.”

“Oh, you are disobeying the orders of your Master.” Without the permission of his Master, he should not have done it.

“Never mind. I will go to hell—you’ll be saved! I’ll suffer hell, for your sake. You’ll be saved, after all; I don’t mind.”

At that time, it came to my mind, that if I get this thing, I’ll give it out like anything. But fortunately, I’ve given it out at the order of my Master, not without it! And that is His grace working, I tell you. Never for a moment have I dreamed that I am doing it: it is He who is doing it. Some people ask me, “You have given the initiation; then why does your Master sometimes appear with you or all alone?” What should I reply? Tell me. I tell them, “It may be that He is in me.” And that’s all I can really tell them. Even to those who have not seen His physical form, that Form appears, without visualization. They have never seen Him. They recognize Him by showing them His photos.

This is the true state of affairs. This is common-sense talk: no inferences are being drawn; there is no intellectual wrestling. I wish all would sit together, embrace, and give out

what they want. Why are so many formations going different ways, one leading one way, the other leading the other way? Let them sit together and digest and give out the higher thing. Why should they waste all their lives in performing only the elementary steps? Of course, each thing has its own value, and you may make the best use of what is required. But this is the highest thing. Lives are short; and this is how I got it, and how my Master ordered me to vouchsafe this to you, for you to carry on. Have a common ground for all. But all "Masters" don't say that. They say: "Carry on this very line." But Truth is not the reserved right of any religion, country or family, mind that. It is the reserved right of each man. Wherever that Power manifests, from there you can get it. But what do people do? If there is a Master, those in his household try to keep the Mastership in that very line. Excuse me, with due deference to all—they want to keep it in that very house and that very lineage and family; because it becomes a source of income, I tell you. Do you see?

So that is the result. The son may be equal to the father: it might not be, not necessarily. If it is there, well and good; that's the criterion. Wherever you find it, go there. Moths will go to where light is burning.

So this is the cause of what is going on in so many religions. They become only formations; formation results in stagnation; and stagnation results in deterioration.

Truth is one. Socrates was asked whether he loved Plato. He said, "I love Plato. But I love Truth more than Plato." Do you see? We are searching after Truth. Truth is like that: wherever Truth is, and you find it, go there. What did our Master tell us? "This is the Truth you have been given. If you find more than that anywhere, go and tell me: I will also go there." We are worshipers of Truth, not of personalities, or this or that thing. If you find Truth here or on the streetside or on the riverside or in any congested place, go there. You might find it in a cobbler. History shows that one Saint,

Ravidas, was a cobbler. He used to mend shoes. And Mirabai, the princess, went to his feet. What did he do? He had a little cottage over there; naturally, he used to earn his money, and he lived on that. She left him one ruby and said, "Here is a ruby; just make your home sweetly."

"Oh, I don't want it," he said. She pressed it on him. "All right; put it anywhere you like."

She put it somewhere. After six months had passed, she came again. He was still only mending shoes. She said, "I left you a ruby."

"Oh, it might be there where you left it," he said.

Truth is one. The criterion of a Saint is that he's not after show. He does not live on the donations of others. He earns his livelihood; he stands on his own legs; and he helps others. He does not charge anything for his teachings. This is given in the Sikh scriptures. Otherwise that becomes a business.

This is the digest of what I found in scriptures, with due deference to all. I have respect for all, even for those who are that way. Because by love only can you turn somebody, not by hatred, not by criticism. If you sit together and love together, then naturally you'll understand each other. If you want to enforce on him: "You are right; you are wrong," nobody's going to listen to you. Truth is Truth.

This is how I got to my Master. Wherever that God Power works, we have respect for it. The son of man never asserts that "I am doing it"; he says, "God in me is doing it." He sees that. So, fortunate are those that meet such a Master; they are put on the way.

Then what duty is there further? The more you abide by His words, the better it is. I think that when you meet such a Master and live one hundred per cent according to His teachings, you cannot return to this world: you'll go to the highest possible. But we don't care; we don't live up to what He says. That is why Christ said, "God is Light, God is Life, and God is Love." This is known when you see Light, when you be-

come conscious. And the way to that is Love. That is innate in us: God is Love and we are also love. For that reason, love is innate in everyone—in souls, in every soul. You'll find that the word "man" is called in Urdu *insan*. *Insan* is "one who is love personified": he must be overflowing with love and radiating love for all. That is but natural. That's the criterion of a Saint: that he is overflowing with love for all, even those who come to praise him and others who come to criticize him. He loves them. He is polite; he is loving; he does not impose anything on them, but simply puts forward something.

In the Mohammedan scriptures you'll find that it says, "For a man there must be somebody to love." Man cannot live without one whom to love. That love knows attachment. That love is not attached to ourselves, to the body, to children, to the family, to friends. This is what is called "misfit love." Wherever you are attached, you will come back and go there. And when it is directed to one's own Self and the Controlling Power controlling it, that is called "charity."

So, charity is the way back to God. All Masters say that. We love the world more than the "Word." That's all. Some people only pray to God and love God because He will give them worldly things. If He does not give those to them, they say, "Oh, where is God? He is sleeping!" That's what people say! So long as our purposes are served and met with, we say, "Oh, God is all right. He is very great." But, if somebody dies: "Oh, God is cruel—what is God?" If you think that it is all God's, then if He takes something away from you or gives something back to you, what is it to you? Love knows giving; love knows sacrifice: not the sacrifice of others, but of your own self—for the sake of service of God. The more you love, the more you will surrender. Surrender is called devotion.

When you surrender to somebody, he will sacrifice everything for you. So, surrender is the gift of yourself. That is why all Masters say: "Leave all and follow me." We cannot surrender. You will find people who surrender their body; you

will also find people who can surrender their wealth. But how many are there who can surrender their minds? Do you see? Guru Arjan said, "Surrender your body, surrender everything—all your possessions, your mind, your soul: then you are with God."

These are the things that are generally required. This is common-sense talk. You have to love because it is innate in you. Don't misfit it. If you love others for the sake of their souls and the God in them, that's all right: that won't give you any attachment. But if you love them for their bodies' sake, it will.

Yesterday a lady telephoned me here and said, "My son is dead. I love him so. I want to meet him. Can I meet him?"

I told her, "Why do you want to meet him? He has joined you in life as a son (or a daughter or anything)—reactions of the past are to be wound up and all give and take completed—and he has gone his own way."

"No," she said. "I want to meet him. I'll do everything that you say."

"All right," I answered. "If you go there, and if he is not reincarnated, then you might find him. But you'll also find that your spirituality is gone. You have been initiated. I must be frank," I told her.

So, after a few minutes, she came around: "I am doing wrong."

"You can help him—that's all—by your prayer. Have best wishes for him, pray for him—that's all right." Things are very clear, but we have on our smoky glasses.

*(Bibi Hardevi [Taiji] sings one of Master's songs—an exquisitely beautiful prayer. The following is Master's description of the contents of the prayer and His discourse on it.)*

When we take the first step of joining any religion, we go to churches and to the holy places of worship where the minis-

ters of those churches tell us to repeat the scriptures from day to day. They give us the same story: there is God; there is Son of God; you can meet Him through the Son of man; God is within you: "The Kingdom of God is within you." These teachings are only meant to develop love and devotion within us to know God. By hearing them, a strong desire to know God is developed. And then, those who by reading scriptures and hearing daily lectures have gained that strong desire in them to see God, say, "O ministers, stop all the reading of these scriptures to me now. Tell me how to see Him. The wish to know God has been developed in me; that's an earnest desire. I don't like your preachings anymore; now tell me how to know God, how to see God. All through life we've been hearing these long yarns: 'God is there; God is within you. You have joined this religion; remain in this religion.' O minister, what are you doing? You are after keeping your formations intact; no one should leave them. And I am after finding God. Religions have to do with my body. If He is within me and beyond all senses, then tell me how to know Him, how to see Him." That's the earnest desire of any lover of God.

*QUESTION: Maharaj Ji, but when you ask a minister how to find God, his normal answer would be, if you read the scriptures and if you live right, after you die, then Christ will show you the Kingdom of God.*

That's all right. Religions only promise experience of God after death, not in life. But mysticism promises it in life—and Masters—never after death. If you want to live on credit, it is your own choice. For everything in the world you want cash. If, in the case of this life-and-death problem, you would like to wait till after death, it is up to you.

Then the natural question arises: "If you are yearning and pining to see God so much, why don't you die in that separa-

tion?" You have perhaps heard about Lord Rama. His wife Sita was abducted by a king named Ravana. She was under his arrest for many years. Lord Rama first wanted to find a clue whether Sita was there or not. Hanuman, the Monkey King, went there and found that she was there. When he came back he brought the clue to Lord Rama: "Sita is there, alive."

Then Rama asked him, "Why did she not die? She said that if she were separated from me, she would die. Why is she alive?"

You see, strong yearning means that: a fish cannot live without water. People say this; but, really, it's not so.

Then what did he reply? "The soul of Sita left the body, but is waiting in the eyes. Why? Because, if the angel of death comes, he will not find her in the body; but she's waiting in the eyes to see you." So strong a yearning is the natural feat of love.

All Masters, whenever they came, said the same thing. The tenth Guru of the Sikhs said, "Hear ye all; I tell you the truth. Irrespective of whether you belong to one religion or the other, that makes no difference: through love alone you can know God." All others also said the same thing: "Those who do not know love, cannot know God." Christ said, "If ye love me, keep my commandments." What did he say? "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you again."

If two men, four men, love the same man, that is a point for consideration. True love is where there is no question of competition. When there are two lovers of the same Master, they compete: one says, "I should be in front," and the other says, "I should be in front." But love knows no duality, no competition, no anger, and no coming-to-the-front.

Just judge your love for the Master. Why does all this conflict remain among the followers? Because they have not got real love, I tell you. If they've got real love, love knows no competition. Each one will be happy the more he can put his shoulders to the wheel for the same Cause. Christ said further: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace will remain with you forever."

So, as I told you, love knows no competition. When two followers of the same Master do not agree, one says, "I am in the forefront," and the other says, "I am in the forefront." What is the result? To me, apparently such a follower has no love for the Master—true love. He has love for the Master for selfish motives: he wants to come near to him, to the forefront of him. So, love is the remedy for all things: "Love and all things shall be added unto you." That's the pity: we don't love.

And then Christ said, "As the Father hath loved me, so I have loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I kept my Father's commandments, and I abide in His love." He loved his Master, his God. He said, "I give you a new commandment: love one another." There we are wanting, I tell you. I have been pressing this point very much, ever since I've come. This is the only remedy for all our ills. If one man goes ahead, it is His grace.

In the beginning I used to put in more time. I was transferred to Rawalpindi. The first day I was there, everybody knew it: "A follower of the Master!" They were saying this and that thing. That even came to be known to Bibi Hardevi, who is sitting here. She never knew me before that. People said, "Well, he's here; he's a very great follower of the Master."

She said, "What greatness lies in him?"

“He puts in six hours a day in meditation.”

She said, “All right, if he puts that in, then I’ll put in six—seven hours—and then I’ll meet him.”

Suchlike competition is good. You see, we want to eclipse others: we want to eclipse others by placing ourselves in the front. So she did not come to see me, I tell you, [*laughing*] for months on end. When she put in six or seven hours a day, then she, along with her husband, came to see me. And only when? When my son died.

I was quite jolly, and the doctor came in the night. He gave my son this and that thing. I told him, “All right, give him whatever you wish. He has to go; let him finish his give and take.” At about midnight, he took the breath of death: he had a long period of vomiting and became cold. I had sent for the doctor, and when he came he said, “I’ll give him some medicine and he’ll be all right.” But in the morning, my son was quite ready to go. The doctor said, “Oh, he now looks better all of a sudden.” I said, “Wait outside; he’s just going.” So I looked at him, and he passed away.

At that time, everyone came to see me. I’m relating this to show how this family [Taiji and her husband] came in contact with me. She and her husband also met me, and they were wonderstruck: “Your son has died, and you’re quite jolly. It is not usual not to worry and to be like that.” A lot of people came to visit, and they said somebody in the Sikh temple had said that “here’s a true Sikh coming up. He is a credit to our religion.” And her husband heard about it and thought: “He must be a follower of my Master.” He never knew me before. He went and inquired about it, and it was so. He told them, “Look here, he’s my brother, who has been going and sitting at the feet of my Master.” So they came to pay me their condolences. And they were wonderstruck. What did I do? I gave them tea, and this and that thing. So, *suchlike competition is good*.

Now, what one man does, others reflect on it. Put your

shoulders to the wheel. The more one progresses, the better. Why are there all these conflicts? Because we do not love the Master, truly speaking. If anybody has become the beloved of the Master, it is good; you should also become the beloved. See how the other one has become the beloved: "Why does the Master love him? There must be a reason for it." Suchlike love knows no competition, no saying, "Why has the other man gone forward?" Quietly and unknowingly, they are going on doing it. They won't show what they are doing; they'll go on and let others see for themselves.

These are the things that are required. Christ said, "Love one another as I loved you. Greater love hath no man than this, that a man may lay down his life"—love knows service and sacrifice—"for his friends." What did Christ say? Do you know? "Ye are my friends." He did not want to make us slaves: Masters never make you a slave. The beauty of our Master was that he addressed us very respectfully—very lovingly. A Master never makes slaves of you; he makes you friends. And why? ". . . if you do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what the lord doeth: but I have called you my friends; for all things I have known of my Father, I have made known to you."

Do you follow? There are some so-called Masters, I tell you, who treat others like their slaves—bought slaves—they make the best use of them. And I tell you, Master's conditions are very strong. Anyone who wants to take the service of his other disciple-mates, without the permission of the Master, Master turns away his face from him. We consider it jolly: "Oh, everybody now loves me; he serves me; he gives me sacrifices; he gives me so many boons and donations." We shouldn't.

Whenever you have to compare, make the comparison that if one man does more, you will do still more. If he does, say, four hours of meditation, you put in five hours. That's a

good competition, is it not? But that we do not do; that is a pity. And this is the basic cause of all conflicts, of all differences of opinion. Formations are made when we are wanting in love, I tell you honestly.

QUESTION: *Maharaj Ji, why don't you interpret the song that Madame Hardevi sang?*

I gave you the gist of that. It went: They cry, "O minister, you have been repeating all the scriptures to me for ages; now tell me how to find Him! where to find Him! Yes, where to find Him, how to find Him! I know I have to find Him, but I do not know where and how. Religions all tell us that. But they do not tell us where to find Him and how to find Him. Those who are ministers are after keeping their religions intact and letting nobody run away out of them. They say, 'Don't go to hear about any other religion, for if you do, you won't remain a Christian or a Hindu or a Mohammedan.' They are after that; and the lovers say: 'How can I find God?' All lovers are one. We are to join the army of God, mind that; but ministers keep you stuck fast in your dungeons, in watertight compartments: 'You are not to run away from this one; not to attend others; if you hear that, it will be a sin.' What are all these things? These appear to be ridiculous, is it not so?" That's it.

So, formations result in stagnation. Religions go on so long as awakened men are there. Among those who are not awakened, they become strongholds. One religion begins to hate the other. And the stagnation takes this form: "In this way only you are acceptable to God." But we have to see with what love you perform one ritual or the other. That love counts, not the ritual or how you perform it. And naturally, stagnation results in deterioration; that's the cause of all these conflicts. They are spending thousands and millions of dollars for the upkeep of their own formations. They have been ready to kill hundreds and thousands of men for this sake in

religious wars. But they would not like to serve those hungry gods moving on earth. I am giving you only a commonsense talk.

COMMENT: *There will be no interviews this evening. Master has been giving out since after nine this morning.*

No interviews? Do you want any more interviews after 10:15? Well, if there is anybody, he is welcome; I have no objection whatsoever . . . Who are they? Yes, they are welcome. . . . All right, let them make the best use of me.

*This talk was given in India sometime in the year 1965, was translated into English by the Sat Sandesh staff, and was published in the November 1973 issue of the the magazine.*

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FOUR

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## Five Dacoits Are Looting While Man Slumbers

*Joy abounds among the righteous, but fellowship  
of evil breeds misery.*

*Kabir says, Go and get the company of some Saint;  
Keep the company of Him who has controlled His  
mind,*

*Without measure will He give the wealth of Naam.*

*O Kabir, He may have but a crust to eat,  
Shun the company of the worldly who may give  
you milk and honey;*

*I ask not for powers miraculous,  
Kabir says, Give me the Master's darshan daily.*

THIS IS A SHORT hymn of Kabir, the first line of which is stressing the importance of Satsang. Satsang means the company of the Truth, the place where truth is differentiated from untruth—where the wheat is separated from the chaff, where discrimination reigns supreme, where that eye of discrimination is awakened.

If a certain person's company is praised, it means that he is wise; he is one who knows the difference between that which is true and that which is untrue. In such company, one

can also learn such power of discrimination and develop awareness. Such a personality is the very image of the Truth. He is the Satguru, whose soul, after gaining emancipation from the mind and senses, experiences itself and gains connection with the Ultimate Truth, becoming the very form of that Truth. He is then only termed a Satguru. Guru Arjan Sahib said on this subject, *He who knows the Sat Purush (Ultimate Lord) has the name of Satguru.* He is one with the True Lord. In such company alone, can the soul achieve salvation. Who sees the Lord praises Him. He whose mind's eye is open to see the Lord, he only praises the Lord. If a soul has not realized the Ultimate Lord, it means he is still at the mind and sense level, just like others who are asleep within and are the image of the world without; how can a sleeping soul give a connection with the Lord to anyone else?

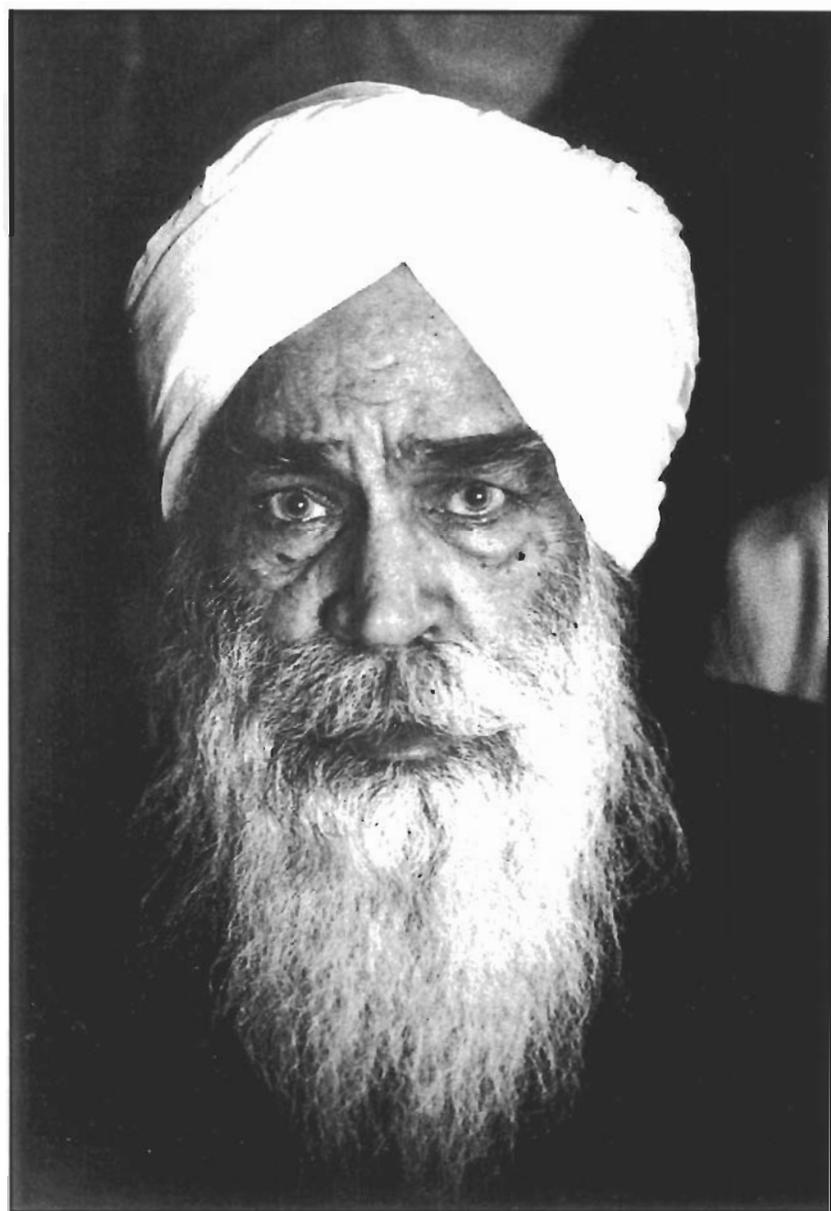
What happens when one meets a Satguru?

*By meeting the Satguru, one's own inner eye sees;  
Within the house (body), the Truth is found.*

One will see the Truth for oneself. *Nanak's Emperor is apparent.* He sees of course, but his disciples also come to see. *The Gurumukh sees with His eye.* The disciple can also see—by becoming a Gurumukh. What is a Gurumukh? *He who has constant awareness of the Guru.* Therefore one should start by sitting with full awareness in the company of the realized soul.

*By meeting the Satguru, the gift of initiation is  
received,  
Through which inner knowledge is attained.*

Whomsoever looks intently into the Satguru's eyes gains life, for life comes from Life, with which he is overflowing, be-



cause his soul is fully developed—he has complete control over his whole being.

Intellectual knowledge uplifts only the intellect. If you keep the company of those people who are involved in outer enjoyments which are experienced through the senses, then your senses will get heightened. On the other hand, in the company of one whose soul is strong, your soul will be uplifted, and you will start seeing for yourself.

*When you have seen, then sing;  
Such song will bear fruit.*

Sing the Lord's praises after seeing something of His attributes. That will give an intoxication, and will help your progress further. Anyone can chant from the books, or repeat something from hearsay—this is not truly praising the Lord. To see, and to bear witness to what you have seen, is something very different. The very tongue of such a person will be charged with Nectar, and the words uttered by that tongue will immerse one's heart in the depth of tranquillity. *Satguru is He, meeting whom the mind becomes still.* Pray for the company of such a soul.

*In the Saint's company, the Lord is seen within;  
Then how sweet is His Home.*

It is not a loose promise to be fulfilled after death. He says you will see the Lord in the Saint's company—you will taste the sweetness of the inner Nectar—the Naam of the Lord. *Drink that intoxicant of Naam.* The Satguru is also called Sadhu. *The Lord issues forth from the Sadhu's tongue.* We get many won things in his company. *In the Sadhu's company, the countenance becomes radiant; the dirt is washed away.* Many thousands of words have been written on the greatness of the Satguru, and the wondrous things that happen

to us in his company, the precious gifts we receive. From his very presence there is a magnificent charging emitting, surrounding him and permeating the whole area. *That overflowing love is colored with intoxicant; the true yearning is created in the Sadh's company.* Masters are the overflowing cups of the Lord's intoxicating color—overflowing vessels of love. Just by enjoying his company the yearning for God is born within one's being.

This human birth we accept so casually comes only with great good fortune. Why? *You have got the human form—it is thy turn to meet God.* In the human form alone can God be realized—*No other action will be of avail.* The soul cannot reach God through any type of actions; these only cause one's attention to become more dispersed. One can make the best use of all one's faculties, but what will really help us to realize the Lord? *In the Sadh's company, only contact the Naam.* And, *Those who repeated Naam got salvation; O Nanak, their faces radiated with glory.* Those who meditated upon Naam succeeded in that purpose for which they were born into the human body. Their faces radiate in the Lord's House. Through their company many others also gain emancipation. *Gurumukh frees millions by giving a spark of Naam.*

What is that which is called Naam? There are two kinds of Naam. First, God is Nameless and Formless and Soundless, but when the Absolute God became from One to many, He came into expression, and that God-into-Expression Power is called Naam. It sustains the whole of creation. It has been given many different names by the advanced souls, to help mankind understand. Some called Him *Ram* because He is vibrating everywhere (from the Sanskrit root *ramma* meaning perpetual vibration). Some called Him *Wahguru*, and there are many other names, all of which we respect no doubt. *I rejoice in all Thy Names.* But, what is that Naam or Name which is the Naam?—*That Naam, repeating which you will cross the ocean of life.* If every religion declares that it has

such a Name, then how can one know which is the true Naam? As a guiding criterion, we should remember that, while words are all right, it is only a contact with that true Naam that can give the sought-for salvation. That is the Power which the words describe—the Naam which links you to the Named. One must get the connection with *that* Naam. This is why meditation upon Naam is very necessary, for although one can gain a little peace from other practices, yet after a while the mind will start its racing again. One Muslim Saint puts it this way: that we are repeating mere names, when we should catch hold of the Named Himself, with Whom all names are but empty words of description. How can a person have peace by repeating some words in a parrot-fashion? If one repeats the word “Ice, ice, ice,” can one thereby experience its coolness? Repeating the word “water” will not quench the thirst. How indeed can the spiritual thirst be quenched by the repetition of words or by repeating the various names of the Lord?\*

Where then is the Naam which is Naam Power, which is God in expression? *The Water of Life, giver of the nine pleasures of Amrit, is the Lord's Naam; it resides in this body.* Naam is the giver of all kinds of happiness, and it resides in this human form, and so it is not a subject of outer manifestation—it requires inversion. Naam is intoxicatingly sweet and beautiful, and can be experienced above the senses only. And what indication is there that one has gained experience of Naam? *When in contact with Naam, the Light vying with millions of suns is manifested.* You will experience the radiation of that Light. All you brothers, in whatever religion you

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\* This should be understood in the context of Indian exoteric religious practice; see “Simran: The Sweet Remembrance of God,” *The Way of the Saints*, pp. 95-131, for full statement of the Master's teaching on repetition of the Basic Names of God as a form of remembrance. See also p. 94 below.

are, do you experience the Light within your own body? If you do, then know you have got something. If not, you are merely repeating words and have no connection with Naam.

*The Lord's Naam is the Music of the Spheres.* There is music in the Naam—the Sound which vibrates from above. If you hear the Sound of the Lord within and see the Lord's Light, then know that you have got connection with Naam. It is experienced only above the senses. *In the company of the Sadhu, you receive the imperceptible gift.* It is all in the hands of the Master, who will simply present this gift to the true seeker. Do you see how valuable is the company of a Satguru?

What is the difference between the Master and other men? Physically he seems the same as others, just like doctors and patients: but the doctor has studied anatomy, and similarly those people are specialized who have got Self-knowledge and God-knowledge. However, they always say that they are men just like other human beings. Guru Nanak said, *In this form of man, Nanak is my name.* But, whom will they address as Nanak? that is the point. Sometimes Masters do give an indication of what they are in addition to man. *God's word, which comes from above, is given out as knowledge.* The Guru is the mouthpiece of God. As the flow comes from God, so the Guru expresses it out. This is the principal difference. So seek the company of the realized souls who are the very form of Truth, the mouthpiece of Truth; they are developed souls, although they seem to be just like us.

The whole world is sleeping—rich, poor, intellectual, illiterate, alike. Why? Because they have no awareness of themselves. Each man's soul is at the mercy of the mind, which is itself at the mercy of the senses, which in turn are dragged around by the sense-enjoyments. We have become identified with the body and the world—we have forgotten ourselves. Those who pursue the intellect lose themselves even more than the others, for although the illiterate are lost in the senses, yet through intellect one can get more deeply

involved, in the senses and the intellect both. We do work through the intellect, and it can help us to understand the true state of affairs, which is that the soul is a conscious entity, and our greatest aim as human beings is to realize God. The soul must rejoin the Lord.

God is in every form. He is the sustaining Power in all life. Due to this, our soul stays with the body, but when He removes His sustenance, the body is finished and returns to its various elements. Furthermore, if He withdraws His power from creation, then dissolution or grand dissolution occurs, in different degrees. There is nothing nearer to us than this Power of God, which is the very soul of our soul. *Our soul has become jiva (soul in creation) through connection with the mind, and so the sense-enjoyments drag it around.* It has forgotten itself in this depth of indulgence.

*Together, the Beloved and the soul;  
The soul sleeps, but the Beloved is in full aware-  
ness.*

The influence of the senses and the outer attractions keeps the soul asleep to the Truth, while the God-husband is constantly awake, waiting for the soul to open her eyes. In this pitiful situation, how can we awake? How can one sleeping person awaken another? Only in the Satsang can one sit in the company of an awakened soul, and one awakened soul can surely awaken thousands who are sleeping. An awakened soul does not mean a lecturer or reader of books, those who have knowledge at the sense level only, for he who has developed his intellect is also asleep.

The world is sleeping, at the level of the mind. Mind is most powerful at the physical level, where it takes our attention further and further into physical expression. Mind has stages also—physical, astral, causal—it operates in all three. It is not something simple; many great sages have left this

world crying because of the mind. So first we must learn to control the physical mind, by withdrawing it from outer senses. You will find in some eastern books the story of Habil and Cabil, and it is the story of the lower mind (Habil) killing the higher mind. Mind is a very strange phenomenon, and if it is controlled it will show the happenings of the three worlds. Remove yourself from outer distractions, and you will awaken unto your true self.

Has it never occurred to you that you must leave this world one day? Even in the presence of death, or accompanying the body to the cremation ground, do you never stop to think that you will also be in this position some day? We do agree that we have to go when reminded about it, but we then promptly forget the matter. It is a very sad condition we are in. Guru Arjan Sahib says, *Arise, awake, O traveler—why this delay?* Beloved soul, why are you sleeping? The sun of human birth has risen, and this is the time to awaken.

*If this opportunity slips from your fingers, it will  
never come so soon again;  
This invaluable birth will be wasted.*

Similarly the Upanishads say, *Awake, arise, and stop not until the Goal is reached.* It is like a sleeping sickness, and if you go to the root cause, you will understand what is happening, and then you will know how imperative it is to gain release from all this illusion and forgetfulness.

Listen now to a hymn of Guru Arjan Sahib, in which he tells us more on this subject. You may ask, "If we are sleeping, then how are we able to talk?" But do we not talk in our sleep? You have not got the awareness, but you have the intellect, so try and understand. We are the soul, the indweller of the body, and we often say, "This is my body. I am the soul," etc. As I have taken off my coat and placed it here, can you remove your body? Can you rise above it, and analyze

yourself from mind and matter, separating yourself from the body? You would then see clearly who and what you are. Now listen to the hymn, which tells us how we went to sleep and how we can awaken.

*Inner eye sleeps, while one covetously envies the  
possessions of others;  
Inner ear sleeps, yet one eagerly hears all slan-  
der and scandal.*

The Master's message is for embodied souls caught in the web of mind and senses, unable to release themselves. Masters make no distinction between religions and sects, their message is for the whole human race. O soul, since you took birth into the world you have developed the habit of seeing things, and so your outer eye is open, but the eye which is used to see within became more securely closed. Although awake from without, you are asleep within, and by greedily envying the goods of others, your inner eye has gone deeper and deeper into this slumber. Our outer awakenedness is busy coveting the wealth, property, bodies of others, and this creates impressions which are taken in and absorbed into one's being through the eyes. Remember, eighty-three per cent of all impressions we absorb, enter into man through the eyes. Whatever you see is registered in you. This constant intake of impressions closes the inner vision more and more as the years go by. Furthermore, the impressions we absorb from outside are reproduced into our thoughts and dreams, and in this way a superficial life is built up. Up to now, you have never had the opportunity to dip inside yourself.

The ears are perpetually listening to the scandalizing and slandering of other people's characters. Their virtues are underrated and their faults exaggerated. If something is worth repeating, it should also be one hundred per cent accurate, otherwise it amounts to slander. Test this fact for yourself;

just sit quietly and listen to any conversations going on around you, and you will find they consist of gossip, criticism and scandal principally. Fourteen per cent of all impressions comes through the ears. Eighty-three and fourteen amount to ninety-seven per cent of all impressions through two senses alone—awake or asleep. All this attention going out, all these impressions coming in, and never a single glance inwardly toward one's real Self, which is in deep heavy slumber, unaware of all this.

*Inner taste sleeps, through greedy outer enjoy-  
ments;  
Mind slumbers on in the wonders of illusion.*

This is our daily life: this thing is very sweet, that thing is very beautiful. Strong in man are these senses of sight, hearing and taste. He is always busy seeing, hearing, eating and drinking; tasting something attractive today and wanting more and more of it tomorrow. During my tour of 1955, I was invited to meet a Father Divine in the U.S.A., and at the dinner there, more than sixty different dishes were served, both sweet and savory. Just think of sixty different things to be tasted! There is a limit to what the taste can distinguish. What is seen, heard and eaten is all reproduced and recorded within one's being, and this is how our superficial lives are made. *Illusion started with this body.* You can see how this physical form has encouraged this forgetfulness we exist in. We are embodied souls, but we have become only the body, and we can see only at the sense level. Now is this not superficial?

Mind is also asleep in this illusion. It has also become the form of the outer attractions, when awake and asleep both. What an accurate picture Guru Arjan Sahib is sketching! The Masters are constantly trying to draw man's attention to the true state of affairs. One Muslim Fakir points out that one should close the eyes and ears to shut out these impressions, and also close the

lips; this renders the tongue out of action and it is then also impossible to eat anything. Whatever the method, we must stop these three kinds of impressions coming inside from without, and then we should invert within. The Fakir adds that if the Truth does not then awaken in you, you are free to ridicule the method. It is a very definite statement, and a fair offer.

Only the awakened soul can help one to invert these rebellious senses and withdraw from the outer attractions. At present one sees outwardly only, but then with his blessing of inner vision, you will see within and the path will be opened for you. At present one hears only outer sounds, but one will hear the inner music, the Sound of the Truth. At present you enjoy outer actions, but by inversion you will start to enjoy the delectable inner Nectar of Naam. *When that Nectar comes, this taste is no longer enjoyed.* And who makes all this possible? *When the Satguru is met, inversion starts.* If you die while living, you will solve the riddle.

*He who is awake in the house of the body  
Can receive that inherent Perfect Gift.*

If you awaken while living in this physical house, the Lord's Gift is yours. He is already within, but one must withdraw the attention from outside. *What is there to realizing the Lord? Just uproot it from here and plant it there.* It is a simple matter of where the attention is focused.

*Break away from family and acquaintances;  
Then our Saviour will come.*

If you receive the Perfect Gift, you also will become perfect, as God is perfect. Just start withdrawing from outer attractions. But if the lecturers and scriptural authorities are sitting on the outer perimeter, at the sense-level, then who will help us awaken?

*Our near and dear are intoxicated with their own  
enjoyments,  
Having no knowledge of their True Home.*

Our friends, relations, etc., are embodied souls like us, intoxicated by the outer enjoyments and having no awareness of themselves, dragged by sight, hearing, taste and touch, suffering from one sickness or another. Remember that enslavement to a single sense alone can bring death, imprisonment, or slavery for life. Take the moth, for example, which burns itself to death because of the ruling sense of sight. Through its strong sense of taste, the fish gets caught on the fisherman's hook. A certain insect has a very strong sense of smell and is attracted to the scents of flowers; it loses its life when it enters that flower which closes like a clam. The sense of hearing is overpowering in the deer, and in serpents. The deer is attracted by the beating of drums, and he is so fascinated that he is helpless to move, and is captured. The snake, a fearsome creature, is enchanted by the sound of the bina, is captured and spends its life in a snake charmer's basket. The sense of touch is dominating in the elephant, and through trickery they attract the male to the female, and thereby capture him, starve him for days to weaken his strength that he may be controlled, and from then on he is a slave to man. If for the prevalence of a single sense these creatures lose their freedom or their lives, then what hope for man, who has five? It seems an impossible situation. *With so many enjoyments in this body, how can Naam reside therein?*

Everywhere people are in the same condition—brothers, sisters, husbands, children, parents, friends. There is a sleeping state and a drunken state, and whereas a sleeping person can be awakened, what about him who is in the drunken condition? You can shout at him, but he is without consciousness and will not respond. These are hard facts; it is a very accurate picture of mankind. Even the few who try to find the

cure in the scriptures are helpless, for one cannot awaken the consciousness by reading a book.

*Five dacoits have entered these sleepy dwellings  
And have looted the vacant house.*

Everyone is sleeping and the dacoits are looting wildly. Who are these five dacoits? They are anger, lust, greed, attachment, and ego. They are looting the people who are sleeping in a drugged state. Like this, man loses his most valuable possessions, and tragically does not realize this is happening because he is so engrossed in the enjoyments that whatever knowledge of right he had is pushed aside. A little awareness of the predicament he is in comes only when he has lost everything he possessed. The house is unprotected, the thieves can get in, for the owner is in a deep sleep. You are the owner of your physical house, are you not? Know it or not, you are in a drunken state, and although you have been awakened innumerable times yet you merely say, "Yes, yes, I am awake," but this is only from outside, and you promptly go to sleep again. You have never awakened from within. There is no answering reply from your true self. If the point does not go home, the whole thing is superficial.

*Father, Mother, cannot protect you;  
Nor can friends and relations.*

These people may suffer for or with you, but they cannot help you, for they too are asleep, and are helplessly being looted like you. All are helpless sufferers at the hands of the five dacoits, and this includes the read and unread, the rich and the famous alike.

*Riches and knowledge will not give self-protection.*

It is not a condition that can be improved with money or with intellectual knowledge. Do not the intellectuals fall also? The thieves cannot be controlled by the intellect, nor can they be bribed. Swami Ji Maharaj has also given a very lucid explanation on the subject, so we will take a little of his hymn now and then return afterwards to Guru Arjan Sahib.

*How can the sleeping mind be awakened, brothers?  
Tell me, what steps must I take?*

If we have understood that we are now asleep, that the mind is sleeping within us, then what steps have we taken to ensure that we awaken? Even one hundred wise men will have the same wisdom, and Swami Ji is explaining the same thing as Guru Arjan Sahib. Those who are awakened see everything in crystal clarity, and know what safeguards to take. He explains how to awaken, and also why we have not awakened to date through the various practices we have been doing.

*One went on pilgrimage, even kept fast;  
Became filled with bookish knowledge.*

What is the meaning of pilgrimage? Places of pilgrimage are kept up because some soul at some time received his awakening there. Kabir Sahib once asked God to remove a great doubt that he had in his heart, and that doubt was whether the place of pilgrimage is better than the Lord's servant, the Lord's servant being the Guru. Of course, the Lord's servant is the greater, for the holy place is founded because of him. If an awakened soul sat in ten different places, then all ten became holy, so he is the great one. The place where Guru Nanak Sahib was born, the village of Talwandi, is now a holy place, and has been renamed Nankana Sahib. Guru Nanak once sat under a particular Reta tree, and that tree is now known as Reta Sahib. If you taste its fruit even today, you will find it very sweet and not bitter as

the fruit of the Reta normally is. The whole world's holy places have been made because of some enlightened soul. Millions of souls have been born in different places, and millions have died, but who remembers the coming and going of all these? And yet a single awakened soul can put a small place on the map. Hazrat Mohammed Sahib was born in Mecca. Millions of others have been born there before and since, and yet only he is remembered. Jerusalem is a holy city to the Christians because Christ was there. What about all the others before and after him? The original purpose of going to a holy place was to sit at the feet of the awakened soul there, and to learn his teaching.

Leave your troublesome, busy, home life for a little while and go to sit at the feet of some enlightened soul. You cannot awaken by merely taking a dip in some holy river. This is not the fault of the places of pilgrimage; they are what we have made them, places of enjoyment, holiday resorts, attractions to sight-seers. Take Hardwar, for instance. This is a place where the great Rishis and Munis stayed, Guru Nanak Sahib also, and Guru Amar Das who for many years visited Hardwar every year. What is the place like today? Some years ago I saw that two cinemas had been built there, and since then many more. In the evening especially you can see nothing but eating, drinking and people at large seeking amusement. There is nothing else. This is not the true purpose of making a holy place of pilgrimage. And what can a dip in a holy river do for you?

*If the mind is dirty, everything is dirty;  
By washing the body, mind cannot be cleansed.  
This world is an illusion of forgetfulness;  
Only a few can find the Truth.*

So how can the mind be purified?

*O my mind, repeat only the Naam;  
The Satguru has given me this wealth.*

Through the Naam one can become pure. One is highly fortunate if one meets anyone who is a true lover of Naam, for purity starts when one is joined to it. Kabir very bluntly says:

*A fish from a rivulet came floating down the  
Ganges;  
It washed itself in every way, but its smell re-  
mained.*

By washing one's body, one cannot wash away the dirt from the mind. Guru Nanak in his Jap Ji Sahib says:

*When the hands, feet and body are besmeared,  
they are washed clean with water;  
When the clothes get dirty, they are cleansed with  
soap;  
When the mind gets defiled with sin, it can be  
purified only by communion with Naam.*

No one can get salvation merely by visiting some holy place, until the purpose of the visit is fulfilled. Our Master used to say that those in the East go on pilgrimage to the West, and those in the West go East; the people of the North go South, and vice versa; they are all like a weaver's shuttle going back and forth. Yet they do not find what they are seeking. I once met a sadhu who told me he had walked from Amarnath to Rameshwar fourteen times. These two places are almost the northernmost and southernmost points of India respectively. Well, I asked him what was the condition of his mind, and he said, "Oh, the mind is the same." Actually the mind is more inclined to disperse even farther by such journeys, for it dwells on the different places and scenes and happenings, etc., here, there and every where, in the form of thousands of impressions which have entered the mind and go on revolving round and round. If one stayed in one place only there would be fewer impressions.

Swami Ji says that thousands have gone on pilgrimage and thousands have performed practices of various kinds, but in

the end they lost. The purpose of fasting is that the body should not be overloaded with food and should rest sometimes. Have you ever given your stomach a holiday? People go on pushing food down, every hour, every half hour—this renders the digestive system ineffective and the result is one disease or another. The true purpose of fasting is to gain good health. To overload the stomach before a day's fast, and then reload it again after the fast is finished, accomplishes nothing but more moans and groans. If there is a little space in the stomach, and it is not completely filled up with food, then that space can be filled with the Light of God. There are many different kinds of fasting. For instance, one can fast on fruit and milk alone; but what happens? They start eating and drinking it by the kilos.

Food was made for man's needs—eat in moderation, and you will be successful. Only the food that is digested will give strength. We are ambitious for more consciousness, but overeating makes us lazy—we sleep longer. Some people are under the impression that they were just born to eat. You will remember, in the Puranas it tells of Food going to Lord Vishnu with the complaint that the people were eating him mercilessly, and what should he do about it? Lord Vishnu said that if anyone eats Food more than necessary, then Food should eat them! You can see this very result around you: the majority of people are sick, the cause of which is principally an excess of food in the system, and irregular eating habits. One should take a little less than is necessary at each meal; that will give a buoyancy and aid one's efforts in becoming more awake. Furthermore, the health will improve, and one will be able to tackle a larger share of work. However, even if one goes to the extreme outer practice of fasting, what is the result? Swami Ji tells us:

*By remaining hungry, the hunger has not gone;  
You have failed in your purpose.*

People have kept fast upon fast, and have not achieved anything really worth while, because the consciousness does not awaken thereby. This is due to these outer practices being performed at the sense level. If some higher purpose or result was achieved thereby—if one thereby gained an inner contact with Naam for instance, or the company of the Satguru—then fasting, or pilgrimage, austerities, etc., would have some value. Fasting for fasting's sake alone is spiritually worthless. This applies also to reading the scriptures, which merely increases intellectual knowledge. Tulsi Sahib says, *Four, eighteen, nine, were read; Reading all this, yet the point was lost; Without contact of Surat with Shabd, one is like the chandool bird.* The four Vedas, the eighteen Puranas, the nine Shastras—these are the ancient Hindu scriptures. But what is the use of absorbing the whole world's scriptures if they have no value in the light of one's purpose or goal? He says that one becomes like the chandool bird, which goes on imitating all the sounds it hears. No one ever got salvation through reading—understand this carefully. The Upanishads tell us that the senses, the mind and the intellect all should be stilled, and only then will the soul perceive. Reasoning is a help—for understanding—and reasoning is a bar also. The Vedas say, *The ignorant will go to dark regions at death; Those drenched in knowledge will go to darker regions.* To still the intellect is most important, for that very intellect is at sense level, and the mind is already asleep because of its connections with the senses. None of these outer practices can awaken the sleeping mind.

*Repetition, austerities, restrictions, and many  
more—*

*The ignorant even kept silence.*

The tongue goes on repeating God's Name, but the mind is running around all over the place. What is achieved like this? To rise above the senses means that the body becomes dead—including the tongue. Some people go to the extreme of not

speaking—even for years—in the belief that this will give them some spiritual advancement. Similarly, having a silent tongue does not still the mind’s endless chattering. What is more, such an individual must fill his daily needs, and so he resorts to making signs and writing notes. How can spiritual awakening take place in this way? He who truly keeps silence is he who silences his mind. *Mind has not been shaved, so why shave the head?* All these practices come under Apra Vidya—study of scriptures, teaching the scriptures, fasting, giving alms, etc.—they are all under the rule of the senses. And the soul, connected to the mind as it is, is sleeping within.

*Resorted to many means;  
Even then the mind did not awaken.*

A learned pundit once went to Hazur, and on hearing Hazur’s Satsang talk was inspired with a keen yearning for initiation. Hazur gave him initiation, and when he was leaving I was standing nearby, and he said, “Maharaj, according to whatever instructions you have given, I will achieve everything in three months’ time, and I will then return here to you.” Hazur said, “That will be marvelous.” But it was nine months before the pundit returned to Hazur, and again I was present as he sat before our Master. He said, “Maharaj, before you initiated me I used to do my worship and prayer for six or eight hours at one time, and my mind would never wander, and now it will not remain still for even two minutes.” He was very distressed, and could not understand the difference. This happens because with outer worship the mind is getting food—it is occupied, just as it is when reading or writing—but for spiritual experience the mind must be stilled and remain inactive.

Taking a simple example, if a man owns a number of horses, and they are securely locked up in the stables, he sleeps without a care knowing that his horses are safe. However if any night he has doubt as to whether the stable door is securely fastened, he

cannot rest in peace. And then, if by chance the horses do get out and run away, he will do everything in his power to recapture them and bring them back. So the Negative Power does not interfere with the souls while they remain docilely in his domain, in which a web of sense-enjoyments is spread to trap them and bind them, and from which there is no escape. Good actions therein bring rewards, and bad actions take the soul to the lower regions. The poor soul is bound to an ever-revolving wheel of existence in the various expressions of creation, and therefore the Negative Power is not the least worried. However, when the soul meets the Master, it is taught to rise above the senses, and the pathway of escape is opened up—through the grace and greatness of the Satguru who is the pole of the Positive Power. When he sees that a soul is threatening to leave his kingdom, the Negative Power becomes concerned and endeavors to keep the soul in his clutches.

Salvation then is achieved only through Para Vidya, which means the soul's knowledge of the Oversoul; and that is to free one's self from mind and senses, to have knowledge of self and knowledge of God. We must become infinite, for, *One as high as the High One will know Him*. As high as the Lord Himself—infinite, inconceivable, ineffable.

Indian mythology tells us that Lord Shiva is sitting in meditation, and Parvati, his wife, keeps feeding him intoxicants. In this way, the soul is being intoxicated by the mind. When this intoxicant wears off the soul wants to awaken, but before it gets the chance, the mind again feeds it more intoxicant. The world's population is suffering from this drunkenness, and only those who are awake can see this condition clearly.

*After a long search I found the Satguru  
Who gave this scientific method.*

At last the true seeker finds that personality who is one with the Truth, who gives the means of the soul's awakening.

*Keep the company of the Master and serve Him;  
Sacrifice body and mind unto Him.*

What does it mean to serve a Master? It means that with respect, yearning and devotion one should keep his commands. Guru Amardas says, *Greatly fortunate is he who serves the Satguru, For the Sound of God's Naam is awakened with in.* He has mentioned nothing of those who touch his feet and show great respect to his physical form alone. Those who do not place the Master's words on the altar, accepting them as God's commands, will not succeed. *We know how to talk, but do not know how to do.*

There is a cure to the condition: keep a spiritual diary, just as if you were in school doing your lessons. With the aid of this diary you can search out your faults and failings and note down your weaknesses. Slowly, gradually, these weaknesses will be weeded out. Along with this there is meditation. How much time do you put in? And through meditation, what progress have you made? In this way, you will yourself know where you stand, with spiritual advancement and with ethical life alike. Without keeping a diary, interest and concern for these two important factors cannot be upheld. Following disinterest, meditation ceases altogether.

What else do I ask you to do? Only to keep your life pure and good, and to weed out the weaknesses. Then, food of the soul is your meditation, so meditate regularly. Do not feed the body until you have fed the soul.

Furthermore—to attend Satsang is like having a protective hedge around your meditation; it also increases the incentive to meditate. Attend the Satsang, even if your time is limited. Cancel some other appointment in order to do so, if necessary, for the benefits of Satsang are invaluable. All I ask you to do again and again is to be pure and chaste and keep your diary. Do you know of any means by which you will obey the Master's instructions?

There is a cure for our failures, but if you do not take the cure, then what is the cure for that omission? There is no cure for not doing anything. Sometimes you fight like dogs—when people see such behavior, will they not wonder what kind of teaching you are receiving? This brings disrepute upon the name of the Satsang. *A bad dog brings curses upon his Master.* The pain in my heart is speaking when I ask you of any means whereby you will follow the commands. Having tried all means, in defeat, I can only say that you should try for yourself, and see how that invaluable gift will increase. If after doing what I ask you do not gain progress, then you may come and complain. Start from today. Where there is a will, there is a way. You *can* find the time if you really want to. You have got the greatest of good fortune to be linked with a personality who is the form of the Truth.

King Janak was one soul who got something from Ashtavakra, in those days, but each and every one of you has had experience from the very first day. If you don't continue it, how do you expect to progress? Attend the Satsang and have the advantage of a protective hedge around your meditation. I once asked Hazur Maharaj, "What are your orders regarding Satsang?" He told me, "If you are very sick in your bed, but you can move, then attend Satsang." Just note that he did not say that if you have the strength to walk, then attend Satsang. From this single instance, one can see how important it is.

*Master removes the veil from the eye: He gives the inner darshan; O friends, that Satguru is most attractive to me.* The cause of not following the instructions is just laziness and concern for bodily comfort. Remember that this is the path of inner intoxication, so why worry about the body's comfort? Do not drift away on the waves of the mind: do the work which you have to do. When the lion wants to quench his thirst, he goes straight to the river. Become lion-like—you are soul, the entity of the Lord. Make the keen aspiration you

had in the beginning into a reality. Leave the consideration of bodily comforts and the demands of the mind for the sake of that aim. Instead of obeying the mind, place the Master's commands on the altar of the Lord. *If you love me, keep my commandments.* Would you not wish to obey the one you love? A true lover is more afraid of disapproval than he has consideration for body and mind. Go all out for your goal. *Listen to the Satguru's Sound—by rising above.* Put all your attention, in full consciousness, upon that inner place, upon the Naam. The intoxications of the senses will start wearing off, and you will awaken to a new life.

*Through striving and striving, the mind has now  
awakened,  
And the world has become transient.*

When one rises above the senses, one can see that the body is but a piece of clay. You yourself are detached from it; and the world is an insipid thing. In this way, the question is answered and the problem solved, for the soul can see that her Lord is God, and all outer things are unreal. Masters do not tell us to leave our homes and flee to the jungles, for we have got the duties of the body and mind and their responsibilities, but the soul must be rejoined to its Lord, and this is the greatest and most important task in this human life. The only true helping factors in this work are the company of the Satguru and the contact with the Naam.

*Attention got help from the mind  
And both reached their homes.*

Separated and freed from the pull of the senses, the mind begins to taste the sweetness of the inner Nectar. *When that Nectar comes, this becomes distasteful.* From then on it is willing to cooperate with the soul, and the soul is able to fly.

Death of the physical mind makes the work easier, for it is the physical mind which is deeply involved in the worldly actions and keeps dragging the soul back. Until there is something to hold the attention, it is most difficult to go within, and this is why the Master gives the contact with Naam on the very first day. *Join me back to the Lord—anyone!* That contact must then be increased daily.

*Without the Shabd, the mind will never awaken,  
Though numerous different practices be per-  
formed.*

This hymn of Swami Ji's is very long—I have just taken a few verses, as it covers the same subject as Guru Arjan's hymn, and it shows how all the Masters say the same things. Now, Guru Arjan was telling us how the awakened soul can give us help and protection:

*Riches and knowledge will not give self protec-  
tion;  
The enemies are controlled only in the Master's  
company.*

Seek the company of the Guru, if you wish to control anger, lust, greed, attachment and ego. There is no other way; no matter how much knowledge you have or deep thinking you do these five will remain. The bigger the person gets, the more is he consumed in the fire, and the only saving factor is the Master's company. You wish to enter a house, but the owner's five big dogs are guarding it, and start barking as soon as you approach. The true guard-dog will not even accept food as a bribe. All dogs are famous for their faithfulness; in the Gurbani it states that one should become faithful like a dog. Now, how can you control these fierce dogs? You cannot; you can only shout for their owner who will himself

call the dogs back so that you may enter and meet him. So it is that in the company of the Master the barking dogs—these five enemies—will one by one run away by themselves. *At the death of the five boys, only the Lord's love remains.* They recognize that such company is no place for them.

God is already within you. He is Light—and the perpetual flow from the Beyond is going on. Connected to Him, the sins of the mind are gradually washed away. If you want to be a doctor, keep the company of a doctor. If you want to know the science of the soul, keep the company of one who has mastered it—call him by any name you like. *Keep the Guru overhead, and live in His commands.* Keep his word—above all else. He will never leave you until he has taken you to your True Home. Guru is not just a physical body, although we have respect for that body in which that God Power is manifested. He is that Power—call it God Power, Christ Power, Guru Power—and he is there to help you experience that manifestation within yourself. If but his single glance falls upon a person, that person is saved. Be obedient, that is all; do not ignore what he tells you. *Kabir says, such a server has no fear in all three regions.* If one was aware of His presence constantly, would one be likely to sin?

I remember, Hazur once sent me an order. Sometimes it happens that if an individual is heading straight for his target, others create propaganda against him. Due to this type of propaganda, Hazur ordered that I should attend only the Sat-sang at Ravi Road Lahore, and should not visit anyone. I said, “All right, whatever are His orders.” I got a lot of rest during those days—something like a servant who normally cleans twenty rooms being told to clean only one and leave the rest. I had more spare time, so I wrote the book *Gurmat Siddhant*, a big book of over two thousand pages. I strictly curbed all visiting; in fact, a relative's son died and I did not attend them at their house, but went only to the cremation. There was another case, of a Satsangi dying, and he sent a message

for me to go to him for the Guru's sake before he died. I had a strong desire to go, and the pain of sympathy was so great that I cried; but I had to send the message that I sincerely wished that he have full protection and all my good wishes were with him, but that I was helpless for I could not disobey the Master's orders. He died, and when Hazur came to Lahore, his widow complained that her husband had died in torment because of his desire to see me, and my refusal. Hazur turned to me and said, "Kirpal Singh, in this type of condition you should go." From then on, when people summoned me to sickbeds, I would attend, and they would die. It became very difficult, but his orders were to go only wherever the person was dying.

Never ignore the Guru's commands. If you obey, you will have nothing to fear—here or in the Beyond. Hazur told us that if a person gets initiation and has to go into the hands of the Lord of Death, he should politely turn from both such initiation and its guru. Just giving some words—that is not Naam. The words given by the Satguru have a powerful charging; that is your protection. Guru is he who brings Light into the darkness, and he remains with you forever. Hazur would say that if a five-year old child is present, can you commit any sin before him? When you truly realize His constant presence, you will do no wrong. Also, be truthful before Him, not just when people are present in a hypocritical way; remember He is sitting within you, so hold the awe of Him in your heart and you will do nothing bad in His presence.

A disciple of Baba Jaimal Singh once told me that when Baba Ji gave initiation, he would tell the initiate, "Now I am residing within you, so do nothing to put me to shame." Masters use many different ways to help the children keep their commandments. This is the time for you to understand these things and live up to them. If you do not feel so inclined, then you will continue to lament, birth after birth. Only if you are fortunate enough to get the human birth again will

you have another chance of doing this spiritual work. Those who have got the Naam—not only do they have the good fortune of the human life, but the inner path has been opened up for them. Work hard for your progress.

*Have mercy and give me the Water of Life;  
Bless me with the dust of the Master's feet.*

O Lord, I am like a beggar, yearning for a drop of that Nectar, wanting only the Master's company. Bless me with a small particle of that priceless gift. Give me His company. How rare are such people—where can I find Him?

After the great Mahabharata battle between the Kauravs and the Pandavs—it is a very long story—they held a *yug*\* (the *Ashav Med Yug*) and at the completion stage no Sound of God had been heard. They approached Lord Krishna and told him, “Our yug is a failure; what shall we do?” Lord Krishna said, “It is because no realized soul has been in attendance there.” They protested and said, “But we have invited all the Sadhus and Mahatmas; how can that be?” He said, “No, you may have all the Sadhus and Mahatmas, but no realized soul is there.” Finally he advised them to approach a certain Sukrat Ji, and told them where to find him. When they explained their desire to Sukrat Ji, he said, “Yes, I will attend your yug, but not until the fruit of one hundred and one Ashav Med Yugs is given to me.” They were astounded, and cried, “But how can we give you that when even our single yug has been a failure?” But he was adamant, and so they went home. When they told their wife, Draupadi, she said, “All right, let me go.” She was a queen, and a very wise soul, but she forsook her carriage and went on foot all the way to Sukrat Ji, with sincere humility. She told him that she had come to give

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\* A gathering of many holy men to perform various rituals until the Voice of God is heard.

him the fruit of one hundred and one Ashav Med Yugs, saying, "Maharaj, in the Shastras it is written that if you go to a realized soul in all humility, then each step you take gains the fruit of one Ashav Med Yug, so great is the value of this blessing. So you can take the fruit of one hundred and one Ashav Med Yugs from my journey to you, and give me what is left over." He was so pleased with Draupadi, that he agreed to go, and the yug became successful. So you can see how rare and invaluable is the presence of the realized soul.

In the days of King Janak, there was only one soul to give him the connection—Ashtavakra. In the days of the Kauravs and the Pandavs, only Sukrat Ji could make the Sound audible. To go to such a Master and to have his darshan gives much more blessing than the fruit of one hundred and one Ashav Med Yugs. If you can find more than one such soul, then the more fortunate are you. He is a man like us, but he is an expert in the science of the soul. God is All Wisdom; wherever He manifests, that pole becomes His mouthpiece. That mouthpiece is called the Satguru. This name is not given merely for wearing a certain type or color of clothing; Satguru is he who has the highest degree in God.

There is a story of a King who held a bazaar, in which many beautiful and valuable things were displayed. He proclaimed to his people that each subject could select one gift from the bazaar for themselves, and that the bazaar would last from sunrise to sunset. Hundreds of people came and went away with their selected gifts. When it was almost sunset-time, a young girl entered and wandered around the bazaar. She seemed a very simple girl, but inwardly she was very wise. Praising everything as she went around, she thought if the bazaar was so beautiful, then what must the creator of it be like? Meanwhile people advised her to select some gift before the bazaar closed. She walked to the very end of the bazaar, where the King was seated on a dais. When he saw her approaching, the King rejoiced in his heart that at least one

person was interested in him. *Gifts are loved, but the Giver is forgotten; the poor mind does not realize its error.* Outwardly the King showed anger, saying, “Mad girl, why do you come here? Go and choose something and take it home.” Without any hesitation she placed her hand on the King’s head and said, “Now tell me, O King, to whom do you belong?” He said, “Now I am yours.” She asked him, “And whose is this bazaar?” The King declared it to be his, but she said, “But now, to whom also does it belong?” and he had to admit that everything in the bazaar belonged to her too, since she had chosen him.

We see everything in life with a superficial sense of value. If you give yourself up to Him, then God becomes yours, and so does all His creation. *If you become mine, then the whole world will be mine.* True Masters are very rare, and the world has started ridiculing the words “Sadhu” and “Gurudom” because so many are acting and posing, and their teachings reach the sense-level only. They have themselves never risen above the senses, and they cannot take anyone above. When people learn this, they have no option but to turn to the scriptures, which feed the intellect only. Have mercy on us! Without the Master we cannot reach the Lord—it has never been possible, nor ever will be.

A Muslim Fakir tells us that God Himself said that He is so great He can not be absorbed—from the lowest depths to the highest peaks, in all the skies or all the earth, and even under the earth, the whole of creation is not capable of containing Him, so great is He—and yet He can dwell in the heart of His true devotee. If anyone desires Him, they should seek Him there.

That true devotee is a living pole—a human being in whom God is apparent. He is also in others but is hidden. *From the lowest, I became pure, brother.* And how did the realized soul become pure? *Since I got the knowledge of the Guru’s teaching.* God is not far above in the skies, nor sleep-

ing in the holy scriptures; He is already within you. Those holy books are records of how the realized souls found God, reading which a yearning or incentive to meet God is created in the seeker. But Naam is within man—the radiance of God's Light and the beauty of His Sound, the Music of the Spheres. Just differentiate between the outer Naam and the inner Naam, and then get the connection. Those who live only for enjoyments cannot walk on this Holy Path, for one must cut away from all such expressions. Ethical life is a stepping stone to Spirituality. If you awaken, no dacoit will be able to enter your house, for if even a single person is awake in a house the thieves will think twice about breaking in. Thieves like to find a house full of deeply sleeping people—some even administer chloroform to ensure that the people remain in deep sleep so that they can work at leisure.

*In the Satguru's company one gets the perfect gift,  
And awakens, O Nanak, to the color of Par Brahm.*

The Master's company protects you from losing that precious gift he gives, and through his mercy you will awaken to the extent of enjoying the intoxication of Par Brahm. That intoxication is already within you. *The intoxication of Naam, O Nanak, inebriates day and night.* It is perpetually vibrating everywhere—radiance, intoxication, and bliss.

*He awakens, whose Lord is Kirpal\*;  
With His Gift, one gets the entire wealth.*

Whomsoever He awakens, will awake. The Merciful Lord Himself awakens the soul. *If He showers His mercy, the Sat-*

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\* The Merciful One.

*guru is met.* And when the Satguru is met, *He connects you with God's Naam.* Naam is above the senses, it is in your own house (body). This gift you can take with you when you leave this world, for it has the Satguru's protection. Our attention is ever going into dispersion—sometimes on financial affairs, or on children, or property, etc. When one dies, where does one go? One goes wherever one's attention is centered. In this way we again and again return to the worldly life, because that is where our attention is—where our attention has been fastened. Since the day our soul separated from the Lord, it has never returned to Him up to now.

If one were to try to describe what Spirituality is in a single word, one could say “Naam”—or “Satguru.” Get connected to either, and your whole spiritual future is established. Maulana Rumi says, *Know that to be near the realized soul is to be near God.* That is where God is manifested, and that perfect being will make the connection for you. Those who are connected should take the rare opportunity to make the best use of it. *Those with good karmas from aeons past get connected to the Lord's Naam.* The soul that has an accumulation of good karmas, which constitute the mercy received from God for many past ages, gains the special mercy of the Naam, which gives all happiness, all peace. How does one know one is connected to Naam? *In that house (body), the Unstruck Sound is vibrating.* The indication of the presence of the Perfect Master in the student is the music of the Sound or the radiance of the Light—whichever is manifesting at the time.

This has been Guru Arjan's hymn. Merely listening to the words will not give you emancipation from this world—you must live up to what you have understood. If you have not obeyed in the past, then start from today: do your meditation; do not take any food until you have sat for a while. If you are not getting much experience within, then look to your diary, and you will find the reason or cause lying in your everyday

life. Do not use harsh words to others—keep a sweet tongue in your head; that will solve many problems of life. You may remember that with a single bitter word the great Mahabharata battle was started. The Kauravas were visiting the Pandavs in the palace of Draupadi, the Pandavs' wife. The floor there was so beautifully made that it reflected the light and gave an impression of a shallow pool. When the Kauravs picked up their long clothes to step through what they thought was a pool, Draupadi very mischievously called out, "Blind son of a blind father!" mocking the blindness of the Kauravs' father, King Dhritarashtra. The whole of India's civilization was destroyed in that great war, and you find similar things happening today on a smaller scale. So live up to the Master's teachings, and make your life peaceful, and you will have success in every way.

*This talk was given by the Master on October 16, 1972, at Sant Bani Ashram—His first public talk there. Master's reference to "embracing" in the beginning of the talk is His humorous comment on the extremely crowded conditions prevailing in the Satsang Hall.*

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## This World Is Not Your Home

**T**ODAY IS THE BEST TIME to embrace each other. We are all brothers and sisters in God. So welcome you are to Sant Bani Ashram!

They say that two kings cannot live together in one country, but hundreds of beggars can. All right. You have come to Sant Bani Ashram: simply hear; just look to the purpose for which you have come. That's the main thing.

When Masters come, they look to the world in its right perspective. We also come and see what is going on here; but the level that they see from is quite different from ours. He sees that some are being born, some die young, some die old. This is going on. What is all this? How does this body work?—it is all laid down as if it were a machine without any mover! So they solved the mystery: there is some Power which is working in the body and is withdrawn; the body works as long as the indweller of the body is there. And wonderful it is that this body which has so many holes—eyes open, mouth open, nostrils, ears—with all that, the indweller cannot run out of it.

So body works as long as we are in the body. Who are we? We are conscious beings, conscious entities. But we are also in the body as long as we are controlled in the body, otherwise we could have run away out of it at our own will and pleasure. That we cannot do. So that Power which controls us

in the body, that is called the God-into-Expression Power.

So this body, the human body, is considered to be the highest in all creation, next to God. Mohammedan literature tells us that when the human body was made, God ordered the angels to bow down to it. So great is man, you see. In the human form only we can do something which we cannot do in any other form of life. Except for the human body, all bodies are bound. They have got no free will. In the human body we are bound to some extent and also free to some extent. When the railroad lines are laid down, the train will run over them. It is for you to lay down the lines whichever way you like.

So Masters found that there is a golden opportunity, if we just finish off the reactions from the past which we have done ourselves. And we have got some free will also. And that free will is: We can go to our Home. This world is not our Home. We are conscious entities, and our home can only be All Consciousness.

Kabir and others say that we are of the same essence as that of God. God is all consciousness and we are drops in the ocean of all consciousness embodied in the human body which is the highest in all creation, in which we can have our way back to God.

So when Masters come, they see that we have got so many labels on our bodies. Someone calls himself a Hindu, someone else a Muslim, someone else Christian, Jewish, and so on. But the Master says that God made man, only man. Labels were not put on when he was born; we put them on later. When? When the Masters who solved the mystery of life—and those who met them also solved the mystery of life—when they left the scene, these labels of various social bodies came up, to keep their teachings alive. They are the schools of thought which we have joined; the purpose of these schools was for many people to derive benefit from them. So long as there were practical people, the people were also able to solve the mystery of life. And what was that? That we are conscious beings, drops in the ocean of all

consciousness, brothers and sisters in God—embodied in the human form. And we are bound to some extent, as a reaction of the past—what we have done in our past lives. *As you sow, so shall you reap.* But after we have passed beyond that, we can know ourselves and know God; and as long as there were practical people, benefit was derived that way. But for want of practical people, the same formations began to stagnate and deterioration came up.

So Masters have been sent here; God has been sending men, whosoever He chooses; that is His job. It is not by votes that he is chosen, like a Prime Minister or President or anything. From whomsoever He has to take work, He sends such-like people to guide us back home, to take us out of the delusion we are under. And when Masters come, you see, they don't address the "isms" or the labels, they don't say, "Hindu, Mohammedan, Christian, come on, hear me now". . . either they address the soul or the human body.

What do they say? Well, they say self-evident truth: This body is not your permanent home. You have to leave the body. All have left the body—kings or subjects, philosophers, Saints, incarnations—whoever took the body had to leave the body. So similarly, you have to leave the body. We are conscious entities, and this body is made of matter; and they say, What connection can there be with that? You are a conscious entity; you are living in a human body which is material, which is changing at every moment of life; and you are being dragged along with it. But this body is the only opportunity given to you, to make the best use of it; and that best use is what? *O Man, know thyself!* Are you the human body? You say, "no," because you will leave it; we say, "It is my body"; we never say, "I am body." Just as we say, "It is my watch, it is my coat," similarly we say, "My intellect says so, my eyes see so, my ears hear so." Every day we use these expressions: that it is not "you," but "yours." But when Masters come, they see that we have identified ourselves with

body and outgoing faculties so much so that we have forgotten ourselves. We say “my,” but we don’t mean “my.” You simply say you work at the level of the human body, but it is changing, and the world around us is changing—being made of matter—at the same speed at which the body is changing, and we are identified with it. That is an optical illusion, that it appears to be stationary. But when Masters come, they are good observers; they see what is going on. The Master is a conscious man, a conscious entity; he is not deluded so that he considers that this world is his home, or that he will never die . . . It is true that soul will never die. But as we are identified with the body, we say “My body won’t die.” That is the great delusion in which we are all going.

So the first thing that they tell us is this: that this world is not our home. Also, that this human body which has been given to us, although all scriptures say it is the golden opportunity, still it is not our permanent home. It is temporary, but it is the highest form in all creation. The Rishis of old and others who have left the body and enjoyed the bliss of higher planes, when they returned, they selected the human body to enter. But now, you see, we are working on the level of human body. So we are under a great delusion. The reason is that our souls are under the control of mind, mind is under the control of outgoing faculties, and they are dragged like anything toward the outward enjoyments. So we are identified with this; we cannot differentiate our Selves in a practical way. Intellectually we do say, “I am not the body, I am not the intellect, I have the outgoing faculties.”

So this is the delusion under which we are going. Every day, every hour, every minute, is bringing us closer to the great final change which is called death. That is awaiting us, each one of us. Guru Nanak said that the body has been betrothed to the Negative Power: he will take it away sooner or later. So this is not the place where we are to live. Then what to do? *Wake up.* You are conscious entities, you see?

You are drops in the ocean of all consciousness. That all consciousness is all wisdom; it is all permanent, eternal, and it is all joy and peace. That reflection you have got in you. That is the reflection; but you are under the wrong impression, being identified with the human body and outgoing faculties. When a child talks, you see, he says, "Oh, I am the best—nobody can know more than me!" That is the reflection of that conscious God Power which is working there, which is all consciousness. Similarly, we have identified with our body, so that reflection in our soul, we take it as from the body. That is all bliss; and we are after bliss. Ever since we were born, we have wanted some happiness—some joy. We earn money; what for? To have happiness. We have families; what for? For happiness. We want possessions; what for? For happiness. But this is a changing panorama: you are attached to the body, but body will have to leave you! You are under orders; you are imprisoned in the human body as a reaction of the past, according to the flowing pen of God—which writes according to our own past actions.

So this is the first thing: *the grand delusion is*; but as you are identified with it, how can you come out of it? That's the point. So Masters have pity on us. We ourselves cannot know ourselves, because we are identified with the body and outside things and have forgotten ourselves; yet all methods and practices we take up for knowing ourselves and knowing God, they are related to these very things. How then can we rise above them? So Masters give us a demonstration. First they give out: *Man, know thyself*—who you are and what you are. You are not the body; you are not the intellect; you have got outer possessions only, which will leave you when you leave the body—if the body does not go along with you, how can other things which are possessed on account of it? This is the first thing they come up and tell us; but we do not believe. "How are we separate from the body? How can we know that?" So He gives us a demonstration: "All right, sit down"—

He says that the outward expression of our soul is attention. God is All Attention and it is that attention which works and is identified with the outside. We have to withdraw that attention from all outside and from all the body below. It is the attention which gives strength to the body, it is the attention which gives strength to the mind, it is the attention which gives strength to the intellect, and to the outgoing faculties also. You must have experienced in your life sometimes that somebody calls you, but you do not hear; some man passes by you, you don't recognize him; somebody comes and sits down by you, but you are not aware of it. They complain, "Look here, we called, you didn't reply; why? I have passed by you, why did you not see me?" You can only reply that your attention was absorbed in something—which apparently means that unless the attention is with the outgoing faculties, they do not work.

So the Rishis had recourse to that. They developed very long methods, involving physical body, pranas, heart, intellect, and everything; but it took hundreds of years to rise above body consciousness that way—hundreds of years. Because they took pranas along with the attention. So they simply said, "Well, look here: you have all these things, but you *are* attention. It is on account of your attention that everything works. If your attention is absorbed in your own Self, there is no world for you. The world is created when you see." (It is already there, of course, but you become conscious of it when you see.) I am looking toward you, not at my back—so I can't see who is sitting there. Unless I look at them, I can't see them. They are there, of course, but we don't become aware of them unless we direct our attention there. This is the main thing to be learned.

So we are conscious entities, we are all attention; if we control our attention, then we can know the Overself. If we know our Self, we are able to know the Overself. The difficulty lies where? The pity of it is that we do not know how to

know our Selves. We simply know ourselves at the level of feelings, or through drawing inferences, or through emotions. Really, you have not known your Self by Self-analysis. Just as: This is my watch, I can take it off; this is my handkerchief, I can put it off; these are my spectacles, I can take them off. Can we take off our body? our outgoing faculties? Masters say "Yes"—and they are competent to give you some demonstration of that. How can you withdraw your attention from all outside? When you completely withdraw from all outside and from the body below, you will see, you will feel that there is no world and no body below. And the further way up, that Controlling Power, that you can know. But this only happens when you know your Self.

So Masters come and they give out: "Look here, Man, this body, this world, is not your home." If only we keep that motto before us always, our angle of vision *will* change; then all our actions will change; our whole way of living will change. For instance, you have come here for four or five days; you know it is not your home, you are only here five days. After that we have to leave. So what will you do? Build buildings here? Are you possessing, fighting with one another—"This is mine, this is yours"—are you going to do that? No. Because you know you have to leave—this is not your place. And this is the first thing that Masters try to bring home: *This place is not your home.*

What do they say then? Are you fully convinced it is not your home? We say, "Yes, yes," but really we are not convinced. Our lips say so, our brain says, "Yes, it appears so," but actually we don't consider that way. Because these things become as our home, and naturally that affects our whole angle of vision.

So Masters say, "If this is not your home, why not go back to your home? You are conscious entities, your home can only be all conscious; you have been sent down here by God; why don't you go back home?" So God sends His messengers

to tell people, "Come on, make way, back home please . . . Human body is the highest rung in creation, which you have already got . . . You are very fortunate—now this is the golden opportunity, you can come back"—and they demonstrate to you *how* to come back. This meditation is for that purpose: how to withdraw your attention from outside. So if you are convinced at heart, your whole life will change.

Why don't you go back home? There is a hitch about it . . . You have to go, after all; after a month or two months or ten days or five days. If the time is fixed, then? If there is a student whose examination is coming up, the date is fixed for that. If a month is left, then he just eliminates going out for work—to save time for study, so that he may be ready for his examination. When there is only a week left, what does he do? When he goes to the bathroom, even then he takes his books. Because the time is overhead.

So we know our time is fixed, of course; but we do not know when, that's the pity. How much more should we be ready to go? Just think, for a moment, take this home, you see: this one lesson will change your whole angle of life. Because we have forgotten ourselves, the pity is we simply see the world from the physical level. We say, "This is heaven—if at all there is any heaven." Some people say, those who are too much given up to these things, "Well, what is heaven? This is heaven: why should we care?" The reason is, you see, Masters do come, they give out this thing, we don't believe them; but with our own eyes we see daily people going to the cremation place or burial ground—one is coming burying the other, another is coming, third man is coming—five, ten, twenty are coming—what is all this going on? Will not your body be taken away someday? Now you are taking the bodies of those who have left; somebody will also take your body too, is it not?

So if this world is not our home, then naturally the question follows: where is our home? If we are conscious entities, our

home can only be All Consciousness; how can we go back home? That is our true work. So Masters give out (in few words—Masters' words are few and simple and they are pregnant with meaning), "Look here, this is not your home. The human body is a temple given to you as a golden opportunity to go back to your home. *What can that home be?*" That is the question. It can only be All Consciousness because we are conscious. So they say, "Well, go back to your home. How long will you continue to live in this world? After all, everybody has gone! The last enemy that we have to conquer is death; no escape from death." What is death? Death is leaving the body; but we do not know how to leave the body; that is one thing that makes us afraid. The other is, What will be our fate? So death appears to be a bugbear; everybody is afraid of it; we want to have endless life here. But after all, whether you want it or not, you will be dragged away from this body. If a pigeon sees there is a cat coming and he closes his eyes, do you think the cat won't eat him up? Closing eyes won't do. You have got discrimination, you have got foresight; make the best use of them. This is the only thing I am telling you; if you take it as your motto, if you are convinced of it, your whole life will change. Then you will do something. You will think, Well, if it is not my home, then where is my home?

So Masters say, if you are conscious entities, and your home is no other than All Consciousness, and in the human body you have got the golden opportunity, what is your real work? Most personal work? To find the way back home. All other work is only action or reaction: you have to pay off debts to those to whom you have been connected—brothers, sisters, wives, husbands, mothers, children. When that is paid off—then? If we are again attached to the world, then naturally we will again go where we are attached, that's all. If we are attached to our home, if we want to go to our home and love that home, and have some contact with it through the grace of some Master, then naturally we will go where we are attached—back home.

So two things come up. One: This world is not ours. If you take that as a daily lesson you will go back like an awakened man, and then you will have to be put on the way. Second: If it is not ours, then what to do, to know where our home is? How can we reach it? This body cannot help us; it will have to be left. So this is what comes next. So Masters say, All right, go on, do your own work. Why are you entangled in the work of others? *Mind your own business.* You see? If you become happy, all are happy; if you become conscious, have permanent peace, naturally the whole thing changes, you see? That's the point.

Masters tell us what to do then. They tell us, Well, look here: meet some Master, some Guru, who will first enable you to solve the mystery of this human body. By analysis you will know who you are, what you are; this is the first thing to be learned. You say it some times; you hear it also; but you are not convinced. You are convinced only when you *see* that you are not the body, when you rise above body consciousness for a while. And this is the first thing that he gives us. Who gives? The messenger of God. God resides in every heart; but that man where He is manifest has risen above body consciousness and makes others rise too; he gives a demonstration of that. He says, The way back to your home is within you. . . . God Absolute cannot be known by anybody; *nobody has seen God at any time.* But the God-into-Expression Power, which is the cause of all this creation, which is controlling all creation, which is also controlling your soul in the body—if you come in contact with that, He leads you to the Absolute God. It is like the sun: if you could catch a ray of the sun, where would it lead you? To the sun.

You ask what to do? Meet some Guru; some Master. *Guru* also means that God is within you. The two outer expressions of God are Light and Sound. We are the sparks of the Great Light. They say, *Take heed that the Light which is within you is not darkness.* It is already Light but covered by so many

covers—physical, astral, causal . . . They say, Take off these covers. If a lamp is burning, you see, one, two, three, four covers are there, you will find no light. But if you take a cover off, there will be some light. You take others off, there is still more light. If you take off all the covers, it is all light. So he says, Meet some Guru, some Master, who will take you back first; who will draw your attention from outside and take you to the eye level—to the seat of the soul at the back of the eyes—and there he contacts you with the God-into-Expression Power; you progress from day to day, and that is the direct way back to God.

So your true work is what? The others are secondary things which you have to pay off as the result of your actions of the past: what you have sown, you must reap. Pay them off and incur no further debts, and nobody will catch you. If you incur further debts, then you will also have to reap that result. So Masters say, Well, pay off these debts and attach your soul to God within you, and when these things are paid off, if you have a contact with that Power within you, naturally you will go back home. But all this will be done by whom?—that's the point. By some messenger of God, through whom He works—His Grace is working. He never says, "I work"; he says, "His Grace is working." He takes you under his charge and won't let you go until the end of the world. Whomsoever He takes charge of, no Negative Power can take control of it, can snatch it from him—from God.

*So day to day you must realize this thing.* This Naam or Word—what is it? The God-into-Expression Power, which expresses itself in two ways: Light and Sound. This is your real work, done through the grace of a Master. And whoever takes charge of you, He also takes your future. He takes the responsibility to take you back to your true home. This is why Christ said, *I shall never leave thee nor forsake thee; lo, I am with you always, even unto the end of the world.* So whatever messenger, at whatever pole He is working, His responsibility

is to take you back home. He will never leave you; you may leave him. He will never let you go. You know when Christ came, people asked him, "Well, what are you after?" He said, "Many sheeps are lost; I have to look after them; I have come to find them out." So we are sheeps of God, you see. Our soul is of the same essence as that of God. As such we are all brothers and sisters in God. The first thing is, we have to know we have to leave the body—then our whole life will be pure, honest, with no enmity . . . true to God. Just like a child. Innocent.

Already we have got so many impressions of the world outside, through the past births. Here we have to shake off all these impressions, wipe off these impressions, wash away all these impressions. Who does the washing? If a cloth is very dirty, we send it to a washerman. Does the washerman ever refuse it? Never. He says, "This is my job. I will do it." So similarly, when the Masters take on someone, they know he is soul. The dirt is only the impressions received through the outgoing faculties. He knows that it is pure gold besmeared with filth. He will try to wash away this filth and then—you are gold. This washing away can only be done by a Master. If we simply surrender to him, the quicker he will do it. If a child is besmeared with filth, you see, and the mother wants to wash him and the child fights her with arms and legs, does the mother let him go? She catches him and washes him. Similarly, you see, it is not you that can wash away all these things—simply allow him at whose feet you are sitting . . . God has got to do that.

This filth can be washed away, past impressions of births . . . how many births? . . . This human body has been given to us to just relieve us of the burdens of our reactions from the past. And that can happen only if we know our Self and know God, at the feet of some Master, by God's Grace. How? When you become a conscious co-worker with the divine plan, your ego is lost. When you see "He is the doer, I am not the doer."

The result of that is, who will reap what you have sown? You are not there; your ego is gone. You reap it only when you are there—when you are the doer.

So we have to wash away all the sins of the past while in the human body—if we have got, with God's grace, some living Master. It is a great blessing to have a living Master. He meets you, he takes you out of this delusion, he tells you that you are soul, this body is not your home, the way back is to know God—and he gives you a demonstration of it, how to know your Self, and gives you a contact with the God-into-Expression Power which leads you back to God. And he is guiding you, always looking after your welfare, how you progress. The more you are obedient, the quicker you will go back. That is why Christ said, *If you love me, keep my commandments*; you see?

So the two things required to wash away all our dirt of the past and the present are: to come to the feet of a Master, and—obey him. This is what we have to do. Now, you see, the whole thing hinges on this: if you are convinced you have to leave the body, all outer attractions leave you. Now we are dragged by the outward enjoyments. Five passions are very strong—lust, anger, greed, attachment, ego—which attack us through the outgoing faculties. How far will you continue with these after you have left the body? Then? If you have to leave the body, why not learn from today onward how to leave the body? A wise man will do it; he who has foresight. Whenever you have work to do, you know that if you do such and such, this will happen; you go on working for that. Similarly you know that you have to leave; you know it is definite; you know whether or not it is self-evident truth. You have to leave the body. All have left; you have to leave; I have to leave. You can only work in the daytime, not when the night comes, you see. What did Christ say? *I must work the works of him that sent me, while it is day* (when I am alive); *the night cometh when no man can work. As long as I*

*am in the world, I am the light of the world.* [John 9:4-5]

You follow me? Very simple things I have showed you. One: This world is not our home. Then: If it is not our home, then where is our home? Who are we? We are conscious entities. Not the labels we are carrying; not Mr. Singh, Mr. Smith, Mr. Khan, you see? Those are names given to the body. You are ensouled bodies.

So this thing is brought home, you see. These outward enjoyments, all outer attachments, outer connections, are only until you leave the body; and we all have to leave the body. If we are convinced that we have to leave the body, is it not honest to begin to leave just now? Slowly? Suppose there is a silken cloth spread over a thorny bush. You have to take that cloth off the thorny bush; you can take it all at once only by dragging it. If you drag it, do you think that it will not be torn? If you try to take it off every day, you will at first do it only after some time; then in an hour, half an hour, few minutes.

So these are the self-evident facts. It is no new philosophy I am putting before you; it is a common sense talk. So he says: "From today on, sir, start to leave the body. Leave all these connections." If you have to leave some place, and somebody fights you, you say, "All right, I have to go tomorrow; why bother myself with it?" Is it not your attitude? This is the attitude you may have. And Masters come to give us like that—to tell us: *Do your work*. You will say, Are all other works not yours? They are yours, of course, given to you as a reaction of the past: connected with you as son, some as father, some as brother. But it is God Who has connected you; have respect for them, and pay them off jolly. The man who is under debt the sooner he pays off that debt, is it better or not? He will become quite buoyant and fresh. As long as he is under debt, he is afraid to look others in the eye; they may want money. . . . So pay off—first thing. Then: this is not your place.

Now Masters tell us what to do and how to do it. They say that your attention is the outward expression of the soul; that your attention is driven by the mind; that mind is driven by the outgoing faculties. It comes again and again and outward enjoyments drag it like anything. They say that mind can only work as long as you are with the mind. Withdraw it from outside; but mind won't withdraw from outside, unless it gets something more blissful, more joyful, more attractive, than the outside things. So the first thing is, What to do with your mind? How to give it more bliss? The way is to give it the bliss of the Water of Life or Naam—the Nectar of Life. That is within you. Now, unless you bring the mind within—you can bring the horse to the water, but you cannot make him drink. Masters give you a sitting, withdraw your soul—because soul gives strength to the body, mind that; *soul gives strength to the mind*—otherwise mind cannot work; it is our attention that gives strength to the outgoing faculties; they cannot work independently.

So they say: Withdraw your attention; the mind, which is just given up to the outward enjoyments, will go along and will get more bliss inside. If you withdraw your attention, naturally the mind will follow, because it cannot work independently. The Master says to control your attention within yourself—where? To the seat of the soul in the body at the back of the eyes. If your whole attention is there, naturally the mind will be there along with it. It is only when you give your attention to it that it works! When you come there, that Naam Power or Word Power is there. You open the inner eye or the single eye, then you will see the Light of God. Mind is enamoured outside on account of two things: beautiful sights and very attractive music. So God-into-Expression Power expresses itself in these two ways—only more blissful, more attractive, more enchanting. When mind gets that bliss, naturally it wants more. As compared to that bliss, outward things—the mind leaves them. And the Masters give you a

demonstration of that—because you yourself cannot leave these outward things. As I already submitted, we—our “I,” our selves—are already identified with the outgoing faculties, mind, and body. But somebody else can take you up; so it is the Master who takes you up, drags you up. He is higher attention, with a little attention dragging. He says, “All right—sit down. Don’t move.” Then it will work if the Master gives a boost. . . . So when mind gets that strength then it does not leave, and does not get attached outside.

So Masters always say there is no other way for you to come out of this net of outgoing faculties. You are being dragged; you cannot do it; only some Power can take you up, drag you up. You are in a prison house; all the doors are locked; you cannot run out of it. The only way is to break the lock and go out. This is what Masters help you to do; this is your real work.

Their main purpose is to bring you back Home. They say you have been for so long wandering away from your Father’s Home. Hear me with full attention: lend me your ears; listen to what I say—what Masters say: **THIS IS YOUR WORK**, clearly; and this is the only way you can go back. Otherwise, you are very much stuck fast in the world; you cannot come out.

Ultimately you will come up to the level of your eyes. You will be withdrawn from the lower portion; your attention may be withdrawn fully from outside and from the body below. Then you’ll become the Eye itself. Then the body is forgotten and you find the tenth door there, from where he gives you a contact with the God-into-Expression Power. And who is he? The Master in him can give you this contact, the God in him. Nobody can give you a contact with God, you see; only God manifesting somewhere. So they are the messengers of God. They come, and their main purpose is to take you back Home—somehow or other. If you just follow their instructions implicitly—one hundred per cent—you’ll go quicker. Otherwise you’ll delay your progress. You’ll put off

until tomorrow and start from tomorrow and not from today—"I must finish this work first and then I'll see!" This putting off until tomorrow is a heinous crime, the Vedas say. Procrastination is the thief of time. If we do every day's work and finish it off—then how much work we could do! This then is the work we must follow. This is not your home. If you are not convinced—then what is your work? Where will you go? Who are you? You are conscious entities; you are envired by mind and matter—identified with it. You are under a great delusion: come out of it—know thyself. How to know thyself? We are already imprisoned, you see. Bound on all sides, we cannot go up; so God sends you some help. He brings you in contact with someone who can take you up.

So the greatest feat of the Master by which it can be known that he is something, is his giving you a demonstration of how to rise above body consciousness. And this is your work. How can this be done? By controlling your attention, bringing it to the seat of the soul at the back of the eyes. And there, you see, you will know that Power which is controlling you in the body. We live in this body, and that Power also lives in the same body Why can't we see Him? Because we are identified with the world outside. I can see you only when I am looking at you; I can't see in back. . . . Do you know why you are entangled, imprisoned? How he can take you out of the prison? Who you are, and what is your true home? Who can help you to do that? How you can wash away all the sins of the past births? The human body is the only golden opportunity in which you could have done all that—and that body you have got. Can you do it of your own self? No? When a cloth is very dirty, naturally you take it to some washerman or washing machine. Take it there! Even the most dirty cloth will be cleaned. What is dirt? All outward expression, excuse me—whether good or bad. Handcuffs may be made of gold or iron; will they not handcuff you? So long as you are the doer, you will have to reap what you sow.

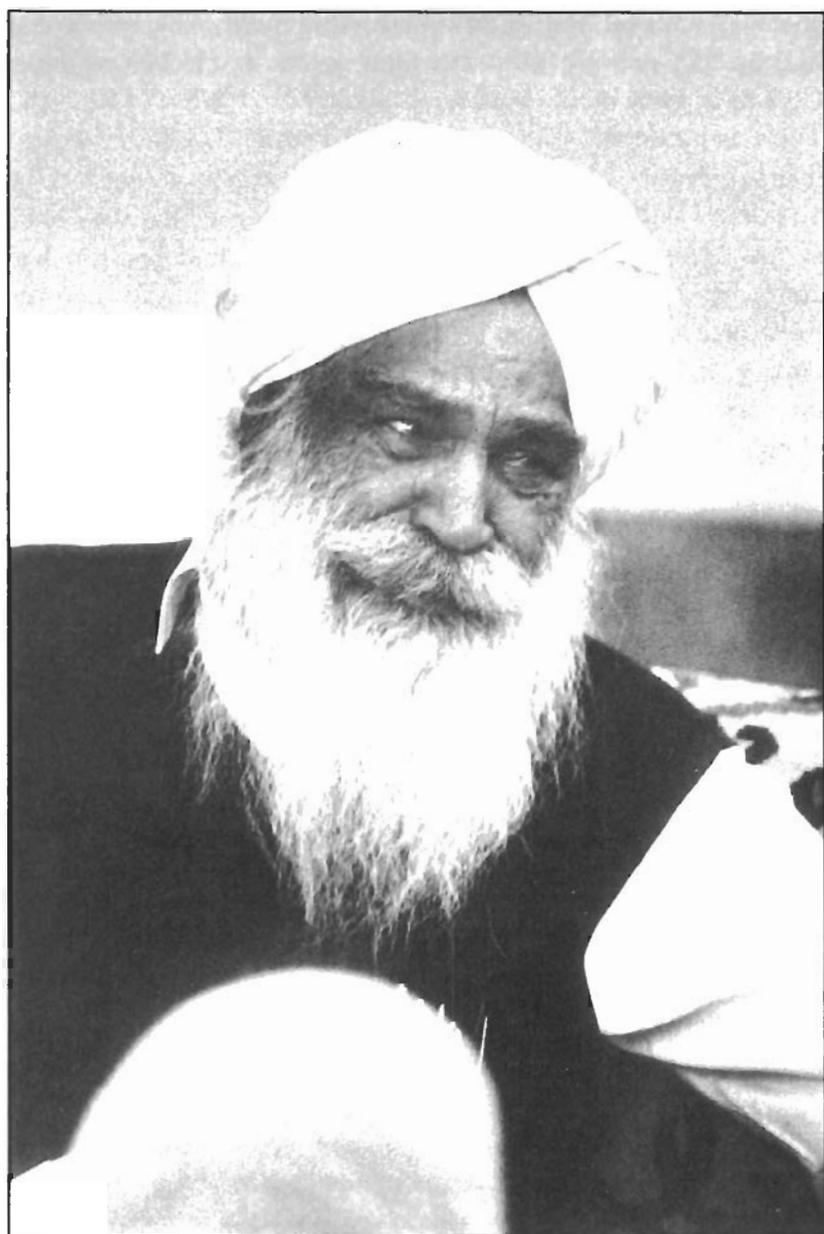
So Masters help you to draw back your attention from all outside and from the body below, and give you a demonstration of it; they give you also some contact with that God-into-Expression Power which is the direct way back to the Absolute God. Will all these “isms,” all these labels, go up to that? But the purpose of joining any school of thought is to do that. And Masters give a boost to just spur you on the way; and they tell you that this world is not your home. If you have that for a motto, you will change. It does not mean you do not have to do work, but at the same time have respect for all those who have been connected with you with the flowing pen of God as a reaction of what you have sown. Pay them off gladly; and find your way back home. That way is within you. “Tap inside,” Emerson said; all scriptures bear it out. All these things are explained the same in one way or another, so as to bring home what is what.

So what have you learned today? This world is not your home—have you learned it? Try to bring home this question: *this world is not your home*. You have to go! When? That you don’t know; but the time is fixed. So if we don’t know what time is fixed for the examination, we should be ready every moment. That’s right; we should have foresight. We have it, you see; we have discrimination; we should make the best use of them. Masters don’t care what label you are carrying; they see you are Man—conscious entities. You reside in the human body, and He also resides there. He loves you all. But He says, All right, how long will you continue to be just wandering away from your home? You know the parable given by Christ? Masters sometimes give parables, sometimes straight talks. This is a straight talk being given to you; if you would like a parable, let us go to this one Christ gave:

He says that a man had some sons. He was a very rich man. One son was very naughty: he said, “Father, give me my portion of the wealth. I am your son: give me!” His father said, “All right; you have it.” He gave it to him—this is the

beauty—whatever his share was. He went away, enjoyed, spent all that he had in frivolous enjoyment. The result was that he had nothing left—no food to eat or clothes to wear. He was in very much trouble . . . agony . . . “What to do now? There is no hope.” Then one night, he said, “My father has so many servants in his home; let me go there; at least if he hires me I will get something to eat.” He turned his way back to his father. So his father came to know that his son had come. He was overjoyed. When the lost son is found, will not the father rejoice? He said, “All right, bring him in, give him a bath, give him good clothes to wear”—he began festivities in the house. The other sons said, “Father, we have been so obedient to you, you never were overjoyed so much. Here you have this son who has spoiled all your wealth, and you are rejoicing!” The father said, “He has returned; he has come back.” So God also, you see, rejoices when you come back to Him. Therefore He sends, from time to time, His messengers to bring you home.

Guru Nanak gives an example: he says, if a wife is driven away from her husband, and she goes to her parents or somewhere, if she is still in sweet remembrance of her husband and does not do anything unbecoming, then there is some hope that that might have some effect. If she began taking up the frivolous way, given up to all enjoyments, do you think her husband would ever want her to come back? So if the prayer goes out from her heart of hearts, thoughts are very potent, and the husband sends a man—“All right, bring her back.” And when he comes, what should she do? She should not care to listen to her parents; she should go straight home, because her husband wants her. So the Master has given us this parable; he says we have been driven away from our homes. God is our true Master; He has sent a messenger to bring us home—“Don’t care what the world says; go back home please.” Because He has sent him. You will find that there are eggs laid under ducks and under hens too. And when the children come



out, then they go to the side of water—just like this pond. The duck children plunge into the water. The chickens and hens begin to cry, “Oh! Drown! Drown!” But really they are not drowning; they have gone back to the nature of ducks.

Similarly, Masters do come; those who follow them, some people say, “Oh, they are drowning!” So don’t care what people say: when you see what is what and you testify what is before you and you see for yourself, why be led away by others?

So please—the time you have got here, make the best use of it. This is the first talk here, I think; I have told you all you have to do. We may talk on this very subject further, by one phase or another. We have to go home; so we must prepare.

Yes? Any questions after that?

QUESTION: *Do you want to take questions, Master?*

THE MASTER: If they have any. I don’t want any; (*laughing*) I only enjoy them. I am glad to see so many; God has sent them to me. And I am sent by Him here. If they have any questions, they are welcome, what little I know. . . .

QUESTION: *You say that the whole thing hinges on the conviction of death; but to many of the young people, death—we understand it—but it is like it is very far away and it does not come home because we are young.*

THE MASTER: That’s all right. You see, young or old, everybody has to leave the body. “This is our permanent home”—that is stuck fast into our hearts; yet it is not so. We have to change our angle of vision. So for the time we are here, what is the duty of man, do you know? It is to be a help to others. He is not born for his own self. Animals are born for their own selves and their children; but man is one who lives for his own self and also for others. Man is not man if he does not live for others. So he has to prove himself by being of use to

others. He should work hard in that limited time which comes to us, so that we are more use to others. . . . So it will follow. You people have to take our places. Come on!

QUESTION: *When I see you I see light coming out of your mouth, your eyes, your arms, everywhere, in a big aura.*

THE MASTER: That's all right. Your yogic eye sees it; that is radiation, it's all right.

QUESTION: *Is it all right to tell other people about it when you get back to your regular Satsang?*

THE MASTER: Why do you tell them? You mind your own business. They will not believe you, they will say you have been hired for that purpose (*laughter*). This is a fact: by radiation, you see everyone's personal aura; it is radiated from them. Those who have got the yogic eye developed can see it. Our Master used to say that when any man comes, they see what is in there, just as a glass jar—whether it is pickles or candy.

QUESTION: *Master, why did we leave God in the first place?*

THE MASTER: I think the best way to find that out is to go to Him and ask Him. He knows best why He has sent us. May I put a question to you? Why did you beget children? Because you wanted to, you see. It is His Will. But He is the best person to reply to that.

[*Aside*] So many people standing outside in the cold—can't you accommodate them?

[*At this point, despite the fact that it seemed as though the Hall was already as full as it could possibly be, by God's grace more room was somehow made and most of the people who had been standing outside were brought in.*]

QUESTION: *I don't have a yearning to go home. I came on the Path because I wanted to be a better human being, and I knew You could help. I still don't feel the yearning to go home, I just want to be a better human being. What is the best way to develop?*

THE MASTER: That's all right. Man is one, as I submitted, who is of use to others. So you obey God's order: "Who serves My humanity, he serves Me." That's the first step; that is a good idea.

You see, there is a parable in the Upanishads. It says that there was one man who was very fond of helping others—selfless service. He was so fond of serving others because he saw that God-into-Expression Power in the human body. Christ said that if we do not love our brother whom we see, how can we love That Whom we don't see? So human body is the expression of That. He also resides in the human body, and those whose yogic eye is developed, they see God in the human body. Outward temples are made in the model of man, they put symbols of light and sound in there. In churches, in temples, in mosques, the same symbols are there. Which is the best of all? The human body in which those symbols are manifest is the best of all of them.

So only he will serve mankind who sees God in them. The more devoted he is, the more he will serve others. The parable says that that man who was very fond of serving others, naturally he was a man—because he was considered to be of use to others. Love knows service and sacrifice, you see? And he prayed to God, and God was very pleased with him, and asked him, "Well, will you come back home?" (I am replying to your question.) He said, "Lord, I want to serve others; if I come to You, that would be no addition to You—I am merely a drop of the ocean of Your consciousness. So give me more time to serve others." That's all right! That's a good idea.

QUESTION: *What did we do to have to come down and suffer as man?*

THE MASTER: That is evolution. Man is developing, you see. Man feels unhappy, he is driven from all sides, naturally he turns to something higher which he has not seen. There was a man who was a Communist, he did not believe in God, he only believed in atoms. He was going to die. At the time of death—"O mighty atom!" [*laughter*] That is but natural. . . . It is a natural instinct in each man—that there is some Power—whether he has seen it or not.

QUESTION: *What is our original sin? What did we do then to deserve this?*

THE MASTER: *We* are here, that much you know. Whether God is or not, never mind. You want to be happy or not? [*Yes.*] You want to be happy? Then permanent happiness will come when? As long as you are attached to this world, it is only passing panorama—changing panorama of life; once you are attached you feel happy, when you are withdrawn you feel unhappy. Why don't you attach yourself to some Power which remains permanent and that will never be withdrawn from you, and you cannot be withdrawn from that Power? You will have permanent peace.

QUESTION: *When we are in the world, should we try to do Simran all the time, to keep our attention on God?*

THE MASTER: To have sweet remembrance of God while you are in the world—when doing other duties, while your hands are working, let your mind be in sweet remembrance of God. We have to develop that, you see, by sweet remembrance. Where there is love, there is constant remembrance. So we have to do the worldly things too—pay off all debts—that is also worship. Work is worship. Do that and this also. When brain work is required, in the beginning you might for a while have to do it separately. But those who are already in contact

with that, they always go on with it even while thinking. That is a state of mind that develops.

[*To everyone*] Would it not be better to sit down in meditation? Why not make the best use of your time? Have you anything to do now? Any work? Better to utilize the time for meditation.

As I submitted to you this morning: Make the best use of your time while here.

This is work that we have to do—nobody else will do this work for us. Performance of outer rituals, etc., you can have done by others for payment; but this can only be done by your own self.

*This is the talk given by the Master in a Satsang Hall packed so tight with children of God that literally not one more could squeeze in, on the night of amazing grace, Thursday, October 19, 1972 at Sant Bani Ashram, Sanbornton, New Hampshire.*

## The Gift of the Living Master

I MAY SUBMIT TO YOU—this is my last talk here—that the subject of spirituality wholly hinges on the word “Master” or *Guru*. If you understand the word “Master” or *Guru*, you understand the whole theory of the teachings of the Masters.

All scriptures that are available to us speak of the unavoidable necessity, I would say, of the existence of a Master or a Guru or a Saint. This is no new subject. Even in the old days when the Masters came on the scene, this question was considered to be very important. Guru Nanak took four trips: one to the North, to the Himalayas; one to the East, to Burma and China; the third to the South, to Ceylon; and the fourth to the West, Persia, Arabia, Jerusalem, Egypt. When he went to the Himalayas, the Siddhas put a question to him: “Who is your Guru?” and he told them that “*Shabd* is my Guru.” Do you know what is meant by “*Shabd*”? God is *Ashabd*, Wordless, Nameless; when It came into expression, It was called “Word,” It was called *Shabd*, It was called *Naam* or Name. So he said, “My Guru is *Shabd*—the God-into-Expression Power is my Guru. God is my Guru, and He will lead me into the Absolute God.”

The tenth Guru refers to his past lives—which very few Saints have done. He said, *I was undergoing great penances, great meditations—ultimately I realized that God was within me and I in Him. God ordered me to go to the world. I told*

*Him I did not want to come back.* Who is ready to leave that blissful state and come to the world? You see, when the Masters come, they are ordered to come. Nobody would like to leave that place of permanent peace and joy to come down. . . . *But God ordered me, All right, you go. What for shall I go? And He said, I have sent so many before; they all gave out their message, of course, but ultimately they asked all to worship them.* (We worship the incarnations, you know. Only a few Masters who were sent by God, you might say, gave out: *My Father has sent me.* Kabir said, *I am the messenger of God, I was sent by Him to communicate the message He has sent; He remains contacted with me.* See?) And the tenth Guru says, *I submitted to His will and pleasure.* And he came here and said, *Do you know who I am? I am the servant of all of you. I am no more than that—a man like you. Of course, God has sent me.* Then what you want? He said, *Worship God and God alone.* Then, because it has become the custom, the common people began to praise him, as they did with all those sent by God, you see. And they forget the Name of God. So he put a great admonition: *Whosoever shall call me God will go to Hell.*

Kabir was asked, “Who is your Guru and Master?” He said: *The One who has sent me, He is my Master, I am His slave; I am His messenger.* Prophet Mohammed said the same thing: *I am a mere messenger.* You see? *Rasul* means, “he who brings the message of God.” Similarly, Kabir said, *My Master lives in me but He lives above all these outgoing faculties.*

So they are quite conscious. They are sent by God. They are Word made flesh. And they say that Word resides in every heart, and you are to worship Him and Him alone. Have respect for everybody, but One is to be worshipped—God. So all Masters who have come, they are working to just unite you with God. *Go back to your home.* They help you to go back home, and also give you a contact. Because where is

God? He is in the same body in which you are living. He is the Controlling Power within you. He is the Controlling Power of the whole Universe. How systematically it works, you see. There are so many planets and other things going round and round, they never clash with each other. How controlled they are! Some scientists have also come to the decision that there is a Maker of this whole Universe who is conscious.

So who is a Master? God resides in everybody, a Master is one in whom He is manifested. In all of us, He is there; He is the Controlling Power; but He is not fully manifest. So what is the work of that manifested God? He says, *I will give you eternal life, and those to whom I have given, they will never perish*—I am quoting Christ's words, you see—*never perish, and there is no power which can snatch him away from my hands*. Swami Ji also referred to that: *In whomsoever I sow the seed of Naam, even the Negative Power has no control*. All other Saints say the same thing.

So what do Masters do? Those who come to Him may leave Him, but the Master never leaves them. That's one thing, you see. Our Master used to say, "He has got a long rope." Any time He just draws the chain, he will be all right. So blessed you are; you are fortunate you have been given that seed—with God's grace, with the grace of my Guru, of course. That will never perish. That Power never leaves you. When I came on my first tour, people asked me, "When is Christ returning?" I told them, "Has He ever left you?"—Because we have got His words with us: *Lo, I am with you always even unto the end of the world. I will never leave thee nor forsake thee*.<sup>1</sup> If He is not leaving us, how can He leave us? Come again? He never leaves! He manifests from time to time at different human poles to guide the child Humanity. He is always, at all times, even now—every time—because that is the Divine Link. For those who are hungry, there is

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1. Matthew 28: 20; Hebrews 13: 5

food; for those who are thirsty, there is water—and that Water of Life or Bread of Life they give; they come down to give.

So the first thing is, that they never leave you. And those who come to Him and abide by His commandments, if at least they have got ruling love for Him, they can never go to Hell. They can be punished by Him, you see: if you have got a son who commits something wrong, will you turn him over to the police? Would any father want his son to be taken by the police? He would himself slap him. . . . He who comes under the care of such a One, his whole administrator is his Master—because that is the power given to Him by God. Maulana Rumi says in one place, *They have the power to stop an arrow shot from Heaven on the way*. People asked him, “Are they equal to God?” He said, *No, no, no. They are the beloved Sons of God*. The Son won’t do anything against His Father’s wishes. He simply gives out what He has been ordered to. But whatever He does do, God accepts. He is not equal to God. This is what the Masters mean when they say, *I am in the Father and the Father is in me. I am within Him and He is within me. I and my Father are one. Son and Father have been dyed in the same color*. I am quoting from different Saints; you follow? The Master is such a one. He is born like us, same way you are born. He has got only two eyes and two ears; outer construction and inner construction is the same. But the difference is, in Him the Word is manifest. He is *Word made flesh and dwelt among us*.

So they do their work *while it is day*—I am quoting the words of Christ—while they are alive. And they say, *the night cometh, when no man can work*. This is what they mean: *As long as I am in the world, I am the light of the world.*<sup>2</sup> This all Masters say. When they go back, they say, “We are going back to our Father—don’t stand in the way, don’t say anything!” When Baba Jaimal Singh had to leave

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2. John 9:4-5.

the body, he said, "Look here, I am going to my Father: don't say anything to stand in my way." When our Master was physically sick, we prayed to Him: "Kindly ask your Master to spare you here to live some time." He said, "I won't tell Him; I am ready to go. You may pray to Him, if you like!" This morning, you remember? One lady was telling that my Master is waiting for me. Very good tidings, you see!

You know, they know what their work is: They do that much as they are instructed to do by God. They are not bound by any outward opinions; they carry on His work. This is one phase of it, you see? Who can lead you to God?—do you know? Guru Nanak says, *The One who is called God, He is One and One goes to express that unlimited Power.* We say "God is One" because we are finite, and we have to address Him in finite terms; there are no other words, you see. So he says: *God is One; He is Ruler of all three planes; He is ever True, eternal; He is permeating all creation.* He is the Controller of all creation; He is the Maker of all; He is the Ruler of all. No other Power is above Him. He comes into expression of His own Self; He is not brought by anybody. What is said further? It is a gift from his Master: *Satguru parshad.* It is the parshad or the gift of the Master: *God gives you God as a parshad to you!* You see?

So suchlike Saints you will find who can say that. And he tells you that he will just give you some experience of that Beyond whom he addresses as One. (He is not One; if you say He is One, then the question of two arises. If there are two, then there is something equal to God. God is all in all; no equal to Him.) So such a Master, who is Word made flesh, He gives you some Beatific Vision of that Beyond which is expressed by the word "One," the figure "One." Do you know how great He is? Maulana Rumi says, *The Prophet Mohammed says, God said I am so great that nothing in this world or the next, none of the universes made by me are able to contain me. But strange enough I can reside in the heart of a Guru-*

*mukh*. Strange enough! *If you want to seek me, seek me here.* Kabir says openly, *They say Kabir and God are two. They are One in two and two in One; those who have got no insight, they say they are two.*

Go through the scriptures; you will find strange events, strange things—can we ever dream of the greatness of a Master? Maulana Rumi says that only those who can fly know what it is like to fly. Can a rat running very fast on the ground ever dream how high a pigeon is? They say one rat was running very fast and a pigeon flew overhead and asked him, “Why are you running so fast?” He said, “I have to go visit my place of pilgrimage in Mecca.” The pigeon had pity on him; he took him in his claws. Pigeons fly seventy or eighty miles an hour; he just took him to Mecca. So we who are groveling on the earth, they can take our souls and place them there.

Who can rise above body consciousness? Yogis have sometimes taken hundreds of years to rise above body consciousness. You people can have it in no time! That is the gift of the Master. He is a man like you; he never says, “I am God”; he says, “He is God.” He is conscious of that. “He does it”; not, “I do it.”

We can only explain the Master by bringing Him down to our own level, you see. Once He gives any man any gift, once He gives this gift of Naam, nobody is able to snatch that man away from Him. Even Kal has no power to snatch him. They say that when a soul is taken by the Master beyond the three planes, into the fourth one, then Kal and Maya begin to beat their breasts and say, “Oh, one man is gone!” He won’t let you go, you see! As I told you, mind<sup>3</sup> is a very cunning

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3. That is, the expression of the Negative Power or Kal, which is present in each of us in the form of mind, just as God is in the form of soul. For an explanation of the mystery of the Negative Power, see *Sat Sandesh*, December 1972, pp. 11-12.

friend: he is your friend, but he never lets you out. It is just like sheep who are locked in a pen so that they can't run out of it; the owner is all at peace. If the door is open, then he is very cautious, so that some sheep won't run away. If one goes out because the door is open, then he sends a man to catch it, to bring it back. You see?

So mind that, as I told you, the Negative Power or Kal will never let you go out of his pale. His power extends up to the three planes. If anybody goes further up with the grace of the Master, he says, "O my Lord, one man is gone, after all!" [Chuckles] Are you not fortunate?

So my point is: What is the Master? What is His work? His work is to take you out of the body, liberate you from the mind, outgoing faculties and intellect by self-analysis, and open your inner eye to see the Light of God. *If thine eye be single, thy whole body will be full of light.* As President of the World Fellowship of Religions, I contacted many religious heads; there were one or two who, by hypnotism or radiation, could affect others. I have seen only very few yogis who have risen above body consciousness. When I was in the Himalayas, in 1948, I found only one man; he has since passed away at the age of about one hundred and fifteen years—Raghu-vacharya. His photo is in the book.<sup>4</sup>

So my point is, you see, that you will rarely find someone speaking about that. Do you hear suchlike things from any other Master? They say, "Think of God, you will be absorbed in Him." How? The soul can be absorbed only by knowing oneself—not at the level of feelings or drawing inferences—but really by self-analysis, by rising above body consciousness. He drags you up with a little attention; that costs you nothing. In Him that perennial source is working. He is Word made flesh, you know? How fortunate you are!

So what should we do? He is the one who helps you here,

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4. See *The Crown of Life*, third edition, facing page 132.

takes you above body consciousness, passes you through the *strait gate* and *narrow way*. He leads you through life and gives you life eternal; and when you go Beyond, He goes along with you. He never leaves you alone, until He absorbs you in the Father—*Sat Naam*—who takes you to the Wordless State, which is inconceivable.

So when He meets somebody, what does He do? He takes you out of the depths of the poison of the outgoing faculties in which you are drowned; He drags you up out of that. And He tells you: “Know yourself—you are not the body.” Then you come in contact with God who is controlling you in the body. He sees to it. When the Lord of Reckoning sees that you are under the control of such a Power, what will he do? (Dharam Rai is called the Lord of Reckoning; he gives results according to “As you sow, so shall you reap.”) When you come under the care of such a Master, you see, your file with the Negative Power is transferred to the Master. So it is not the providence of the Lord of Reckoning to deal with your case, mind that. These things might be given to you, but they are not new things, they are given in the scriptures.

So this is what He says. And He makes you hear that Sound Principle within you; makes you open the inner eye to see the Light of God. He not only gives about the physical plane, but He refers to the five planes—all five planes. Muslim Masters said the same thing: *When you draw your attention from the six chakras below and rise into the seventh, He gives you contact with the Sound coming from Heaven.* And the Name of God is given, you see, as He who is manifested in the Five Sounds: *Panch Shabdi*. So He is a Master; He has a form like you, and people don't recognize Him. One of the disciples of Christ did not recognize Him; he became the cause of His being put on the cross.

So people do see Masters, you see, but they do not see Him as He is. Who can see Him? Who can know Him? He whom He wants to know. We can know Him only as much as

He manifests Himself to us. Our Master used to give an example of that: When you read in the primary class, the teacher gives you, out of the knowledge he has attained, only that which is at the level of the primary class. When you reach the middle class, he gives you knowledge according to that level. When you reach college, then he gives you knowledge according to that level. So you know Him as you come across Him. I may tell my own case: when I was a child about five or six years old, I saw a man giving a very vehement talk. I looked into his mouth—where is all this talk coming from? I was wondering where it was from.

So it is a matter of levels, you see. You know your Master only up to the level which He has revealed Himself to you. If you know Him, you are a Master: to know a Master is to become a Master. A Master alone can know the worth of another Master. You see all these things, these little things I have put before you? What is the Master's work like, on the human level? He does not say, "I am come"; He may say, "I am sent by God." He meets you from the level of man; He has got a human touch.

So Masters do come from time to time. The world is never without them. Those who are yearning for God alone can be brought in contact with them by God. Because the God within us knows the very trend of our mind, where we are being led away. So we must repose everything in Him, surrender ourselves to Him; then? It is for Him to see. But very rarely can we surrender to Him. There are many people who can give Him their physical possessions; very few who can dedicate their physical body, their life, to Him. But fewer still there are who can surrender their mind to Him. It is rare. So we have to learn to surrender ourselves step by step. If one coming to Him surrenders everything and becomes like that, then? *As you think, so you become.* No attention is left for the other things outside, for anything except his own Self or Him.

So that is why He says, *Whatever gift is given by a Mas-*

*ter, nobody else can give it.* He gives God as a gift to you, you see; it does not mean He is above God, but He is the manifested God-in-man who can give you a contact with God. It is said somewhere that if God and the one in whom God is manifest are both standing beside you, to whom will you pay obeisance? To God, or the God-in-man, manifested God? They say, first pay obeisance to the God manifested in the human body; then God. Because, if the one in whom God is manifested did not meet us, how could we have known God? This is only comparative, you see; it is a matter of gratefulness. Godman cannot be more than God; God is God. The sun is the sun. A ray of the sun is a ray of the sun. The whole world came up out of one Ray, one Word of His. Nobody can know all this, or take it for granted he knows. That cannot be expressed in words. But even if he does know that work of the one Ray—then? God is All Rays; All Rays are coming from Him. How can he know exactly what God is? You follow my point?

So Masters tell us—Kabir says so, Guru Nanak says so—that there is nobody else who can give you such a gift as a Master gives you. Master is one, you know; He is Word made flesh. That human pole never says, “I am the doer.” He says, “He is the doer.” Because He is the conscious co-worker of that Power working through him.

One night, about nine or ten o’clock, I was sitting with my Master; Dr. Julian Johnson was there also. If you leave the Masters to their own selves, they reveal many things to you. If we ask him, he gives reply only as much as that aspect you want. But if you leave it to him, sometimes he will refer to it of his own self—who he is, what he is, what he is here for. So He mentioned that night, “Well, we are sent by God for a certain mission, and when we come we bring our own staff with us to work. And when our work is over in one place, we are sent to another place.”

So they are suchlike Masters. It is a great blessing to have a living Master. And what is the criterion of that? He who can give you at least a lift from the body, open your inner eye to see the Light of God, and open your inner ear to hear the Sound. That is some capital to start with. When this is given, you just enter the second birth. And you go to the door of death, and beyond that.

Who can give gifts like that? And even that is very elementary. He is someone, you see, who can not only put us on the way, but can also guide us further. Those are the criteria. He does not look at who you are, what label you are carrying; He says that you are man. God resides in you, controlling you in the body, just as He controls the whole Universe. If you would like to find Him, then as I just quoted, Prophet Mohammed says, *God says, I am so great that no universes high or low can contain me, but I reside in the heart of a momin [Gurumukh or Godman].* Who can reveal Him, you see? It is He who sent us to the world, is it not? We were sent down. Some day we were in the lap of God. So then we feel, you see, after all we are His children. . . . When we feel very unhappy, He sees His child is crying, in great trouble, in great agony—then He takes the robe of a human body, comes over here and takes us back home. “Come, child, have your eternal life which is permanent peace and joy and bliss. Why do you continue here in such misery?”

So you will find that God which the Masters give us contact with. That resides where? In the human body—each one of us. God does not reside in temples made by human hands; He resides in the temples that He has made in the womb of the mother. The body is the true Temple of God. Those whose eyes are awakened, they see the human body as the Temple of God. The symbols of the God-into-Expression Power—Light and Sound—are kept in models of the human body: dome- or head-shaped, as Hindu temples; forehead-

shaped, as mosques, etc. They were put there only for the beginners to know that suchlike Light is within you and suchlike Sound is reverberating within you.

So all are alike—no high, no low. And where that which is symbolized in the models is manifest—that is the highest. And that you are. It is great good fortune that you have got the human body, you see, and your fortune is still greater if you have met somebody who has given you a contact within you. That should be developed from day to day—specially when you rise.

That is why, when Masters come, they say that the Nectar of Eternal Life is within you, and it can be had when you sit at the feet of a Master. In whatever social body you have joined, you have joined only for the purpose of knowing God, of coming in contact with God, who is controlling you in the body and controlling the whole Universe; and by coming in contact with that, you have everlasting life. Just attain that thing, while living in any social body. You have joined these different schools of thought, for what purpose? To know God—and that will only be when you, while living in your temples, your social bodies, rise above to the level which they set before you.

There is God. All humans are alike with the same privileges from God—no high, no low—like a class in which men of different denominations, having their own labels, are all reading together. So all humanity is wearing different labels, customs, everything, but they are studying in a class—with whom? With a Master—if they want to reach God. He has got no separate label to carry, and He does not touch your outer label. *They come to fulfill, not to destroy.*

So this is the teaching of a Master, what a Master is. Can you dream of His greatness? In the beginning, when I went to my Master, people asked me, “How great is He?” I simply told them, “I don’t know how great He is, but I know He is far above me; what I want to know.” You see, in the beginning,

who can penetrate the depths of a great man? Only that much which He reveals to us of it. Some people confuse Him with false prophets, who appear sometimes. When I went to Italy, there had been some yogi teaching over there. Two men came up to me and were talking against him, very much: "All yogis are alike, we don't want to hear you," this and that thing. They were going by the experience they had.<sup>5</sup>

My point is, you see: all are not alike. All are not wearing the skins of lions, but there are some who are lion-hearted. When you come to a lion's feet, then you are not to fear any other animal in the jungle. So those are fortunate who are led to the feet of a Master. That is why it is said, *It is a great blessing to have a living Master*. How great He is!

So the first thing that the Master gives is: He tells you that the factory of your human body is being run by you. You have got different departments of the body, just as a factory has. These departments are sight, hearing, touch, smell, and taste. The outer expression of your soul is called "attention." If you want to close any department of the factory, you will take off the connection which is connected with that department. Then it will close down; it won't work. If you want the whole factory to be stopped, then you shut off the main switch. Similarly, it is you who enliven all the departments of the body. The Master shows you how to withdraw your attention, how to disconnect your connection with the different departments. There are ten departments (five gross and five subtle): sight working through eyes, hearing working through ears, smell working through nose, taste working through tongue, touch working through skin. He is one who can give you a demonstration of how to rise above them all, and stay there. When you know, "I am the one who is working all these departments," you will work through them at your will and

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5. The men felt that the yogi was too interested in their money. See *Sat Sandesh*, November 1972, p. 25.

pleasure; you will not be dragged. Now you are dragged; outward enjoyments drag our outgoing faculties like anything; outgoing faculties drag the mind, and mind is dragging the intellect. The poor soul is dragged the most, although all these take strength from the soul.

So the first thing is, He raises you out of your body by self analysis. Somebody asked this morning what “self analysis” means. It is not knowing oneself at the level of feelings or drawing inferences; it is just to give you a boost up, so that you come to the place from where you enliven all these departments. When you reach that, you will find the Water of Life trickling down—the Nectar is there. When you have that bliss, what happens? You won’t like to leave that Nectar. Then you will be able to work on the level or through whichever department you want to work; you won’t be dragged. That is the difference between one who is realized and one who is not yet, who has been put on the way.

You see, each man has his own attraction; each man is attracted to his own real Source. Soul is of the same essence as that of God. When it is free from everything outside, then naturally it would like to go to God. The flame of a burning candle always goes up, because the sun is the source of light in this world. Soul is the light of God, you see? If we are withdrawn from all outside, naturally soul will go to God. It is but natural. No matter how hard you throw a clod of earth into the sky, no matter how far, it will come back to the earth which is its source. So when you are divested of all these outgoing faculties, then naturally you will see God—if you come up there. Everybody wants to go back to his own source. You see?

This is what the Master first gives. He makes you reborn; He makes you twice born. That you have only by rising above body consciousness, just as at the time of death you leave the body. This is what He gives. From there on, naturally, soul wants to go up.

The Master helps you here and also in the Beyond. Earthly teachers cannot take you to the Beyond: they cannot even speak about the Beyond, let alone take you there. He says, "Seek the feet of some Master who can help you here and who is also competent to help you when you leave the body." Worldly friends and relations leave you when their purpose is served: some in poverty, some in difficulty, some in sickness. But even those who are very true to you, they will also have to leave you. You are in agony; nobody can help you; those who love you can only say, "O God, help this man"; and the Master helps you there, by teaching you how to rise above the body consciousness, by teaching you *how to die so that you may begin to live*. He gives you a demonstration of that at the very outset. If you rise daily, then where is the fear at the end? I die daily, as St. Paul said. *Take cross daily*. This is the cross [*pointing to his body*]. Go up.

So this is what Masters do at the very outset. They also guide you in the astral plane, and higher planes too. He never leaves you till the end of the world—which continues up to the supercausal and pure spiritual planes. Our destination is very far off; and we are groveling on the earth in the physical body. Guru Nanak prayed at one place, *O God, You live in the Beyond, above all; I am groveling on the earth*. He prays, *God, O God, how can I reach You? I don't know which way leads to You. Strait is the gate and narrow is the way that leadeth unto life—I don't know which way it is*. Many people do penances, practice meditation, and they don't find any way out. He wonders, "How to go up?" Then when he fails, he cannot find any way, he prays, *O God—or, O Saint, you are going to God daily, will you kindly relate to Him my state of affairs? I am crying for Him; tears are rolling down my cheeks. I want to come to You, but I do not know which way leads to You. I am in the dark . . . will You please help me?* Naturally, if you want help, you want it from anybody who can give it to you. When I wanted it, I prayed, *O God, if You*

*are manifested anywhere on the earth, please meet me.* And He did meet me, with His grace. . . . So God hears.

Then what does He do? He sends some man to call, "Bring her back, bring the soul back to me." When the Master meets you, take it that He has been sent by God to take you back home. What should you do? If you are married, and your husband sends for you, would you like to hear your parents or anybody ask you, "Why are you going back?" "Oh, I am going to my husband; he has sent for me!" The world says so many things about those who have been put on the Way: be not afraid. It is just like a hen who hatches duck eggs along with her own. When the children are born, the ducklings and chickens each have their own tendency naturally. If they go by a pond like this, the duck children plunge into the water. The hen and the other chickens cry, "Oh, they are drowned!" Truly, they are not drowned, you see; they are following their own nature. So those who come to the Teacher—people may speak anything they like of you, but you know where you are going.

So this is what I have to tell you, in a few words: what is before us and how fortunate we are to have been put on the Way. Now we are to work for that, you see. That costs you nothing. Our Master used to say, "What does it cost you? One or two hours of sleep!" Instead of sleeping eight hours, sleep six hours. You don't have to pay for anything; it is a gift of nature. Like all other gifts of nature, it is free. . . . The last two times I was here—in India too—I gave all my talks free: no tickets, no donation boxes. Why? Because it is a gift of God. The books I have written, you know?—*No Rights Reserved*. I know it is a gift from God.

So I congratulate you; what for? You have been put on the Way. Those who have been put on the Way, they can never perish. Nobody can pluck you from the hands of God—the Word made flesh. Simply turn your face to Him; obey His commandments; keep them. Nothing more. It is to your own benefit.

So you are gathered together here from different parts of the country, and you are fortunate; because you have heard what a Master is. I have given you nothing new; it is given in the scriptures. We don't believe unless we see for our own selves. Only live up to it. You will see for yourself that what is written in the scriptures is all true. There is one Saint, Dadu; he says, *I say what I see; others say only what they have read or heard.* That is the inner Way. It is in each of you. And this way you have been put on, that Master has put you on, is the most easy, most natural way, because you have got something to start with the very first day, you don't have to earn money.

So I am also very fortunate: I see all of you who have been put on the Way, and those who would like to be put on the Way. The only thing wanted which would make me more happy: *Live up to the commandments of the Master.* Have righteous lives—true living. And the more you can advance on the Way while living on the earth, the better. You can advance on the earth more quickly than in the Beyond.

So be thankful to God who has afforded you this opportunity. The only thing remaining is to live up to what you have been asked to do. If you don't live up to the commandments and you have been initiated, put on the way, what will the others say when you fall down like anybody else with lust, anger, and other things? What will they say? Who will they blame? Do you know what Christ said? *Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost [Spirit] it shall not be forgiven him.*<sup>6</sup> Have you read the Bible? If you say anything against this Holy Ghost which has been given to you, God won't forgive you. So the only thing remaining is, stick to your diaries and weed out all the imperfections you have got. Put in regular time to your meditation; progress from day

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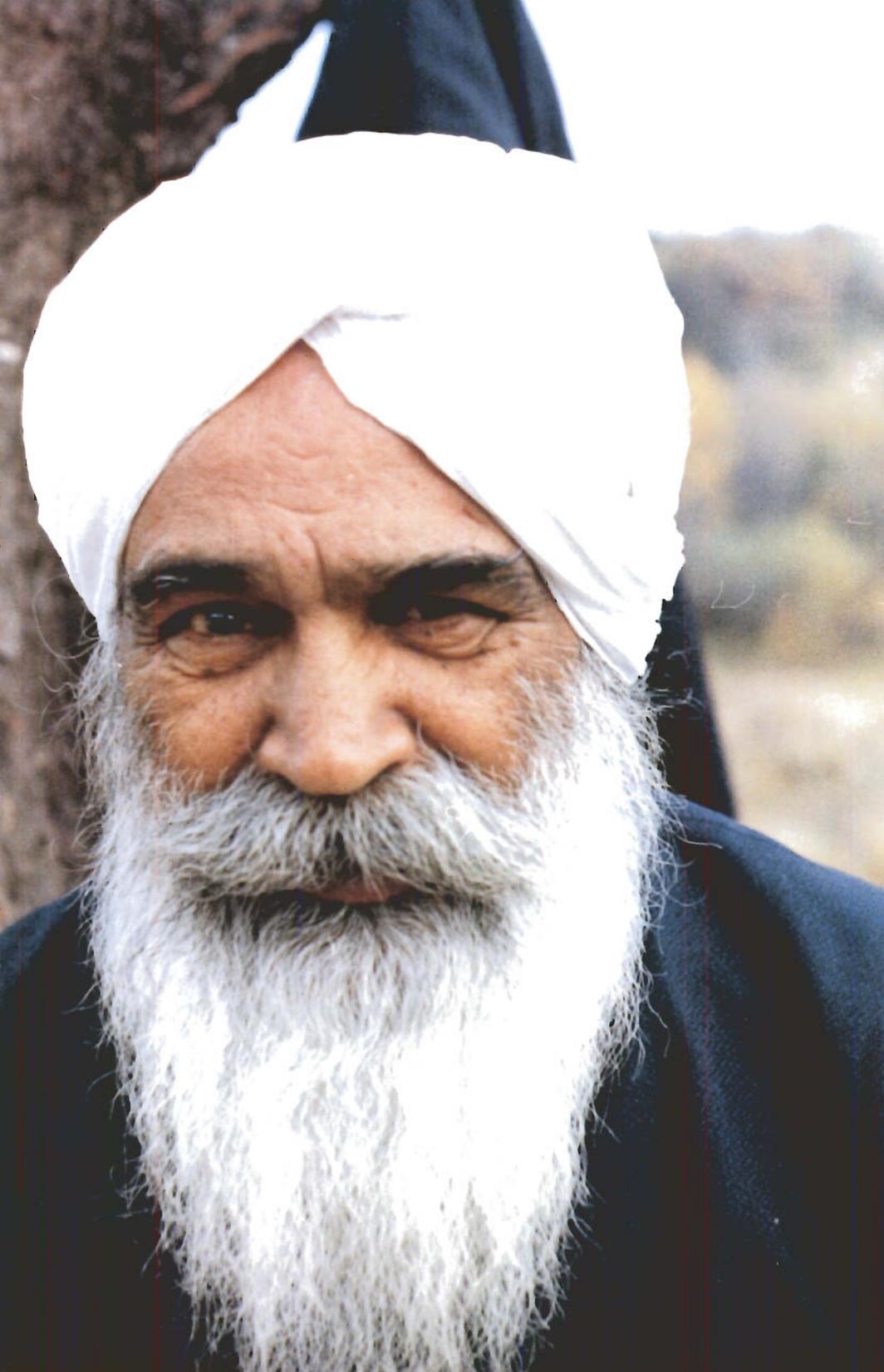
6. Matthew 12: 32

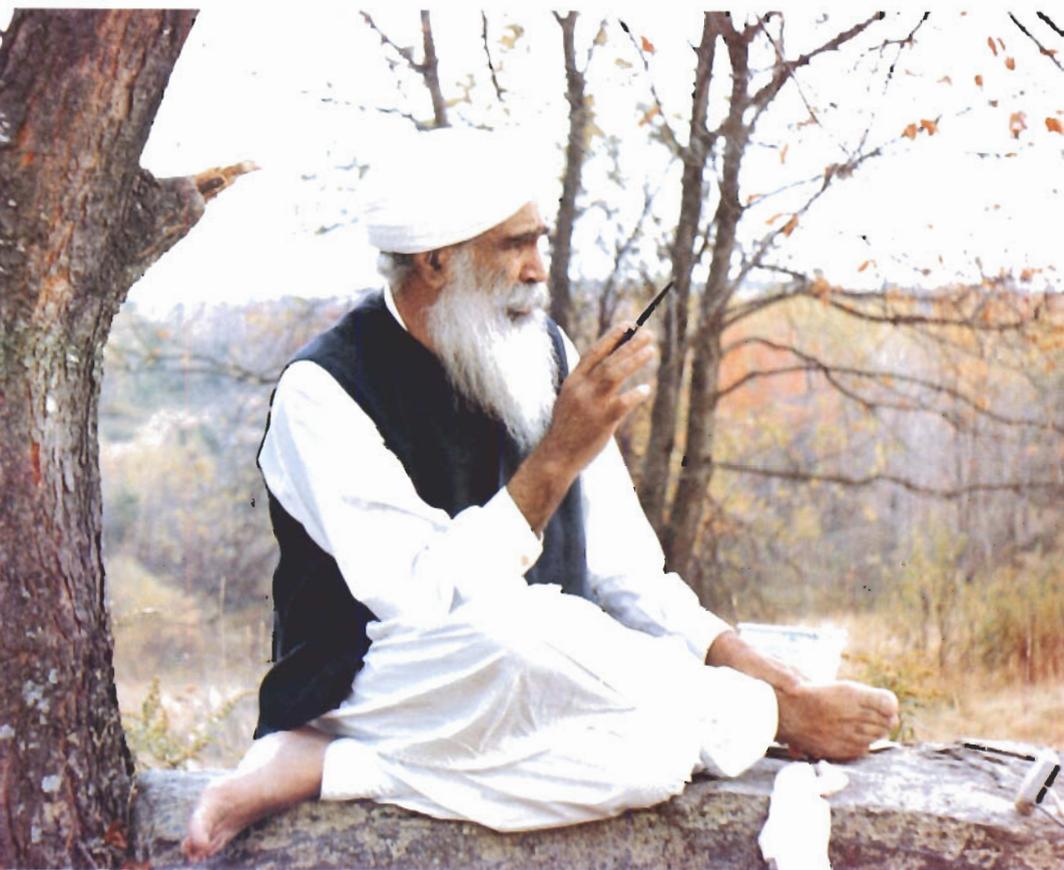
to day. Help will come: the more help you want, the more will come. The more fire burns, the more oxygen comes to help—without demand.

So I may say, I am thankful to you for taking the trouble to come here from different parts of the country; it is a forlorn place, but fortunately it is in touch with Nature, you see; Nature speaks more than words, more than books. There are books in rivulets and sermons in stones here. This was a temporary period that you had for a few days; I just requested you to derive the most you could from your stay here; the very first day I requested you. So now you may go back; but don't forget what you have come to know. Take as much time as you can snatch away from your busy life; it will be in your own interest. If, in Government service, some appointments are vacant, sometimes they are filled by promoting from the ranks, sometimes by inviting someone from outside. So the more you progress in earthly life, you will be directed to higher planes.

So my wishes are with you. That Power—Christ Power or God Power—never leaves. Remain in touch—I would like to request you, remain in touch, through correspondence. What you have been given, you see, is that which I got from my Master. I think it is the best thing referred to in all the scriptures. If per chance—I don't think there is anything superior to that, but if you do get something more—don't you go alone, please. Take me with you. [*Laughter*] No, I am not joking, you see. We are after Truth—if there is more Truth there, we are ready. But I have not found anything so far; scriptures do not speak of more than that. This means you will avoid any propaganda. Beware of the false prophets who come in lamb's clothes. Remain in touch, that's all.

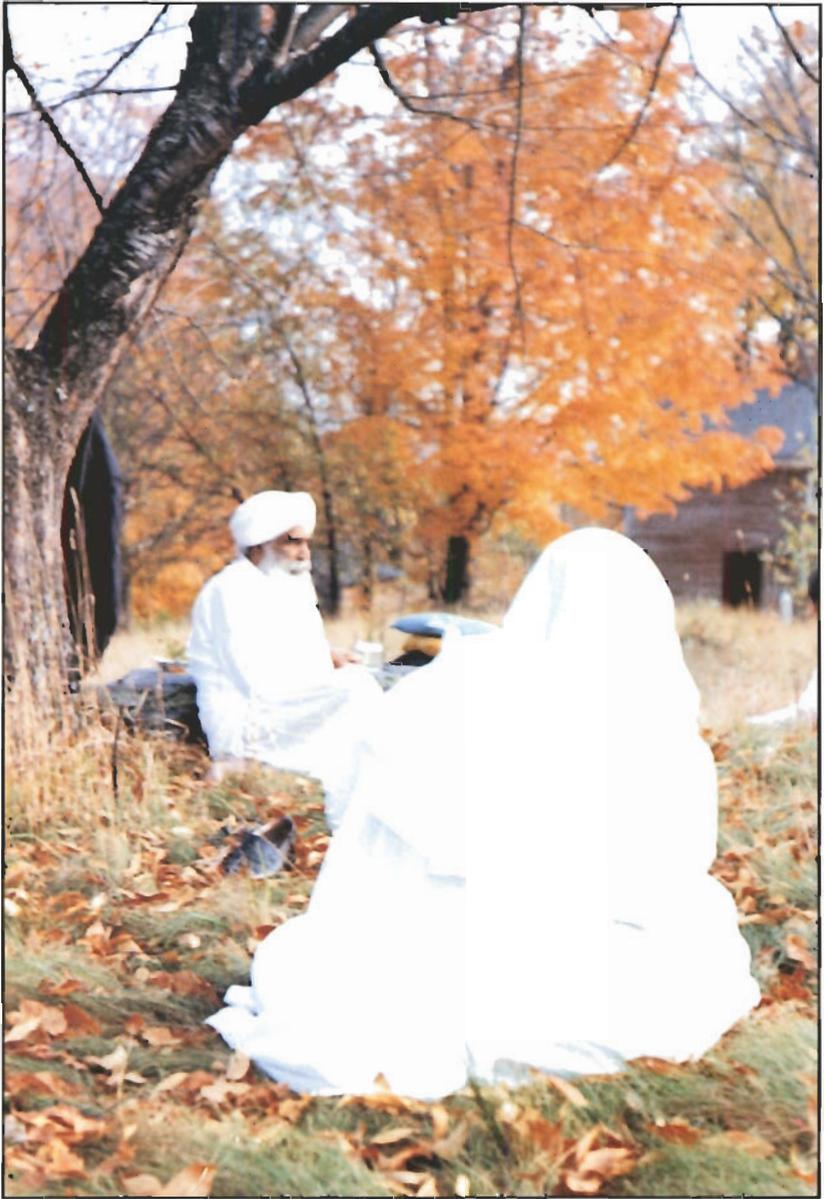
I have had a very good feast here, I would say, with you people. Perhaps you might have enjoyed it, but I think I have enjoyed the most. This is all I can submit to you. Put in as much time as you can; snatch it away from your busy hours.





OVERLEAF, ABOVE, OPPOSITE: *Sant Kirpal Singh Ji at "Master's Rock," Sant Bani Ashram, Sanbornton, New Hampshire, October 11, 1963*



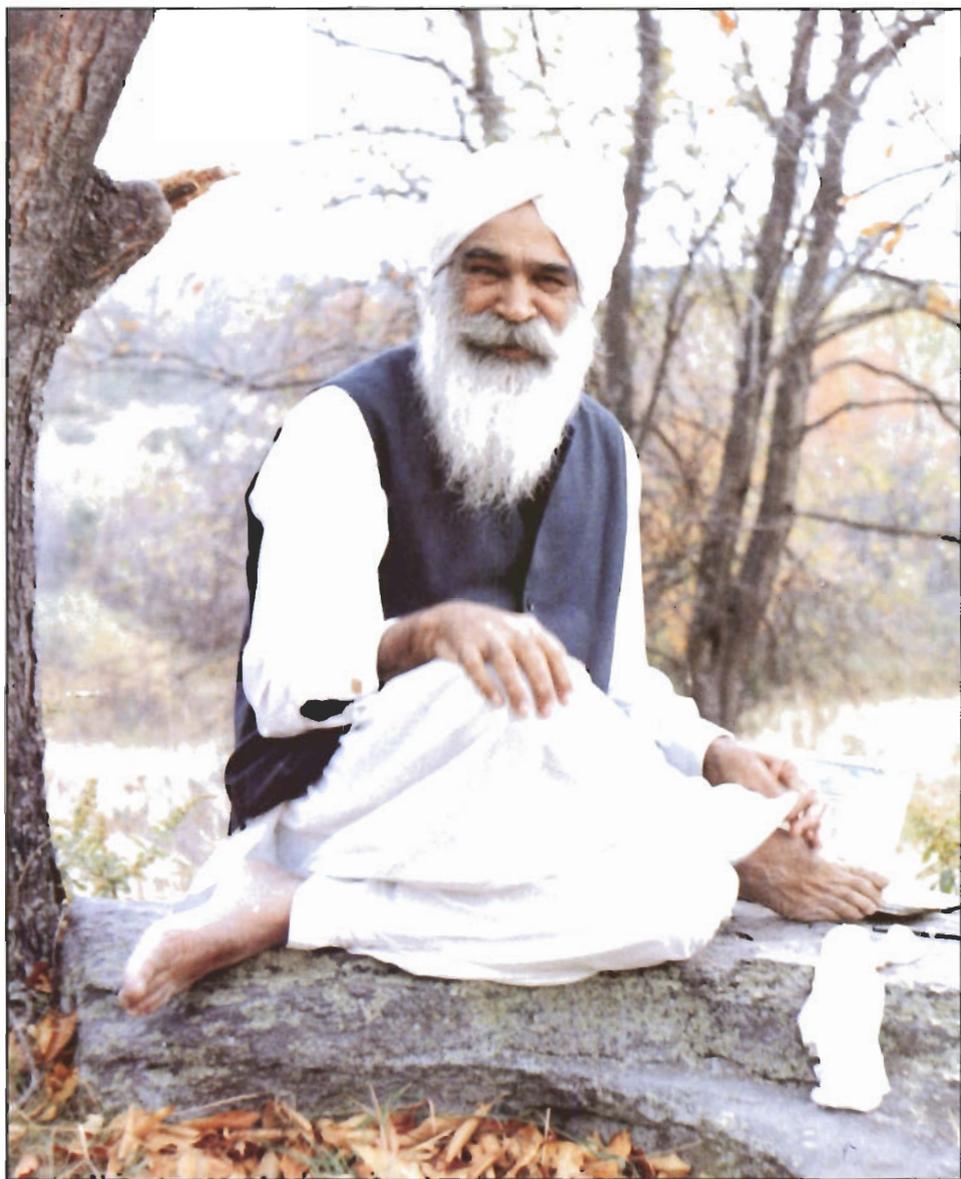






ABOVE: *Master Kirpal in Glendale, California during the 1972 Tour.*  
OPPOSITE: *The Master and Bibi Hardevi (Tai Ji) sit in meditation, Sant Bani Ashram, October 1963.*





ABOVE: *Sant Kirpal Singh Ji at Sant Bani Ashram, October 1963.*  
OPPOSITE: *At the World Fellowship of Religions Conference, New Delhi, India, February 1965.*  
OVERLEAF: *Sant Ajaib Singh Ji at the Indian Ocean, Durban, South Africa, September 1994.*

After all, for urgent things we do eliminate other things that are not so important; this is of the most importance. This is the most private, the most personal question; it is a misconception not to find any time. No, no; this is very important; other things are not important, we will eventually put them in "the wastepaper basket."

All right, this is what little I had to say.



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PART TWO

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The Spiritual Revolution Explained

*The Master gave this talk in Bace's Hall, Hollywood, California, December 11, 1963. He had given Initiation earlier on the same day, and this elaborated on and clarified the Initiation instructions.*

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## SEVEN

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### What is True Living?

I HAVE BEEN addressing you as friends, but now I see that we have realized that we are all brothers and sisters in God: we are all children of Light. Most of us here have been able to have a glimpse of the Light of God which is controlling all the universe. Truth is one. Whoever realized the Truth, or became the mouthpiece of the Truth, always gave out the same thing: in the human body that we have—which is considered to be the highest in all creation—the highest aim is to know the Truth. You can have the experience of Truth when you rise above body consciousness and come in contact with it. That Truth is clothed in Light. There is Music of all harmonies emanating from the Truth. Those are fortunate who have had the good fortune to have a contact with It. That seed has been sown: it will bear forth fruit. The only thing that remains is that we live up to that Truth.

Our Master [Baba Sawan Singh Ji] used to say, “If you take some laxative pills, whether you take them by error or knowingly, they will give you motions.” Similarly, whatever experience of Truth has been given you, if you live by it, knowingly or unknowingly, or by compulsion even, you will have the effect. The only thing is that we should take it up and live up to it; and from day to day we will progress; and one day we will find the True Home of our Father.

God-into-expression has two aspects: Light and Sound—

Music of the Spheres and Light. To come up to them, we require love. Also, *Truth is above all, but true living is still above Truth*. Our true living will safeguard us from losing the Truth that we have got. And what is true living? Masters have been giving this out in their own way from time to time.

The first thing is, we should observe truthfulness. What we mean we should say; whatever we say, we must mean. Our hearts and tongues and brains should all agree with what we give vent to. This is what is called truth or truthfulness.

You will simply find that we have no control over the words of our mouth that go to express what lies in the heart of our hearts. The two things should agree: what is in your heart and what you are giving out with your tongue. If these two agree then there is one thing to test the usefulness of the truth you are telling; that is, if your truth goes to harm anyone. Say only that much that is required so as not to harm anybody else. Don't do the work of the unpaid apprentices of the C.I.D.\* of God. Don't carry tales. If somebody tells you some thing, mind your own business. What are you after, really? You are really after knowing God and adopting certain ways which go to help you on the way. If you see something wrong somewhere, just point it out to the person privately—heart to heart; don't broadcast it like anything. A true friend is one who sees others to be on the right path. But there are ways and ways to say something. In the case of Father Abraham—I read his life story, and it was given there—he never spoke lies, but told half-truths. By a half-truth is meant only that part of the truth which does not go to harm anyone. This is one very important thing. If your heart and tongue and brain agree, your brain will test what you are going to say. Your intellect is to test whether what you express goes to the benefit of others or to harm others. If it is going to harm others,

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\* Confidential Investigation Dept, the Indian equivalent of the American F.B.I.

then don't speak. Then wait. Better set it right then and there.

As I told you before, don't work like the unpaid apprentices of the C.I.D. of God. It creates much trouble, first within your own hearts; because you have those things, which you don't need, in your own way. Those things go to stand in your own way, in the way of your own progress. The first thing is, we must be true to our own selves: what we think at heart we must give out. But before giving it out, think twice: What are you going to say? What will be the result of it? There you will use your intellect. And the only criterion is, not to give out anything that goes to harm others. This is the first thing.

Next comes humility. Water stays in a place which is low. It may be raining cats and dogs, in torrents; but the water will not stay on a steep place. It means that all good resides in a heart which is lowly, in those who are meek. St. Augustine was asked, "What is the way back to God?" And he said, "First, humility; second, humility; and third, humility."

When you are humble you learn something. When you know you know everything, you are naturally stuck fast in your own self-assumed ignorance, which may be taken as truth; but it may be wrong. You have taken up something, and that is good. If you hear that there is someone else who knows better, go to him, and hear him. Whatever you know, you know already. If you only hear from him what you already have in your mind, it will be confirmed. But if he has anything more to say, you can grasp it. You will find that many people do not have more of the truth, because in their own egotism, they consider that they are right; and that may be wrong. Only when he is humble can a man go to somebody. And if you go to somebody, then listen to what he says. What he knows he knows. Sometimes you simply say, "Oh, we know this already; this is no new thing." Just listen; he might have something new to say. If a glass is put under a tumbler of water, it will be filled. If the glass is kept above the tumbler of water, it won't be filled. Even if you have progressed

on the way and you have known the Truth, you will still become truly humble. When a tree is laden with fruit, all branches bow down to the earth. You will find that the Saints who have become conscious co-workers of the Divine Plan are truly humble: because they see, "It is He Who is doing it, not I."

So the second thing required is humility. And the third thing is chastity. "Chastity is life and sexuality is death." Be chaste. Chastity opens the door of meditation. You will have quicker results. Marriage does not mean having unchaste lives, if it is lived according to what the scriptures say. The scriptures tell us that marriage means taking a companion in life who will be with you in the earthly sojourn. You should help each other to know God. This is the ultimate goal of the human body which we have. One duty may be that of begetting children, but it is not all of our duties. Try to adjust your lives according to the scriptures. And what did the Bible say? "Love your wives as Christ loved the Church." That is taking a companion in the earthly sojourn for some higher purpose.

So chastity is the ground on which the building of spirituality can be raised. First of all, those who are chaste have their body, brain and everything built on it. So if you are married, try to live up to what the scriptures say.

These are the three things. If you observe them, Tulsi says, "If you don't reach God, be rest assured: I am your surety that you *will*, you *must*." For this, you will find that we have to attain to Godhood. God and Godhood are not two things. There is God Absolute, which cannot be seen at any time. And there is God-into-action, which can be seen and contacted. The expression of God-into-action Power, which is called Word or *Naam*, is Light and Sound. To come in contact with them is coming in contact with the Truth. They are the electric lifts: if you come in contact with them, they will take you to the ultimate goal from which they emanated. Fortunate are those who have been put on the way by having a lift

above the Iron Curtain of the physical body! We are to develop that from day to day. But to do that, something is very important: purity of life. Purity of life has so many aspects. First is the purity of the body. The body is the temple of God, the true temple of God. The outer temples raised by people are made in the image of the human body; they are models of the human body.

The Light of God and the Voice of God are already within your body. You can hear it; you can see it. Christ said to his disciples: "Blessed are you who see things that the old prophets and the righteous men could not see; who hear things that the old prophets and the righteous men could not hear." So, there are seals: our eyes and our ears are sealed. With the grace of God in the Master, if those seals are broken, you have some experience of seeing and hearing. Then, we have to take heed of how we should keep this human body, which is the true temple of God. In this human body only you can have an experience of the same. If we keep the outer temples raised by the hand of man so clean and tidy, why should we not keep the human body, which is the true temple of God, in which God resides, clean?

There are two ways to keep it clean. The first is: "Cleanliness is next to Godliness." Keep your body clean. It is the true temple of God. Also don't put anything into it which goes to defile it. When we consider what we are to eat, the first thing required is that our livelihood has been earned by the sweat of our brow, in which there has been no dishonesty: you have been true to your work. Work is worship.

And further, whatever kind of food you take should be a helping factor spiritually. It should be food that does not go to flare up passions within you and that is digestible. You will find that this is generally fruits, vegetables, grains, milk and any products thereof. All Masters came and advised this. Even Christ said that. If you read the Essene Gospel of John you will find it there: "Whom you cannot give life to, don't

take their life. Fruits, vegetables, milk and grain I give you for meat.” This is the exact wording. All other Masters have had the same thing to say. So first, our livelihood should be earned by the sweat of our brow—honest earnings. It does not matter whether somebody is seeing you or not: the God in you must see to it.

Two men went to a Master. The Master told them, “Look here, what have you come for?” They said, “We have come to know God.” “All right.” He gave them two pigeons, one to each, and told them, “Go and kill them where nobody will see you.”

One man was very clever. He went round behind a wall and killed it and came back within a few minutes. And the other man—poor fellow—was tossing about from place to place: he could not find any place where nobody was seeing him. In the evening he returned. He said, “Master, I have not found any place where nobody was seeing me.” And he asked, “Who was seeing you?” “The very pigeon was seeing me.”

Mind that, when a man is initiated, that God-power resides with him and watches his every action. Our Master used to say, “If a child of five years of age is sitting by you, you will not do any thing wrong in front of him.” You’ll want secrecy. When you think that that God-power is already residing within you, how can you commit any sin?

And the last thing is: whatever things you have brought for your eating, the hands through which these things pass should also be of those with pure thoughts. Because little, little things charge those things which pass through the hands of people who are unchaste. I have read in scripture that unchaste thoughts are like dogs. So earnings should be pure and honest, and the quality of the food you take should also be clean; and the hands through which these things pass should also be clean; they should be of pure heart. Because everything is charged, you see. Whatever thought reverberates in your mind, you have that charging. Why don’t you feel it?

That's the point. We do not feel it because there is already so much filth in us, say tons, that if a *maund* or even a *seer*\*—a kilogram—is added to it, what difference does it make? Those who are pure in heart, even little ounces will affect them. So, these three things are important: honest earnings; the quality of the food; and the hands through which these things pass should be pure. The first two things are, I think, for those who earn their livelihood and bring things in from outside. And the third part is for those who cook, who prepare the dishes. They should be pure, with very noble thoughts of God and love for all: with no anger, no enmity, nothing of the sort.

Then, last, will come good character. So these are the things which go to defile anything we eat. If your hearts are pure, you will feel that little things will affect you. For that reason, because it is the temple of God, we have to keep the body clean. And also keep it clean from within by giving it food that does not go to defile it and by living a way which is pure. "Blessed are the pure in heart, for they shall see God." Even if a fish is put in a river, still the bad odor does not leave it. Water can cleanse your bodies, but unless your thoughts are pure and your mind is pure, your body cannot be pure. I will give you an example: every morning you take a bath; and if for one day you do not take a bath, you sense a bad odor in the body. That is due to the thoughts that cross your mind daily. Every thought has its own effect, its own odor, its own color, mind that. I tell you, those who have lusty thoughts, the odor from their body will be such that even if the body is cleansed every morning, they will again find that bad odor there. What results if you are feeling anger and are resentful or are always having something against somebody? That affects your body. Just smell your body. You will find a bad odor there, like the smell of a cloth burning. If you are very

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\* Units of weight in India. A maund is about 82 lbs., and a seer is slightly over two lbs.

greedy in eating, too voracious, the smell of your body will be like the bad odor of a fish. So there are different odors. If your hearts are pure; if you have only good thoughts coming in you, striking you; if you have love, thoughts of love, thoughts of spiritual heights and love for God; then the smell of your body will be like that of jasmine.

These are the things which are not given in books; but this is how you feel. So the mind must be pure. If your mind is not pure, no matter how you cleanse your body, it will again give out a bad odor. That is why we use so much toiletry every day: we again find the bad odor there. For this, we have to keep our thoughts clean. In the human body of someone whose thoughts are clean, you will find the good ground for God to manifest. Tulsi tells us, "Just cleanse your heart, your mind." And what is the cleansing of the mind? Let no other thought other than that of God strike there. Even if you are living in the world, amongst your children, your families, your friends, the needle of your compass should be towards God. It is God who has given; it is God residing in them. If you always think: all men are alike; they have the same privileges from God and are born the same way; they are the same embodied souls, and the very same God-power is controlling them in the body; their bodies are the true temples of God; then, naturally, you will have respect for all. So this is the purity required for being able to progress from day to day.

And last of all comes selfless service, love for all, love for God and love for all others. All Masters said this same thing: Kabir said so; Guru Nanak said so: "Peace be unto all the world over, under Thy will, O God." Christ said so: "Love God with all thy heart, with all thy soul, and with all thy mind, and love thy neighbor as thyself." So we have to love God; and love knows service and sacrifice. Love knows giving, sharing with others. Sometimes you will even sacrifice your own interests for the sake of others. That will go to expand your self. If need be, you will sacrifice your own life

for the sake of others. Man is truly one who lives for the sake of others. Animals do live for their own selves; and they do love their children. What is the difference between a man and an animal? This is the only difference: a man lives for others, too. He should share with others; because we are all brothers and sisters in God. We are all sharers and partners in God. We are the limbs of the same body of God. And we have the same conscious essence working in us all and the same God-power controlling us in the body. For these reasons we must have selfless service. If we live for others, naturally others will live for us. "An example is better than precept." When you learn to give for the good of others, naturally you will feel joy; because your self expands. You will feel fresh. If you don't share with others and go on congealing or holding things for your own self, like animals, what will be the result? If there is a well from which no water is drawn out, it will give a bad smell. It will not even, I think, I be good for drinking. But the water of any well from which the water is taken out profusely is always fresh, and fragrant, too. For that reason, Masters say, "Let your boats of life remain in water; but let not water enter your boats." That means that we should not live for outer attachments and outer possessions, but they should live for us. We have to make the best use of them.

You will find that these are very important things, which are always helping factors. Being put on the way and given the contact with the God-in-action Power, which is Light and Sound, is just the commencement. Now you have learned a little bit how to rise above body consciousness. That Light and Voice—whatever you have contacted—is just the initial thing. That still has to grow more and change, to ultimately take you to the place from where it emanated: to the Wordless state of God. The word *Satsangi* means: *Sat* means eternal, unchangeable permanence; and *sangi* means one who comes in constant contact with the Truth. You have had some experience to start with. But you have to go on still further and

live up to it. "Rome was not built in a day." Time factor is necessary. When you develop from day to day you will become conscious of that Light and Music of the Spheres that is reverberating throughout all creation. It will come like that in due course, but we have to work for that. Mind that, one does not become a Satsangi, truly an initiate, simply by being given an inner contact. Of course, some experience is necessary to start with. If you have no experience, it cannot be developed.

So, fortunate you are, that with the grace of God, all of you have some contact with that. Now we have to develop it, so much so that even while sleeping, working and being anywhere we will always be conscious of it. So the initiate must mold his life in accordance with the principles of *Sat-sang* in thought, word and deed. You must be pure and live up to what you are told, even in your thoughts, even in your own speech and even in your own actions. Live up to them. And the Master tells us, "Those initiates who live up to them, I am at their service."

So actions speak louder than words; and thoughts are even more potent. You are not to tell others that, "I am a flower; the flower is very fragrant." Let the flower emit that fragrance, and let others say that the flower is fragrant. Let your lives prove that you have something higher. Otherwise, these things already exist in our scriptures. Knowing something is not becoming something. Knowing means just having in your brains and in your memories something that such and such scripture says; but that does not really give you anything, unless you live up to it. People will judge you only by your actions and what you speak. Your thoughts are even more potent than that, because thoughts radiate: if you have loving thoughts, those thoughts will radiate love. In the lives of the Saints, events have occurred in which even snakes would not go to harm them. In one story of Guru Nanak, he was lying under a tree. His whole body was love personified,

and love overflowed his body. He was lying under a tree, and he was in meditation. The angle of the sun changed, and the shadow which had been over his head also changed. Now the sun's rays were on his face. A cobra came up and stood in the rays, so that no rays of the sun should fall on his face. The ruler of the place passed by. He thought that Nanak was dead because the snake was there and he must have bitten him. When he went near him, the snake went away, and Guru Nanak was alive. Why? Love radiates from our lives.

We had a similar event in our Satsang meetings at Delhi. About two thousand people were sitting there; and while I was giving a talk, one cobra, a little cobra, came out and stood on the stage just like that [Master demonstrates] in front of me. And the people said, "A cobra is coming!" I said, "Never mind; go on with it. Let him come and stand here."

And he—that cobra—stood for one full hour, hearing the talk that was going on, looking at me. When the talk was over, he sneaked away, and the people said, "Let us kill him." "Why? He has not done anything. Why kill him?"

So this all is meant to say, if you have love for all, even snakes won't harm you. We have got a proverb: "Be wise like snakes." Snakes are very wise, mind that. When you see a snake and think, "Oh, kill him!" the very thought goes out, and he safeguards himself by attacking. If you have no evil thoughts for anybody, they won't do any harm to you. So, I am telling you, thoughts are more potent.

The initiate's daily conduct must reveal that he is a follower of a true Master. When you are given something very unusual, the special gift of God, your duty is to maintain it: "Take heed that the light which is within you is not darkened." By not observing these things, whatever light we get inside or whatever music we hear is almost stopped. That is why you will find I have prescribed diaries for self-introspection under certain heads: truthfulness—no harm, non-violence, in thought, word and deed; chastity—you see? the

underlying principle; and love for all. All Masters, when they came, told us, "Love one another so that people may know you are coming to a true Saint." Masters are overflowing with the love of God and love for all humanity. They take up this role as given by God. Otherwise, if they were doing it in their own name, why should they be going around for no purpose, no selfish motive? They have only one motive: to just bring all children of God back to God. That's all. They don't need any payment; their talks are given free; they live on their own earnings; they are not a burden to anybody else. So when they say something, they say it out of their love for all. This is what is wanted.

Now, you will find that "an ounce of practice is worth more than tons of theories." Of what use is it to know the principles, if one does not live up to them? If you say, "Tell the truth," and you don't tell the truth; if you say, "Love others; don't think evil of others," and you still think evil of others; what is the use of knowing that? That's holding information in your brain. "Such and such scriptures say such and such; such and such Masters say such and such." Well, what is that to you? We should learn to live up to them. A learned man with no practice is no better than a beast of burden carrying a load of books, of scriptures, that's all. So it is infinitely better to practice than to preach. First live, then say. Otherwise, even though you may be a scholar and you may have written commentaries on certain subjects which sound outwardly very religious; even though you read scriptures and preach them to others; if you do not live up to them, then what is the sense of that? Truly, suchlike preaching does not carry any effect. Only the arrow that is drawn to the chest goes to the target. The words that come out of our heart, as we live up to them, carry effect by radiation to others' hearts.

I remember a case of one woman who brought her little child to Gandhi. She said, "This child eats too much sugar." Then Gandhi told her, "All right, mother, bring this child

back after three days." She went away, and she came back after three days. Then he told her child, "Well, child, DON'T EAT SUGAR."

And the mother said, "Well, Gandhi, if you have only that much to say, why didn't you say it the other day?" He said, "Because I was eating sugar then."

Mind that, if you don't live up to what you say, those words won't carry any effect. I think there is so much preaching going on nowadays: perhaps in the olden days nobody even dreamt of it. And with all that, how many lovers are coming up? How many Saints are there? With all our preaching, our lives have not changed. What is the reason why? The preachers are themselves not living up to what they say. Mind that, any wind that strikes a burning fire and passes by it, those men who are sitting on the other side of it will have hot winds. And if there is some ice—maunds of ice, tons of ice, heaps of ice—and if any wind passes by it, the man who is sitting on the other side will have cold wind.

So whatever thoughts are in our hearts and any words we give out come charged with those very things that are already there. If a man openly is very good—"I am a very good man"—and his heart is full of passions and he is not living up to what the scriptures say, naturally whatever words he utters—even though they may be very sweet words—will carry the effect of heat. And if there is a heap of ice and you put a black blanket over it which does not appear to be very cold, even then, anyone who strikes that heap of ice, apparently covered by a black blanket, will receive cold. Do you follow my point?

This is what is required. A spoon passing through a sweet dish does not have any taste of it. This is just the way it is with persons who have so much knowledge at the intellectual level, but don't live up to it.

As I told you, an ounce of practice is worth more than tons of theories. This is one thing. And above all, I would say, as I

told you before, a pure heart is most essential for spiritual progress. You cannot expect a king to enter a filthy cabin. Even a dog does not sit in an unclean place: he cleans the place with his tail. How can you expect God to appear in a heart full of passions, greed, pride, attachment or egotism?

So, what is a Saint? He is a man like you, but he is developed in that way. A little word of his carries more effect than hundreds of lectures given by others. As I told you, so much preaching is going on in almost all the holy places of worship of the religions. And are many men changing? Not in the least.

Our body is the temple of the living God. It should not be polluted, I would say, with the intake, as I explained to you, of anything that would go to defile it, anything that is not a helping factor on the way, such as meat, fish, fowl, eggs and alcoholic drinks. We have to keep our bodies pure and simple and have a loving heart for all, a helping hand for all. For that reason, we should live up to what the scriptures say. Try never to harm the feelings of others. If a blind man is there and you say to him, "Oh, blind man!" he feels it. If you just sit by him and say, "Dear friend, how did you lose your sight?" the purpose served is the same. Little words carry much effect. These very words go to work either as a consolation or to flare up feelings. For that reason, we must live up to what we say.

This is one side: this is self-introspection. Along with it, put in regular time to your meditation practices. The secret of success on the Path is practice, more practice and still more practice. Practice makes a man. What is the way to concentration? There is no high road to concentration. The only high road is to concentrate, concentrate and concentrate. For this very purpose, diaries for self-introspection have been prescribed. They will make you regular in your practices. They will bring to your notice any shortcomings that you have in your life. When you know there are so many scorpions and

snakes sitting under your seat, naturally you want to clean them out. You have to weed out these things from day to day. For that reason, what should we do? Keep a diary. It is a very helpful factor, I tell you. It can make a Saint out of a robber. Man, who has the human body, has the birthright to see God. We can change, especially when we are helped by others: by those who are competent to give us help, who will take us in their charge and who have good will for us—not for us, but for our souls. They look to all the world over from the angle of God in them. They see all as the children of God, as their own children. When Guru Nanak left his hearth and home to carry the message of God to the world at large, he had two children and a wife. His mother-in-law came up and said, “Well, Nanak, what are you doing? Why are you leaving your family?” He said, “All humanity is my family.”

They give and see from that level. This is also what Christ said. Once it so happened that his mother was seeking for him in the multitude and could not reach him on account of the greatness of the multitude. Someone told Christ, “Your mother is seeking for you.” And he said, “Who is my mother? Who is my brother?” He pointed to the men sitting around him: “They are my mothers, they are my brothers, who hear the voice of God.”

We already are brothers and sisters in God. Those who have been put on the way, they are *true* brothers and sisters in God. You see? This is the angle of vision from which the Masters look to us.

I’ll tell you the story of a certain prince. He left his hearth and home to become a Saint. His name was Gopi Chand. He went to his Master. What did his Master tell him? (There are ways and ways of Masters. This was a yogi Master.) He said, “All right. Leave your hearth and home and come here.” He sent him to beg, because they had nothing to eat or live on: “Go and bring alms from people’s homes.” But first he advised him to go to his own family, to his own wife, and

then to others: to his mother and then everybody else.

He went to his wife, begging. She said, "Now that my husband is gone, what are all these things for? I am left alone." She gave him all the ornaments that she had.

Then he came to his mother. He had taken up that way of life under the advice of his mother. (Some mothers are very spiritual. They wish their children to be godly. So she had advised her son to take up that spiritual way.)

She said, "Look here, I will give you three pieces of advice to live by. The first is that you must always remain in a strong fort."

And Gopi Chand asked his mother, "Well, mother, there's no place to live in. Sometimes we'll have to pass our nights on the roadside. Why do you say that I should always live in castles—in very strong fortresses?"

Then she explained to him, "Look here, live always under the custody of your Master." That's a very strong fort, mind that. Master is one at whose pole God is manifest and radiates His protection and love, even from thousands of miles. If you can catch a voice from thousands of miles through the radio, why can't you have the radiation from the human pole at whom God is working? By radiation you can have it. That means: live where you are, perhaps near or far; always think of that God-power. Mind that, God is the true Master in whatever human pole He is manifested: that manifested God is the true Master who pervades all creation. When you come under the custody of such a God-in-man, or man-in-God, when he initiates you, he resides with you always. Never forget him. And Christ said, "If you love me, keep my commandments." That everybody knows. We should live up to them one hundred per cent of the time, if we would like to derive the full benefit of the man's life and his teachings.

But Christ said one thing more: "Let my words abide in you and you abide in me." The first part, everybody can understand: "My words abide in you." Whatever you have

been told—all those things—live up to it. But how can you abide in me? Whomsoever you remember truly at heart, that reacts in the heart of the one whom you remember. That reacts. By that reaction, you abide in his heart. What is meant by this? Never transcend what he says, and live up to it one hundred per cent. But all the same, always have your attention directed to that God-power which is working at some human pole which has given you contact with God. That resides in you at the very time of initiation. The more you think of Him: "As you think, so you become." And that reacts in the heart of the one whom you remember. That gives you receptivity; that gives you quicker results. You can have that radiation whether from near or far. Kabir said, "If your Master is living beyond the seven seas, and you are living on this side, direct your attention towards him. You will have radiation and effect."

That is why Christ said, "When more than one man sits in my name, I am there." Mind that, Christ did live before Jesus. Jesus was the human pole at which that Christ-power worked. What is Christ-power? It is the God-power; it is the Guru-power: not the son of man, but the God-power that never dies. Christ said, "I shall never leave thee nor forsake thee till the end of the world." That power always exists and resides in you from the very moment you are initiated.

So it is a great privilege to be put on the way, or initiated. It is no ordinary thing. It is the special grace of God. The very same thing that people could not have after many long years, you get on the very same day. Previously the Masters used to prepare men first. Only when they were ready, they gave them something. But the times have changed. Also, in those times, the initiates had to live with the Master for months and years. So now the times have changed. Now Masters give the initiates some thing within to start with and also take on the duty of "making" them by giving them a self-introspection report to keep and submit at regular intervals.

So this is the first advice that his mother gave to Gopi Chand. And the second advice was: "Always sleep on very soft, and very nice and elegant beds."

Then again, Gopi Chand told his mother, "Well, mother, there's no place to sleep there. We might have to sleep on stones and on earth. How can you say that we should have very fine, very soft beds?"

Then she told him, "Well, look here; don't go to sleep unless sleep overtakes you. When sleep overtakes you, there's no question of whether you're lying on stones or earth or in a bed."

These were two pieces of advice given by the mother to her son. And the third thing she said was, "What should you eat? Eat the very best dishes; very delicious dishes."

Then again he asked his mother, "Well, dear mother, how can we, when we are begging alms? Somebody will give us dry bread; sometimes we won't even get anything to eat. How can you say that we should always have a very rich diet, very delicious dishes?"

Then his mother told him, "Look here, don't eat unless you feel very hungry. Do you see? Very hungry. When you are very hungry, even the grams\* that you eat will taste delicious."

So these are the three pieces of advice given by the mother of Gopi Chand to her son. If you live up to them, you will find how much good they carry. Live up to the sayings of the Masters. They say, "Have pure lives." They say, "Let your earnings be honest." They say, "Just have good lives, good thoughts, good words and good deeds." And they say, "Always have the sweet remembrance of God."

On spiritual health depends the life of mind and body, both—the health of body and mind, both. You have been given something for spiritual health; that is, the Bread of

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\* In India, a kind of beans or chick peas.

Life. And that Bread of Life and Water of Life is the Light and the Sound Principle of God. That is the true food for bread.

You have to give your body something to eat. But we are not born to eat; eating is made for us. It is said, by way of a parable, that the things we eat and drink complained to the god of nourishment that “people eat us too much—very relentlessly.” And the god of nourishment said, “All right; those that eat more than is required for them—you eat them up!” Do you see? If you eat what is digested, it will give you strength. If you eat too much, it is not digested; and it flares up diseases in us. If you have pure lives, normal lives, as required by scriptures, and live on hard-earned money, then you’ll find that your body will also be all right. Nature has a curative power. Our soul has a curative power. Doctors simply help us to clear the way, that’s all. When you leave it to nature, the soul has the curative power that cures all diseases of itself.

So these are the three instructions that were given by the mother of Gopi Chand on how to live his life. You’ll find: “Never step out of the commandments of what the Masters say.” If you just carry this out and live within the four walls of the teachings of the Masters, you’ll develop from day to day.

What do the Masters say further? They say, “Silence is golden. Speak as little as possible. SILENCE IS GOLDEN. SPEAK AS LITTLE AS POSSIBLE. When you speak, speak in the most kind and gentle manner. Don’t lose your temper over anything. Always keep your tongue under control.” This is one thing. The wound given by a sword will be healed in a month or so, but the wound given by the tongue is not healed. All through life, whenever you remember again, it becomes fresh.

So these are the things that we have to look after. Masters tell us, “Just fill one-half of your stomach with food, one fourth with water, and leave one-fourth vacant—empty.” The

more you keep the stomach empty, the more therein you will find the light of God developed. We eat more than what is required generally. We eat too much. We die of too much eating rather than of hunger. [*Audience reacts.*] Yes, just consider; that is why Masters tell us this. I circulated in one of my circulars: *simplify, simplify and simplify!* Live in a simple way. You won't need to earn more money. You'll not have to cut the throats of others. Even from our hard-earned money, after you have spent what is legitimate, you can share with others. Generally you say, "We cannot live within our earnings." Where do they go? They are spent only on things which are not really required by us.

So, man becomes an angel by eating less, by not eating too much, and a beast by eating too much. Too much eating and sleeping clouds the inner vision, and over-eating always makes one feel sleepy and sluggish. The less we sleep, the more spiritual progress we make.

One man came to a Master in India, named Shivbrat Lal. (He came to America, too, some time back—I think about sixty years or fifty years ago.) One man came to him and complained, "I've got a headache." He said, "Look to your stomach." Another man came up and said, "When I sit in meditation, I feel drowsy and sluggish." He said, "Take care of your belly." A third man came and said, "My mind is not under control." Then he said, "Look to your belly."

So eating is made for us; and we are not made for eating. These are little, little things which, if you act up to them, you'll find of much help.

Daily find some period of silence; and night is the best portion of the day for that. The tenth Guru of the Sikhs tells us, "The night is your lonely place." Those who have utilized their nights have become Saints; they have become gods. And students have become scholars with the best use of the night, the right use of what it is: those who have spoiled their nights have spoiled their lives. If we go to shows and have

company and other engagements at night up to eleven, twelve, one or two o'clock, how can we progress in any way? A student who has burned the midnight oil becomes a scholar. A lover of God who has put in his nights in the best remembrance of God, taking in that all-solitude, becomes a Saint.

So, silence is best. Then we also have to take up solitude. Try to live alone as much as possible. "Cease from men; look above thee." Just mix with others as required. Sometimes we simply, for enjoyment's sake, waste time, kill time. And we complain that we've got no time. Out of twenty-four hours, you'll find that the amount of time you put into your daily earnings is, say, eight hours, ten hours or twelve hours; not more in any case. You've got then, twelve hours at your disposal. Give to sleep, say, five hours or six hours—six hours is due it; give two more hours to your eating, drinking and this thing and that; even then you've got four hours at your disposal. When people say, "We've got no time," they have to adjust themselves. Time has not to come from anywhere else; it is already there. We have to just adjust ourselves to it.

You'll find, the fewer wants we have, the happier we are. So cut down your wants, cut down your desires. Whatever subject you take up, put in more time towards it. You'll become a good scholar, a good scientist, a good lover of God, or good in any line you take up.

For that, as I told you, a pure moral life is required. As I told you, TRUTH IS ABOVE ALL; AND TRUE LIVING IS STILL ABOVE TRUTH. A man is known only by how others find him. If you are true, you are helping, you are good, and you set a good example, others will follow you. They will not even give you credit; but they will give the credit to the school to which you belong—to the Master with whom you are connected.

For this, there is one principle to be followed. That principle is: perform no action in secret, except prayers. If any thing requires secrecy, abandon it at once. Deeds of darkness

are always committed in the dark. Do nothing which, after being done, leads you to tell lies. And don't desire evil for anyone, irrespective of his creed or color, even in thought, word, and deed; because thoughts are more potent. Help some poor person, as He is in all; and do not hurt anyone by word and deed. These are the things which go to help us.

Always think that the God-power is residing within you and watching your every action. This is the first thing. And the second is: don't transcend the commandments given by him for you to live up to. If you do that, Kabir says, "You are not to be afraid in the three worlds, here and hereafter."

With all these things, devote regular time mornings and evenings to your practices, and do it fully, just like a child who has no wisdom: simply out of love, go to the lap of the Father or the Mother. Leave off all your wisdom and leave everything aside; go lovingly. In the evening, remove your evil daily life; and like a strict judge, try to weed out all the imperfections that you have, from day to day.

Even robbers have become Saints, I tell you. I met with suchlike robbers who were the heads of the dacoits. They took initiation, and now they are putting in six hours a day meditation. They even brought other bandits and recommended them for initiation. So man can change. There's hope for everybody. Every Saint has his past and every sinner a future.

Mind that, *See no evil, hear no evil, talk no evil, and think no evil*. If you follow these things, you will progress from day to day. And especially those people who are made group leaders: they should set an example for others who are coming on the way. They have not yet become Masters, I tell you. We are on the way. We may be selected as a Master; it is for God, I mean, to worry about whom He should give to continue the work. It is not our job, you see. We may be selected as a Master. But we should live up to what the Masters say. Those who live, they are selected as one.

I wish each one of you to become ambassadors of Truth.

But that you can become only when you live up to what you say. And the diaries are meant for a very noble purpose—if you live up to them, as I told you. Send me blank diaries; I will accept them: blank diaries I will accept. But how long will you continue sending me blank diaries? You would not dare to send them blank every month. You'll feel morally that you're not doing right. You'll come round. I tell you, the diaries are not to be sent to the police station or broadcasted. They are meant for your own purpose, so that you may know what the shortcomings in you are; and further, to weed them out one by one. They are sent to me only for the purpose of guidance wherever necessary; because Rome was not built in a day. A time factor is necessary.

As I told you, these are a few of the words which come out of my heart to you all whom I hold dear the most. You are all more dear to me than my sons, my own family. I wish you progress, spiritually. You have the human body by the grace of God, and by the grace of God, you have been given a contact with God. That you have to develop with due regard to the self-introspection which will come up by keeping regular diaries sent to me at regular intervals, say quarterly. If you live up to it, everything will be cleared, I tell you honestly. If you sit by fire, all cold will go; if you sit by ice, all heat will go. If your soul comes into contact with the Light and Sound principle, all doubts will go. Doubts and other things arise because we don't live up to what we say.

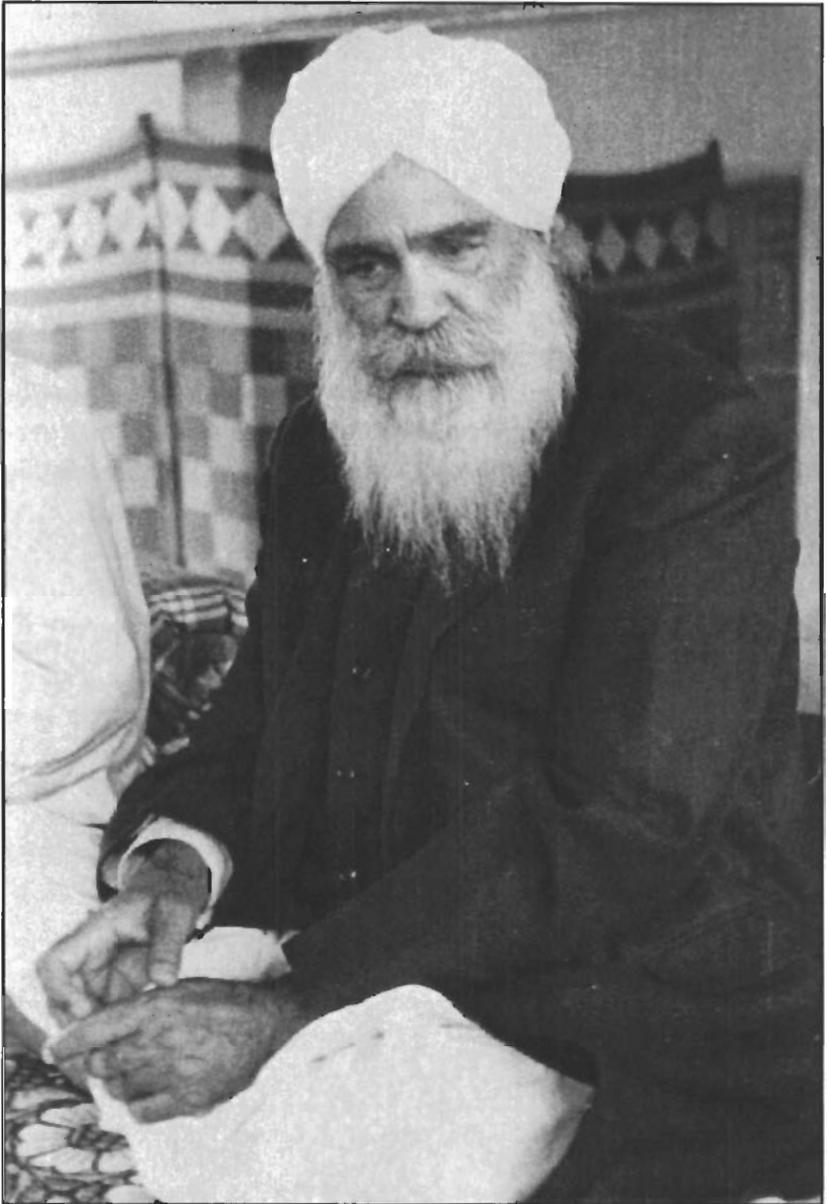
These are the few words I'm telling you at the time I am with you physically. I may not be able to see you or you may not be able to see me physically, but the God-power, which is the true Master, now resides with you and "shall never leave you till the end of the world." It will take you to the true Father, and the true Father will take you to the Wordless state of God. My best wishes are with each one of you.

I wish you progress. This is the highest thing that I had in my life, with the grace of God; and through the grace of God

working through my Master, I have passed it on to you, with His grace. Live up to them and derive the full benefit of this golden opportunity which God has given you.

So, with best wishes to you all, I'll be leaving tomorrow for Tustin. Those people who would like to come, I'll be too glad. And about the twentieth, I will have to leave for Dallas and to other parts of the U.S.; then go to Panama and South America. And after that, God willing, I may go back to India. But my heart: you are always on my mind. Keep regularly in touch with me through your diaries. If anything comes up that is very urgent—a life-and-death problem—you can write to me even before. But my real pleasure will go to you when you live up to this. You may be proud of me, but I will be proud of you, if only—you become what I want. I want each one of you to become like myself, or more than me, I would say. This is the truth that has been given to you. Well, live up to it. Don't be misguided. All scriptures tell us about that which has been given to you—an experience thereof—with the grace of God. If you find anything puzzling to you, please write to me. If I find that that truth is more than what has been given to you, I will also follow you. This is what my Master used to say. He said, "The truth has been given to you. If you find any more truth, take it up and tell me; I will also go there." We are after truth, you see.

So, I thank you all. You can meet me tomorrow or today when leaving. And my best wishes will always remain with you.



*This Birthday Message was given by Master Kirpal Singh at the Friends' Meeting House, in Washington, D. C., on January 25, 1964. A birthday celebration had been arranged for this date since Master was soon returning to India. This love-filled celebration was the only one ever held for Him in the West at which He was physically present.*

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## EIGHT

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### Love Is the Way

**W**E ARE ALL children of Light. I was wondering how I should address you, because I see you in me and I in you. I think the best way I can address you is as my friends. I have not made you slaves, but equals: because only an equal man can recognize what he is. Those under him cannot know him from that status. You are all my friends; I have love and regard for you. Ever since I came in contact with you physically in 1955, although physically I was in India, I have been carrying your sweet remembrance with me all along. During the day I was very much burdened with the work over there, but at night I was all along with you, replying to your letters. During the day I was there, at night I was with you. This is the other part of the world: when there is night there, there is day here. So I was working all during the day, there or here.

I have been appreciating your loving thoughts which you have been sending to me from time to time and your anxiety to have me here. I wanted to be here, but on account of exigencies of service, I was tied down over there. But you know, "Stone walls do not make a prison house nor iron bars a cage." Though physically I was bound there, in my mind and spirit you were with me all along: that I can assure you. Even hereafter, the God in me will be with you, guiding you and helping you in all your affairs. It is through the grace of my Master [Baba Sawan Singh Ji] that this is being extended

to you, that it was extended to you in the past, and that it will continue to be hereafter, too.

Ever since I've come here I've been feeling quite at home: I never thought of my home; I forgot India, because of the love that radiated all around me. There I was among my friends, and here, also, I am among my friends. Of course, during the day I am here, but at night I have to attend to India, in the same way that I did for you here when I was in India. You are all dear to me. Whether you are in the East or the West makes no difference to me. Outer forms make no difference. I see you from the level of the human body or at the level of embodied souls. You are children of Light. This present tour has been taken as the extension of what my Master wanted of me. He impressed on me to have a common ground for all men, irrespective of whether they belonged to one religion or the other. They are all the same as man, and further, they are embodied souls. He wanted me to have a common ground for all, where men belonging to all religions, of the East or West, could sit together on the same earth and under the same canopy of heaven. So it is with his grace that this present renovation, you might say, or revival of the old, old truths taught by all past Rishis and Masters is being given out. In the Vedas—the Atharva Veda, the Rig Veda—it is said: "Thousands of you sit all together; pray to God."

We have joined various religions, which are our schools of thought, and we have joined them to know God. These religions are our recruiting centers from which we have to "join the army of God." We have to become the true *khalsas*, in the terminology of the tenth Guru of the Sikhs. Zoroaster was asked: "We are to join the army of God: what is required to do that? What is the qualification?" He never mentioned any one religion or the other. Masters always look to all mankind from the level of the human body—from the universal level. They consider all humanity to be their family.

Guru Nanak had a wife and two sons. When he left his hearth and home to carry this message to all the world over,

the worldly people came up to him and said, "What are you doing? Why are you leaving your family?"

He said, "Look here, the whole of mankind is my family."

This is the level from which all Masters who came in the past gave out their teachings. They laid before us the way to come up to that level. These schools of thought that are called religions, which we have joined and whose outer forms we took as badges, were means to the end to free our souls and unite them with God. They were meant for our freedom, but those very religions have become the chains and fetters to bind us. That was never the purpose of joining any school or religion.

"So, what is required," the people asked Zoroaster, "for joining the army of God?" He said, "Righteousness." "And what is righteousness?" "Good thoughts, good words and good deeds."

This is what all other Masters said. Guru Nanak said the same thing: "Truth is above all, and true living is still above truth."

While you are here on this common ground of spirituality you forget your outer levels of living. This is the first quality you acquire when you come to some Master: you lose all otherness. You see all mankind as one; you see the same soul in everyone, the soul which is the drop of the Ocean of All Consciousness. We are all children of Light. Naturally, what lies before us is to love God. We love God, and that very God resides in every heart. Since our souls are of the same essence as that of God, naturally we love all. To love all is the main thing, because God is Love. God is Light and we are also children of Light. God is Life and we are all conscious beings. God is Love and we are also Love; so the way back to God is also Love. This is the main lesson that we learn at the feet of the Masters. It prepares the way to God. All our outer rituals, rites, saying of prayers and reading of scriptures are meant to develop that love and devotion in us. Blessed is the society or the school of thought to which we belong, in which we develop this very precious jewel of love.

What is required, as I told you, is righteousness. And righteousness means good thoughts, good words and good deeds. It further enjoins us, naturally, to live a life of continence, of control over our senses. So many senses are dragging us, through our outgoing faculties, to all the world over. If you would like to control one passion, you must have control over all outgoing faculties. If you control one organ of sense and let the others run loose, it is just like putting your hand into fire and expecting that it will not burn. This is what is required: control over the senses. The attention, which is the outcome of our souls or expression of our souls, is diffused into the world through the senses and sense organs. We know now how to know God: by simple ways. God cannot be known by the outgoing faculties, by the intellect or by the vital airs. It is the soul alone that can know God: Like alone can know the like. So the outward expression of soul is attention, which is diffused into the outside world. It is to be collected, you might say: the rays of attention are to be brought back to their source, our soul, which is at the back of the eyes. That is the first thing to be done. You are not to touch the pranas or to have recourse to any physical exercises or to engage in intellectual wrestling to come to some conclusion. This is because it is the attention, or the expression of soul, that gives life to the intellect, to the mind and to the outgoing faculties.

I think you might at some time have experienced that when you sat in a very absorbed condition, you went into a transport: your intellect and your outgoing faculties did not work. The way of the Masters is purely withdrawing the attention from outside, entering this laboratory of the human body and leaving these organs of sense. Retrace all the rays of the attention back to their source: the soul at the back of the eyes. When you come there, you will find God already there. This is a natural way. This is called the *Surat Shabd Yoga*—*Surat Yoga*. Or you might call it “The Path Divine.” This is the easiest way: even children see light, if a little

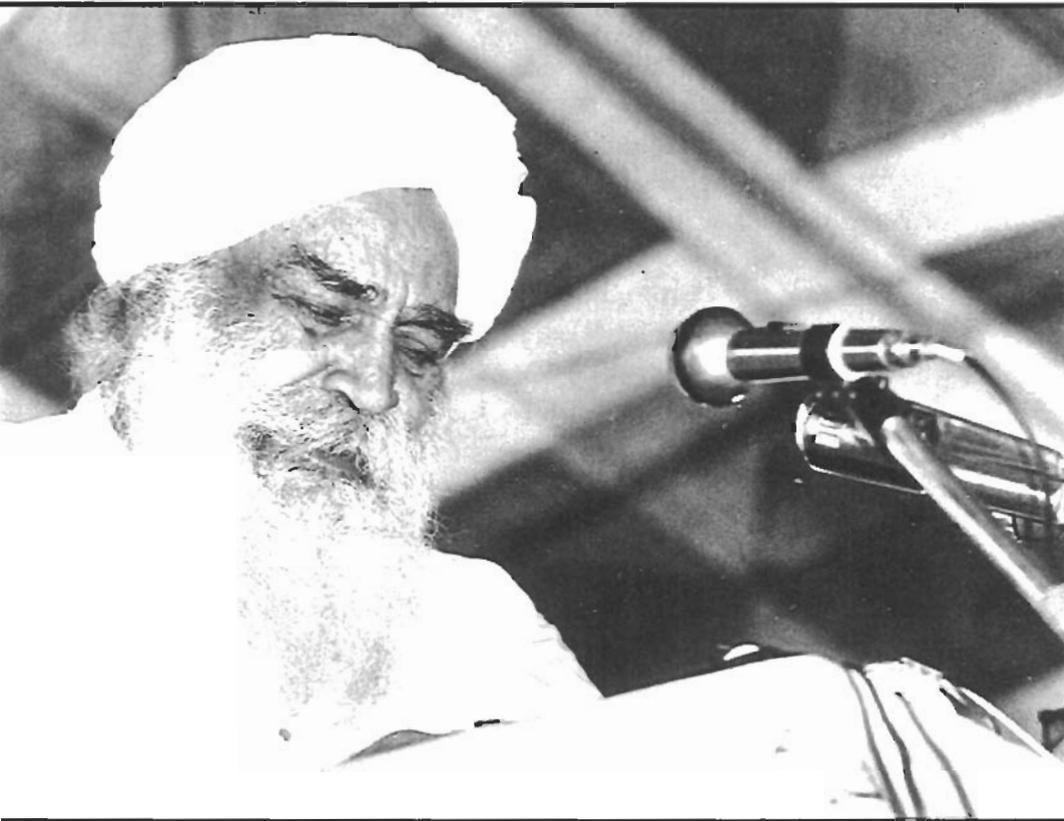
attention for withdrawal is given. This is the natural way, which all Masters gave to children, to the old, to the learned and to the unlearned.

When the Masters came, what did they tell us? I mentioned it very briefly in a few words in my message, too. They said, "Love is the way back to God. God is Love and our souls are also Love, and it is through love alone that we can know God. Love knows true renunciation, service and sacrifice. For whom? Not for the self, but for the good of others without any consideration."

All Masters say that love is the way back to God. Read any scripture. And there we are wanting. We are very intellectual; we are very wise in all other affairs; but we are wanting in love. Love is not grown in any field; it cannot be bought at any shop. It is already within you, engrained within you; it is innate. That love has simply been misfit. Where does that misfit love take us? To the body, to the enjoyment of the senses and to the attachments of the outside world. The result is, where do we go? Where we are attached.

So this love, which is misdirected, is called "love." But if you look to its reality, you will find it is God in itself. Because God is Love and our soul is Love, when love is withdrawn from outside and we come within, we come in contact with All-Love. This is what is required. Christ said, "Those who do not understand love cannot understand God. Those who do not know love cannot know God." The tenth Guru of the Sikhs also gave us the same thing: "Hear ye all, irrespective of whether you belong to the East or the West, to one country or the other or to one religion or the other—I tell you the truth: God is had only through love." But we have not understood the true meaning of love. We take it to be the enjoyment of the senses with the body and outside things. That is not true love.

Mind that, love is a gift from God to man. Love seeks union with the beloved. First there is yearning, there is pining. You



want to see him, to be near him. What is love? What is the result of love? When love is there, whatever, for whomever, you are always, constantly in sweet remembrance of him. That is the outward token of love. First, you would like to be near him; then you would not like to disobey any order he gives. As Christ said, "If you love me, keep my commandments." He said further: "I give you a new commandment, 'Love one another.'" We say we love God, but we do not love one another. Why? All Masters say, "Love God, love thy neighbor and love all creation." If we love God and do not love our brothers, then what does the Bible say? "You are a liar." Do you see? "If you do not love your brother whom you see, how can you love God whom you do not see?"

So love, ultimately, after yearning, wants to be near him; to obey him: and then obedience will result in surrender. Obedience seeks the pleasure of the beloved. Why do you want to be obedient? You want to seek the pleasure of the beloved, whom you love. One who loves is a lover of the beloved, and one who obeys is the beloved of the beloved. If you love your Master, Master loves you. Those who are more obedient, who love him and never transcend any of his injunctions, become the most beloved of him. Ramakrishna was sometimes seen weeping for Swami Vivekananda when he did not find him. It was by the grace of my Master that I used to go to him twice a week, sometimes weekly, the maximum number of times I could. Sometimes it happened that I could not go. And he would send someone to go and find out why I did not come. It also happened that he took the car and drove to Lahore, about forty miles, and he went and stood under my office and sent a man up to call me down. Do you see? If you love the Master, the Master loves you the most: you become the beloved of the beloved.

We have not ever thought of the value of love. We say we are lovers of the Masters. Then why is there so much discord and disunion? When two men love the same thing there should only be competition of this kind: if one man puts in six hours in

meditation, you put in seven hours; if one man serves selflessly, you do even more service than that; if one man puts one shoulder to the wheel, you put your two shoulders to the wheel. This is what he really means by love. About love, I say: one who loves is the lover of the beloved, and one who obeys becomes the beloved of the beloved. Who is the greater? And that love should also be within a respectful mood. Once I wrote my Master a letter in which I said, "I pray, grant me love, your love; but that love should be within respectful limits." Sometimes, out of love, we transcend the limits. Sometimes we want to overrule the one whom we love. That's not the way of the true lover. He received the letter and put it on his breast. He said, "I want such a one who loves within a respectful mood."

You will find that for one who surrenders, nothing has any existence other than the beloved. Surrender is above obedience. Obedience is sometimes practiced in a willy-nilly way. But surrender means giving up everything for the beloved: you have nothing else except the beloved. So greater than love is obedience, mind that: greater than love is obedience. And all these can be summed up in "Love Divine."

This is, perhaps, the only lesson or injunction or counsel I can give you to make you successful in all ways of life, especially in your spiritual life: because you abide in the one you love. Christ said, "Let my words abide in you and you abide in me." How can you abide in him? First, by obedience, and second, by surrender. "As you think, so you become." The fifth Guru of the Sikhs tells us that "if the disciples remember the Master, what does the Master do? Whom does he remember? His loving souls."

Never for a moment think that the God in the Master forgets you. For instance, I told you at the commencement of my talk that when I was in India, I was there with you here at night. When I am here, I am there at night. When the sun rises there, I am there; when the sun rises here, I am here. Do you see? That is God in me, not the son of man.

Godhood is the birthright of every man. Fortunately we have that birthright; it is the grace of God. And the grace of God has further descended in that we have some desire, some yearning, for God. It is to achieve Him—to find Him—that we have cared to join any school of thought or religion.

It is possible through love alone to become God, I would say. The lover and the beloved both become one. Christ said, "I and my Father are one." And St. Paul said, "It is I, not now I, but it is Christ that lives in me." This is what is meant by the word *gurumukh*—Master is God-in-man, and a lover of the Master becomes a *gurumukh*: he becomes the Guru—a Godman in man. This is the ultimate feat of love, and this is the easiest way.

I remember a story that has just struck me: Lord Rama went into exile for fourteen years. He went to the wilderness where many other yogis were living. There was one lady there of a very low caste. She heard that Lord Rama was coming into exile into the wilderness, and what did she do? She thought, "Rama will be coming and he may be bare-footed, so that the thorns might prick his feet." So she simply cleared the way of all thorns. And then she thought in the heart of her heart, "When he comes, what shall I offer him?" In the wilderness there is no food to eat, but there are berries everywhere. She began to pluck berries and taste them: those that were sweet, she put in her pocket. So, she kept all those tasted berries with her.

Each of the yogis who was living there thought that perhaps he was the greatest of the yogis and that Lord Rama would be coming to his cottage. (Mind that, this I-hood—"I know better; I am better than all these others"—is the last weakness that leaves a man, even the so-called Masters.) But where did Rama go? When he went to the wilderness, he met the lady who had collected the berries. And what did he do? She offered him those berries that were tasted, and he ate them. Love knows no law. Love is above all. The yogis living

there had been doing penances for hundreds of years. Then he went to them, and they came up to him and asked: "Will you kindly grace our cottage?"

There was a pond of water where they lived that was full of small insects. There was no other source of water, and they asked Lord Rama if he would just clean the pond of all dirt and insects by his grace, by putting his feet into the water. He said, "No, I think you are the greatest of the yogis. Why don't you put in your feet, for they must be better able to clear up the pond." They did, and the water remained the same.

Then they forced him: "Kindly put your feet into the water, and all insects will go."

He said, "All right. It is up to you." He also put his feet into the pond, but the insects were still there. Lord Rama had to demonstrate the greatness of love. True love does not know any show, mind that. He said, "I think it would be best if you called that Bhilni\* and let her put her feet into the water."

Then she came and put her feet into the water, and the pond was cleared. These are instances to show that love is a great miracle. God is love. Through love only you become one with God. You can become one with him whom you love. "As you think, so you become."

But we have not seen God. How can we love? We can only love one whom we have seen, who is at the same level at which we are working. The Mohammedan scriptures tell us, "Each man must have some beloved." What sort of beloved? Not one that leaves you, but is ever with you: one who does not leave you in this life and in the life hereafter. And who can he be? It is the God in him. Christ gave an example to show this: "So long as the branches are embedded in the fruit-growing tree, they give fruit. But when they are cut off, they cannot give fruit." Then he said, "I am the vine, ye are the branches. So long as you remain embedded in me, you will

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\* A Bhilni is a very low caste woman.

bear forth ample fruit." Do you see? This is what is meant by love. Hafiz, a great saint, tells us, "O God, people call me Hafiz, but I am no longer Hafiz. I am He Who lives in me." So, for men, God becomes man and has love for His beings. In that man who has become one with God, God becomes man: God in man and man in God. This is the word I have given in this message, too. And who was he? My Master. I saw him; he was man in God. To love Master is to love God: the God in him, not the son of man.

Mind that, there is no *sadhna*\* greater than love. All outer performances, rites and rituals and the saying of prayers are only meant for love. If you have developed love, everything is there. There is no higher law than love. And there is no goal beyond love: because Love is God and God is Love. In this way, God and love are identical, for the one who has Divine Love has reached God. He is one with Him. That is why I said here that what the Masters taught in their lives is a religion above all religions: they gave out that very Love.

No amount of intellect can fathom God. No amount of austerity can enable you to attain God. Only when one loves Him and loses oneself in Him, can one find Him. It is only by the feat of love that you can lose yourself: when the two become one. And there are no other means, there is no other way back to God, except through love.

The question was put to St. John: "What is the remedy for all our ills?" He said, "Love, and all things shall be added unto you." And a Mohammedan saint tells us: "Whoever has no love is a dead body." Love, even on the level of man only, revives a man. When you are in a loving mood, your face freshens. Is it not so? And when you are wanting love, you have a sad, pensive, long face. If even in outer ways you find these things to be so, then how will it be when that love

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\* A spiritual, mental or physical discipline in the quest of enlightenment.

overflows your soul? We go to a Master because he is overflowing with love for all. When you go near him, your love is flared up. The love that starts in the flesh and ends in the flesh is no love. That is passion. The love that starts from the flesh and dissolves in the soul—that is true love: that makes two into one.

Love burns the lover, and devotion burns the beloved. He has to take care of everything for you when you are devoted. Love seeks happiness for the beloved, not for the self, mind that. We sometimes love in a business-like way. Love knows giving.

Devotion seeks blessings from the beloved. His kind look is all he wants. Nothing more. He is not showy. He sees the heart in you. That power which is working at that human pole is residing in you. He sees all hearts, also the heart within you. So love seeks to shoulder the burden of the beloved. He wants to shoulder whatever the beloved has taken up and help him with that. And what do we do? We show more and do little.

Devotion throws the burden on the beloved, mind that. Once my son was dangerously sick. The doctor advised me: "He will pass away in a day or two. Take two or three days' leave and sit by him for at any moment he may pass on."

It so happened that within those three days there was a day on which I had to go to attend to a Satsang, about twenty-seven or twenty-eight miles away. I thought, "Well, the doctor has said he will die. What should I do now? All right," I thought, "life and death are not in my own hands. They are in the hands of the Master. It is left up to him."

I went to the Satsang, and when it was over it was about eleven. Then, as Master lived near that place, about twenty miles away, I thought: "Let me have it." I went there and reached there about two during the day. The Master was up stairs. He sent a man at once: "Call him up."

I went up. He was lying in his bed. I bowed down and

sat down. He sat up in his bed: "How is your son?"

Then I had to tell him he was sick. And he was very sad and pensive. I told him, "Master, whoever thinks of you be comes jolly. What has made you sad?"

"Because you have thrown the burden on me."

Do you see? The Master's job is very hard.

So devotion seeks blessings from the beloved, but love seeks to shoulder the burden of the beloved. And devotion throws the burden on the beloved. Love gives: love does not require the presence of the beloved, mind that, in order to love. One who loves, he loves—that's all. He is never alone: a lover is never alone, mind that. He may be in the wilderness: he keeps sweet love for the pure. He resides in him—the beloved resides in him. They are one, whether they are near or far. So devotion asks, and love is silent—and sublime, devoid of outward expression. Such is the ideal of love. This is what Master always referred to as love, love, love, and love. Love has great blessings. Devotion expresses itself in outward things, but devotion demands the presence of the beloved to express affection to the beloved. Then what is greater? Love—and surrender.

This is the message that has been given by all Masters, whenever they came. I am giving you no new thing on this birthday, which you are going to celebrate. The true celebration of the birthday will lie in the fact that if you live, you have love. Have a life of love. "Love, and all things shall be added unto you." To my mind, I don't feel joy for the day I was born. I will feel joy only if the purpose for which I am meant is completed. Then I will feel joy. I quite appreciate that you have expressed all your love, devotion or surrender: you may decide among these in your own hearts.

I want you to love. That will give you physical health, moral health and spiritual health. That is the only way back to God. Physically it is not possible to be everywhere; but the God-in-man—God-in-him—is everywhere: that can materi-

alize everywhere. When you rise above body consciousness, there also you can contact him and talk with him face to face. By God's grace, working through my Master, you are all of you having some experience to start with, the very first day of initiation. Truly speaking, you are all on probation, but not on such a probation from which you can be discharged, mind that. In the outer world, any service on probation is subject to discharge if the work is not satisfactory. But this is a probation from which you cannot be discharged. But truly you become a follower when you meet the Master within and talk to him face to face. He is ever with you and you are ever with him.

I wish you all to progress on the way, to be regular in your practices and to lead a life of love. Love does not even dream of harming anyone. If you want to know God and you do not love the God in men—if you harm those where God resides—how can you expect to know God? This is what is wanted. As I told you, love is the innate quality of the soul. Love knows no duality. Oneness. I think that is why they say God is Love and Love is God.

I wish you to progress spiritually. Physically I have not been here for so many years, of course. But as I told you, I was with you all along in thoughts. You know this is God's grace; and with the grace of my Master through whom He works, you will remain in my mind, so long as He wishes me to continue in the physical body. I think the best way of celebrating this physical birthday is to live up to what the Master says, that's all. And I don't want anything from you except love. You will be truly nonviolent; you will be truly truth-speaking, truly truthful; you will become truly chaste, because your love will go into the soul and not remain in the body; and you will have love for all. Love knows service and sacrifice. *Love knows service and sacrifice.* When you know love, you will give, give and give, with no compensation. If need be, you will have to sacrifice yourself for the good of

others. If love always knows the betterment of the good of others, not of one's own good, then you will have to sacrifice your everything for the sake of others. If you but learn this very lesson, I think there will be peace in the world, peace all around: the kingdom of God will come on earth.

Sometimes Masters teach by parables and sometimes by direct talks. I just gave you a digest of something very directly, in a few words. Now I will give you a parable that is in the *Puranas* of the Hindus. The God of Nourishment invited all the good and bad men: because God provides for everyone, whether he is a bad man or a good one. He laid out a very rich banquet hall. When it was ready and the food was served, the guests were made to sit in their own rows, the good on one side and the bad on the other. Then he rose and said, "Look here, all this that is ready and served is for you. Eat it to your hearts' content, as much as you desire. But there is one condition: Don't bend your arms to bring the food to your mouth."

Bad persons always judge things from their own level. They considered among themselves: "If you don't bend your arms, how can you bring the food up to your mouth?" They decided that they could not find any way out and concluded: "The Lord has ridiculed us. He does not want us to eat."

Everyone throws the blame on the other one, even though he does not understand the situation properly. They left the hall. The good men, with some concentration, thought, "It is a God who is telling us this thing; He is not an ordinary man. There must be some truth in it." (Take a lesson from this: Master is God in him; he is not an average man. If he said something, there must be some truth in it. We decide from our own levels, and then we begin to blame the Master through the God in him.) They said, "There must be some truth in it. Let us consider it calmly."

Then it struck them: "Oh, it is very easy. Here's the food. I put it in your mouth and you put it in my mouth." Do you see? So all were fed.

These are parables. If we look after the good of others, everyone will attain good. If we care to feed others, all will be fed. If we care to clothe others, all will be clothed. This is what we have to learn. Love knows this. Love knows giving, service and sacrifice, with no compensation.

On this day I am giving you the best of all I think I have come to know, and that is love. You must become conscious of yourself. God is Light and Consciousness. That Consciousness is now enveloped by matter. You are not matter. You are sparks of Light. Be one with the great conflagration of Light.

I think that in a few words, I have given you, to the best I know how, what I came to know by a parallel study of religions and by sitting at the feet of my Master. He had love for all. Sometimes people rake up many things. Once it happened in his life that while he was speaking from a platform, some people set up another platform near him and gave talks against him. He never showed authority over anyone—"I dare you to say these things!"—or anything like that. The poor fellows had no arrangements for food, because they had to come from somewhere else and spread that propaganda against the Master. So they had to arrange to bring food from outside. When they had given all their talks against him, Master went there and said: "Brothers, hear me. You are here all alone. Our kitchen is always ready. Have your food here." ("Have your food here, and carry on propaganda against me!") This is what is meant by "love your enemy." Do you see? Without any consideration. These are the words I have given you in this message. It is a practical experience. My Master lived it. And this is what the lesson is.

Master wrote to me. He wrote sometimes out of love. One letter has been my guiding star all through my life. He wrote, "We saints come into the world. We have no easy life." He continued: "In the Satsang, so many kinds of people come up. Some come to pray and to appreciate—they come to love and surrender—and others come only to find fault, to criticize."

He said, "If a bad man does not leave off his bad habits, why should a good man leave off his good habits?"

I think this is the sum of what I can give you. If you keep to it, God will help you. Whether I am here or not, the God in me, with the Master's grace, will help you. Love knows no showing: he feels it at heart. He gave me one or two things: once he gave me a very big carpet; he gave me something to wear; he also gave me an overcoat. I am keeping them for worship, you see? Whom you love, you love his things, mind that. I was thrilled when I came to know this is Master's.\* . . . [*There is a very long pause, while Master cannot speak because of tears.*] "Love, and all things shall be added unto you," that's all right.

Have respect from the heart. It is not a matter of show. The more you live a righteous life and practice true living, the more you live up to what you are told to do, that eases my burden—my burden. You help me, that's all I can say.

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\* Master is referring to a carpet next to him. Just before Master began his talk, it was announced that the carpet on which he was sitting had been used by his Master. Upon hearing this, Master pulled the carpet from underneath him, and gathering it together, put it on top of his head. He then put the carpet next to him, where it remained throughout his talk.

*This, Master Kirpal's last public talk in America on his second world tour, was given in Washington, D.C., on January 28, 1964.*

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## NINE

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### On Lust and Anger

**I**N A FEW WORDS: man is the highest in all creation, and the highest aim that is before us in the human body—as has been given out by all Masters who came in the past—is to know God. To know God, we must know ourselves first. God cannot be known by the outgoing faculties, the intellect or the vital airs. It is the soul alone that can know God. But our soul is under the control of mind, and mind is under the control of the outgoing faculties. Our attention, which is the expression of our soul, is diffused into the world through the outgoing faculties and is so identified with them that we have forgotten ourselves.

As I told you, it is the soul alone that can know God. Like knows the like. Soul is a conscious entity; God is all consciousness. So the primary thing is that we should know ourselves. Whenever the Masters came, they gave out the same thing: Know thyself.

How can we know ourselves? We can by liberating ourselves from the clutches of mind and the outgoing faculties; or, you might say, by analyzing ourselves from mind and matter; or, still further you might say, by rising above body-consciousness. When you know yourself, you will see that that very God Whom you find within is already there.

The human body is a wonderful house that we live in. We are living in this body, and we are also controlled in it be-

cause of some higher Power overhead: otherwise, we could run out of this body. There are so many apertures in this wonderful house we live in, but we are controlled: we cannot go out of it. Our breathing goes out, but cannot remain outside; some Power is bringing it back into the body. The very Power that controls us in the body, controls all the universe. That is what is called God-Power: it has been given so many different names by various Masters. When God, Wordless or Nameless, came into being, it was called Name, *Shabda*, Word. That God-into-Expression Power is the cause of all creation.

You reside in this human body, and so does He Whom you are after. To find Him is the purpose for which you have joined various schools of thought or religions. He also resides within you: "The Kingdom of God is within you." If you would like to find Him or enter this Kingdom, you will have to enter into the laboratory of your body. You might be seeking outside for years and years; you might be observing so many rites and rituals, performed at the level of the outgoing faculties; and yet, you cannot find a clue to His Kingdom. Guru Nanak says, "So long as you do not know yourself, you are in a grand delusion."

It is a pity: we are the indweller of the human body, and that very Power that we have to find is also already there: a fish living in the water inquires where water is. In the scriptures you will find a description of what the Masters found in their lives when they came in contact with the God-Power. Reading the scriptures can flare up an interest in you to know Him and to have those very same experiences that the Masters had. But there the scope of the scriptures ends.

What do the scriptures say? "God is within you; the body is the temple of God." All Masters say that: in their own words, of course. So, if God is within you, you must try to find Him where He is. If you try to find Him in outward things or outward places, you will not find Him. We have regard for all scriptures, for they give beautiful, fine records

of the experiences that the Masters had in their lives. We have respect for all places of holy worship, because they are models of the human body: Hindu temples are dome-shaped, like the head; churches are cross-shaped, or nose-shaped. Within them are the symbols representing God: God is Light and God is Music of the Spheres. So these two symbols are kept in the temples and churches to show that this Light of God is shining within you and this Music of the Spheres, or Voice of God, is reverberating within you: it can be heard. You can have a contact with them when you rise above senses, above body-consciousness. It is a matter of practical self-analysis.

How can you rise above body-consciousness? If you can rise above it by your own efforts, you are welcome to do it. If you cannot, you can seek the help of someone who goes up and has the competency to raise your soul, to liberate your soul, from the clutches of mind and the outgoing faculties, someone who is able to give you an experience of opening the inner eye to see the Light of God and opening the inner ear to hear the Voice of God. Call him by any name you like. He is a man like you in his outward appearance; but inside he is developed in that way. He has analyzed his soul from mind and the outgoing faculties; he rises above body-consciousness daily. This is what is meant when the scriptures say: "Learn to die so that you may begin to live." This is what is meant when Saint Paul said, "I die daily." This is what is meant by, "To be born anew." This is what is meant when it is said: "The Kingdom of God cannot be had by observation; it is within you."

In worldly subjects, we do need the help of someone who is an expert in them. If you need someone to guide you and help you in these subjects that have to do only with the outgoing faculties, why wouldn't you need that help in the subject that starts when you rise above the body and the outgoing faculties? It is a matter of common sense. If you can do it alone, well and

good. A blind man needs two eyes to see. So we need someone: "The Son knows the Father and others to whom the Son reveals Him." And that Sonship continues.

This is what is before us, and for that purpose we have joined various schools of thought. You will find that whoever can withdraw from outside is not attached outside. Whoever is attached outside or is given up to outward pleasures and lives a sensuous way of living, such a man is not fit. There are five passions connected with the outgoing faculties, but two of them are the most dangerous:

The first is *lust*.

The second is *anger*.

All are dangerous, but these are the most dangerous. And even between these two, the first is more dangerous. Kabir says, "I forgive all sins; but not those who are given up to an unchaste life." These are his words.

Naturally the question arises: what can be said about those who are married? All scriptures tell us what marriage means. It means taking a companion in life to be with you in weal or woe on this earthly sojourn; and to help each other to know God, which is the highest aim before us. One duty may be that of begetting children; but it is not one hundred per cent of our duties. About such a marriage, Saint Paul wrote: "Husbands should love their wives as Christ loved the church." They should have chaste lives. *One* duty, as I told you, is begetting children. When you have one or two children, all right; set your example and make their lives sublime.

The first thing needed is a life of continence. The *rishis* called having a life of continence observing *brahmcharya*. "Brahmcharya means control of all the organs of sense. It does not mean mere control of animal passions. If a man controls only one organ and allows all others to have free play, he is bound to find his effort fruitless. To hear suggestive stories with the ears, to see suggestive sights with your eyes, to taste stimulating food with your tongue, to touch exciting things with the hands, and

then expect to control the only remaining organ, is just like putting your hand in fire and expecting that it will not burn.”\*

You will find perhaps that the palate is the chief of all. Brahmcharya means: the word *charya* means “the course of conduct”; and *Brahm* means “God.” So brahmcharya means to have a conduct of life adapted to the search for God. It is, therefore, the control of all the senses; and it will become easy to anyone who controls his passions, his palate. Diet has very much to do with our lives. Whatever sort of food you eat, you get that very same effect. If a dog is kept on mere vegetables, he will be very amiable. If you keep him on meat, he will be howling and growling. Any diet that flares up passions, we have to eliminate.

Diet flares up passions, I tell you. Maulana Rumi says, “It is not love that arises out of eating bread; but love is of the soul, of charity.” Love attached with the physical body is called lust. You will find that animals observe brahmcharya more than men. When any animal gets sick, the first thing he does is not eat. There is also a time for their mating; and man has no special time. It is a pitiable state, I would say. That is why we are not born for eating; but eating is made for us, so that this body may be maintained. This body is the golden opportunity that we have: maintain it; keep it as long as you can. It is not for eating; but eating is made for you to maintain it, so that you may know God.

Similarly, all other organs of desire are required to be controlled. All Masters have laid *great* stress on that very subject. These two things are specially important. What does it all mean? All these five passions practically mean the same thing; they hinge only on *desire*. To be desireless is to cut off, to exterminate, the very root of other things. Many Masters have come and said this. Lord Buddha said, “Be desireless.”

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\* Quoted from Mahatma Gandhi; see *Self-Restraint vs. Self-Indulgence*, p. 92.

The tenth Guru of the Sikhs said, in his own language, "Be desireless." When you have no desire, there is no question of anger. What is anger? When you want to do something or have something and someone appears to be standing in the way—either directly or indirectly—that impediment to the achievement of your desire causes anger.

When there is anger, what happens? You cannot speak slowly. Take the example of a little rivulet or ordinary canal flowing strongly in a narrow channel. When there is no impediment in the way, it flows on smoothly. But if you put a big stone in it, the water retards and strikes against the stone, and two things happen: one, there is froth and foam, from the striking; and the other, there is noise. Similarly, those who become angry cannot speak slowly, and there is foam in their mouths. Then when there is any wish: "Oh, I must have it; there is no reason why I should not have it." He puts in all efforts at having it; he makes parties, and this and that. When he achieves it, he does not want to leave it; he is attached. This is called *attachment*. And then he enjoys it.

So all five passions hinge on the one thing: desire. Out of these, as I told you, two are the most important, or the strongest ones controlling us in the body. All Masters have been saying that. They say, "Chastity is life"—here we lack very much—and "Sexuality is death." Those who are not married should observe strict chastity. Those who are married should regulate their lives according to what the scriptures say. And what they say, I have just laid out before you. The Mohammedan and almost every scripture says the same thing.

So, "The abandonment of sensual desires draws the soul towards heaven." The more you control this, the nearer you are to God; because on this very power depends the health of mind and body both: your intellect, your brain, your physical body. They say that what you eat forms chyle; from chyle, blood is formed; from blood, fat is formed; from fat comes the bones; from bones, the pith in them; and from the pith, this

thing is formed—how valuable a thing it is! As I told you, animals observe chastity more than men: men have no special mating time. All Masters laid down: “Any unchaste look, thought or act, and all profanity of speech is declared to be unpardonable.” We don’t pay attention to these things. “A perfect man *must* be pure in every word and in every action in his own life. The Holy Spirit comes to him from the day he becomes pure.” You know the *utmost necessity* of being pure in thought. That is why Christ said: “Blessed are the pure in heart, for *they* shall see God”—not others.

All Masters have been laying stress on this. Shankaracharya in the Hindu religion said, “When a man follows the way of the body, true wisdom is not born within him.” When you are attached to the sensuous way of living, where is the divinity? Similarly, “Lust and temptations are like the sharks in the river of life.” *Sharks*—they eat up the man! Kabir says, “Lust and anger eat away the body, just as aqua regia, when put on gold, dissolves it.” “As the dawning of the day comes simultaneously with the passing of the night, so the dawning of true knowledge follows simultaneously with the dawning of control over the self.” Do you see how important it is, and how we have let these things loose?

All Masters, whether they came in one religion or the other, have been very particular about this point. And nowadays, how dangerous it is! Young men and women—I don’t know whether you will take it ill or not; I have pity for the state of affairs we are having nowadays—are let loose, going like anything: wild animals, running here and there. Marriage is a sacrament; it is not a contract. As I told you, Saint Paul said, “Husbands should love their wives as Christ loved the church.” This is the main thing. “He who is affected by passions *cannot* obtain liberation.” This is what Shankaracharya said. Not one, but *each* religion says so. We belong to one religion or the other; but we don’t follow its teaching.

“Fascination with the body is a great debt for him who is

seeking liberation.” I am quoting you these things from the scriptures. *These aren't my words.* They are there in whichever religion you belong to. Chinese philosophy tells us, “To be guileless and pure: this is the way to nourish the spirit. When lust and desires are deep, the springs of the heavenly are shallow.” What more do you want them to tell you? What are we doing? These things are given great stress, but we people don't care. That's the pity. Buddha says: “I proclaim the annihilation of lust. I teach the doing away with lust. *Nirvana* means the subsiding of all human passions. When inner fires of lust are extinguished, then one enters into the Nirvana. This is the lesson of lessons.”

This is the most important thing and the most ignored. I tell you, when we were quite young and our brothers and sisters were born, we used to ask out of curiosity where they came from. And we were told that “the midwife has left it here.” Such innocent lives we had! Our parents had such chaste lives that children did not know where children came from. But now, small boys know. Why? They see you. How can you expect that not to happen?

This subject is the most important and the most ignored; everything follows this. May I quote you history? History shows that when Napoleon, whose name was dreaded throughout the whole of Europe, was caught at Waterloo, he had fallen down in this way the night before. Indian history shows that Prithvi Raj had repulsed all invaders. But the day after he had fallen down in this way, he was caught. Your own experiences show that when you go in for that, the following day you are not happy; your spirits are down; your eyes are sunken.

Excuse me, I have just taken up this subject because some friend of mine was asking about it today; there was an article in the papers on this very subject. They are recommending all these things, whereas these are deadly against the highest principles of spirituality.

So, as I told you, control of the organs of sense is of the

first importance: that is to have a life of continence. Lust assails us through the eyes. Do you want to save yourself? Don't look into the eyes of others. Anger is flared up through the ears. How can you control it? Leave the place. The more you hear, the more your anger is flared up; and you won't talk slowly. You will go on talking loudly; and what will be the result? There will be foam in your mouth, and you will not be able to speak. Attachment comes through the skin. There are centers in the body. When you are attached to anyone—to your son or daughter—you hug him, here [to your heart]. These are centers in the body.

The human body is the highest in all creation, and we have it! If only we could withdraw! What is the best way to control it? Just control your attention, withdraw it from outside and bring it up to the seat of the soul, which is at the back of the eyes. This is the best way. When you have full control, this can be had by regular practice. Practice makes a man. You use your eyes and you may not see; with your ears you may not hear. When will this be? When your attention is controlled.

I tell you, Prophet Mohammed said about these two things: "If you control two organs—the one between the two lips and the other between the two thighs—I am responsible for your liberation at the court of God." Tulsidas said the same thing: "If you are truthful, have humility and are chaste, if you consider others as mothers, sisters and daughters, except for your wife" (and that also, only for a while; wives are not machines, mind that. Excuse me; I am a bit very clear today. They are not for that purpose. That is only one duty, not one hundred per cent of our duties.)—"I am responsible for you at the court of God." And Kabir said, "I will forgive all sins; not him who is unchaste." We have no chastity left anywhere, that's a pity.

These are the basic things that are flared up; others follow. To achieve God is just to have a pure heart. "Blessed

are the pure in heart, for they shall see God.”

You are always thinking. Simply sit down and listen to what others are saying. Either they will be speaking of unchaste things—excuse me—or with animosity. What does this do? Any thought, I tell you, any intention that considers someone to be retarding us, to be putting an impediment in our way, turns into anger. That’s all. So we must have a life of *contentment*. All Masters say this is a necessity. All scriptures tell us to love God and to love all humanity; God resides in every heart. An ethical life is a stepping stone to spirituality.

Although there are others, these are the two main things. Here we fail very much. You fail with the tongue if you have no control over your eating or what you are saying. Think twice before you speak. “Will this word I am uttering carry an effect?” If there is any controversy, quietly follow what the other one is saying. If you are angry, mind that, never say anything. Keep quiet.

These are the ways to save yourself. But the highest aim is another thing. If you have love for God, and God resides in every heart, and we are of the same essence as that of God, then naturally we will have love for all and have no hatred. When you love anyone, you won’t harm him, you won’t usurp his rights, you won’t tell lies. All things follow love. So God is love, and love is the way back to God. For the way of love, it is necessary for you to have a life of continence.

This is, I think, the last talk I can give you. I have been referring to these things in my talks and enjoining you to maintain your diaries. Perhaps you have been thinking that I was talking to someone else. This is the stony ground on which you can raise your building of spirituality; otherwise, you are raising your building on sand. I think that the best I know and have found, I have given you. Man’s highest aim is to know God, and we should eliminate whatever retarding factors there are. Whatever are helping factors, we should adopt in our lives. Whoever has to solve the mystery of life,

naturally the day this question enters his heart is the greatest day of his life: this question cannot be stamped out; we must find a solution, sooner or later. There is food for the hungry and water for the thirsty; where fire burns, oxygen comes to help. Demand and supply is the law of nature. God sees: "My child is after Me." He makes some arrangement to bring you in contact with someone who has known himself and who knows God: who sees God as I see you and you see me. And he tells you how to control these outgoing faculties.

All outgoing faculties can be made to stand still if you control your attention. This is what the Masters have always given out: *Surat Yoga*—the way of attention, of controlling the attention. The Masters give you an experience of how to withdraw, how to analyze yourself, how to rise above body-consciousness and how to be reborn: "Except ye be reborn, ye cannot enter the Kingdom of God." It is a matter of pure self-analysis. Blessed are you. With the grace of God you have been put on the way. Christ said to his disciples: "Blessed are ye who see things that the old prophets and righteous men could not see. Blessed are ye who hear things that the old prophets and righteous men could not hear." So you can see and you can hear. Is it not a great blessing of God? Go on further. Just self-introspect your life like a strict judge, like a hard taskmaster. Don't spare yourself. And go on with your meditations; weed out all imperfections; send your diaries at regular intervals. Have love for all; love God; God resides in every heart. Those who do not love, cannot know God.

These are, I think the best things I could give you in a few words. Tomorrow, the last day, I will be physically leaving you. Please keep it in your hearts and live up to it. The more you live up to it, the more you will feel blessedness within you. Remain in any religion you like. Religions are our schools of thought, to know God.

I thank you all for all the cooperation and help extended by you—not in words, but in thoughts and deeds. You have

been helping the cause of God: in other words, you have been helping your own Selves and helping me, too. My best wishes are always with you, and the God-Power is with you. He can never leave you. He will be extending all feasible help and protection to you.

I will be glad to hear from you about your spiritual progress at regular intervals, say, quarterly. Give what you want in brief. Long yarns won't do. Suppose you write a letter of eight pages—sometimes people write ten or twelve pages. So what do I do? The short letters I reply to first. That is what I have to do. So write short, to the point, what you want. That Power is within you; it will compensate you straight off. Your diary shows everything about how you feel and any difficulty you have in your meditations. If there is anything special, you can put it down. That will help you, and I think I can attend to it more clearly. My correspondence is increasing by leaps and bounds, because the number of disciples is growing. And I wish each one of you to remain in contact and attend your group meetings. Those who are there, have love and respect for them. Love one another, for the sake of God and God in Master, that's all.

I wish you all my best wishes and love. Tomorrow I will be leaving at about, I think, ten or eleven o'clock. . . .

COMMENT: *Master has been a source of great blessing. Even if Master goes away, He has left so much.*

THE MASTER: It won't be lost if you simply turn your face to it. It is always fresh. Remain in contact. God will help you.

COMMENT: *He'll be coming back again, if all goes well.*

THE MASTER: It is all in the hands of God.

COMMENT: *We want to thank all those who started Satsang in*

*the United States; without them, we wouldn't be here.*

THE MASTER: Do you know how much love I have for them? If you people have any anger, send it to me. Don't throw it here. Anything that is not good, throw in the wastepaper basket: consider it sent on to me. Love one another; that will help you. Be cordial and friendly when you see each other: when two disciples meet, intoxication comes up in the sweet remembrance of God and the Master. I am very glad. . . . All these nothings we should forgive and forget. These little daily dyings should be set aside. This is all, I think that will earn my pleasure. . . . All are on the same way, and how can the Father leave the children?

That's all right. Thank you so much, each one of you.

*This is the unforgettable talk given by the Master at the American Legion Hall, Fairfax, Virginia, on September 25, 1972, at 4 p.m. I was present when Master gave this talk, and I immediately wanted to publish it. I had to leave Virginia that night, and unfortunately when I finally came into possession of a transcript, it was very inferior: Master Kirpal was often very hard to understand unless we were familiar with his vocal patterns, and the transcriber was inexperienced. I tried to get a copy of the tape to check the transcription against, but I could not. Trusting in him, I edited the manuscript against my very vivid memory of the talk, and took it to him. He went over it in my presence, handed it back, and told me to publish it just the way it was—thus charging it all over again, as it were. —THE EDITOR*

## Don't Bend Your Elbows

**A**LL MASTERS WHO HAVE COME bring the religion of love. They say that there is a Maker of all this creation, that He is controlling all this creation, and that same Power is controlling you in your body. God is love. Our soul is of the same essence as that of God—it has love innate in itself—and the way back to God is also through love. In the Bible is given the same thing: *Love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind. And the second is like unto it: Thou shalt love thy neighbor as thyself.* Kabir and all other Masters have said the same thing.

So we are conscious entities; we have to love all-consciousness. The attribute of love is, that we have to identify with the object of our love, wherever our love is attached. So we have to attach our love to God; but instead we are attached to the whole world outside. That is what is called *attachment*.

So Masters say that the human body is the highest in all creation, and the highest aim on the whole earth is to know God. They say that while on the earth there is the law of cause and effect: Wherever we are attached, we will go. Now as it is, we have come back again and again to this earth. If we had love for God, we would have gone back to God after leaving the body. So we must have that, you see, in this earthly life. If

you develop love for God, naturally after death you will go to whom you are attached. If we are attached to the world outside, all over, then we will have to come back again and again.

So Masters tell us, *Love God*. Each in his own language, of course. The tenth Guru of the Sikhs addresses all social bodies, all religious movements: *Hear ye all, I tell you the truth—Whomsoever has love, he can know God*. Now love knows service—and sacrifice. Love knows no burden. Where there is love, there is no burden. So we have to love God, and God resides in every heart. And we are of the same essence as God—we are all brothers and sisters in God.

Love is such an attribute, if you put it into your household affairs, there will be peace; if you put it into your society, there will be peace there; if you put an ounce of love into your country, there will be peace in the country. So love is the panacea for all ills, I would say. Love knows giving, you see. It knows sacrifice. Kabir says, *So long as you are in the human body, give, give, give*. The word for “body” in his language also means “to give.” So it is said, as long as you are in the body, give, give, and give. Giving away is true renunciation.

So if we have love, we must give to others the best we can. If you make others happy, then you will be happy yourself. If you make others miserable, then you also will not be able to escape the misery. So once it so happened that Lord Vishnu, who is the aspect of God in charge of maintenance, invited all the angels and others of opposite qualities to a feast, and he arranged for them to sit in rows facing each other. Then Vishnu said, “Well, dear brothers, dear friends, all this is for you—eat to your heart’s content—but there is one condition laid down: Don’t bend your elbows!” Those who were only demons, or whatever you want to call them, thought, “Well, strange enough! If we don’t bend our elbows, how can we put the food in our mouths?” They considered it

for long, but they could not comprehend it. They said, "Lord Vishnu is just mocking us," refused to eat anything and left the place in disgust. But the angels who were sitting there said, "These are the words of Lord Vishnu; there must be meaning behind them, something we don't follow." After calm consideration it struck them: "We can feed each other!" So it was very easy. And all ate as directed.

What does all this mean? If we make others happy, we will become happy. If we put others in bad condition, we will be put in bad condition. So, if we want to be happy, we must make others happy.

And moreover you will find: Once a devotee prayed to God, "Please come to my home; my prayer is, you will please visit my home." God promised, "I will come," on such and such a date. The devotee made all arrangements, you see, decorated his house with flowers, cleaned it throughout, and put on really clean clothes. He sat at the door and waited for God. From morn to night he sat there, but all who came was one old man passing by who could not even walk properly. The old man said to him, "Well, I am hungry, give me some food—half a loaf of bread, please give me!" Nobody listened. So he passed on. That night the devotee said to God, "Look here, you promised and you never came. I made all arrangements for you!" But God said, "I did come, and you would not even give me a half a loaf of bread."

So God resides in every heart. No heart is without Him. We are all brothers and sisters in God. If we give to others, we will become happy. We want to keep everything to our own selves. The result is that everyone wants to keep everything to his own self. This is attachment—and the result? Misery. All are unhappy. So those who are hungry, give them something to eat; if they are thirsty, give them something to drink; if they cannot stand on their legs, then help them stand on their legs. It would be good. If it is good for you, would it not be good for others too?

Truly speaking, we are all brothers and sisters in God. We are of the same essence as that of God, and God also resides in everybody. He is the Controlling Power within you. So if you love, well, love is God; God is love; and the way back to God is also through love.

So parables are pregnant with meaning, you see. They mean something. They are meant for those of average intellect . . . if we are more intellectual, then it is given direct: *Share with others, please.* You see?

The point is: God is Light and He resides in every heart. *Take heed that the light which is within you is not darkness.* Have you read the Bible? So any home where the light is lit, it looks very beautiful, does it not? If there is no light in the house, and it is dark, then? So bodies in which the Light is effulgent—in which the covers are shaken off and the Light is effulgent (because it is there already of course, but covered)—that face and body becomes beautiful. Masters say, *That face is beautiful in which God is effulgent.* That Light shoots forth through the eyes. Whatever is there inside will come out through the eyes. If there is darkness, then darkness will come out. If there is Light within, then naturally you will have Light.

When that Light is within me, then naturally it will shoot forth to others. So who is alive in the world? Guru Nanak says, *Only he is alive, O Nanak, in whom the Light of God is effulgent.* All others are dead. This is the definition of being alive in the terminology of the Saints: *Only he is alive, O Nanak, in whom the Light of God is effulgent.* Do you know what the highest ideal is in the social body you have joined, the labels of which you are wearing? Among the Sikhs, the highest ideal is to become a *Khalsa*. *Khalsa* means, he who has got the full Light of God effulgent within him and he sees it. Otherwise, he may be having the outward labels of Sikhism, but he is not a true Sikh. He has only joined that social body to have that Light. Who is a Hindu? He who lights the candles

outside, and rings the bells? He should light the candles within. It is already lit, you see, simply the covering is there. We simply have to withdraw the attention from outside; we don't have to light it again new, you see? Just shake off the coverings. This is possible only by withdrawing our attention from outside. Tap inside. Rivet your whole attention to that which enlivens your body, which is you. It is your own consciousness that makes you see all the world over. If you withdraw your attention, you will contact that direct.

I am looking at you all, not looking behind. Unless I look behind, I cannot see what is there. Unless we recede from outside, we cannot see Light. But if you do it, you will find Light. That is why the Masters enjoin, *Take heed that the Light within you is not darkness*. All glory and beauty lie within you; why, O man, are you going astray? In the Koran it is said, *I am hidden within you, why don't you find me?* And we go to find Him outside! The one who comes to a Saint, he is advised what? To go inside. Withdraw from outside. He says, "If you can go inside and rise above body consciousness, you will have an experience of those very statements which are given out in the scriptures." What do scriptures contain? What the Masters have seen. What they have seen, they have put in there, for the benefit of the child humanity.

So it is love, you see. Mohammedans have seen the Light of God; Christ also has seen the Light of God; you may be wearing any label, but unless you have got that God's Light effulgent within you—*Take heed that the Light which is within you is not darkness*—that is the only way. Why don't we find the Light within us? Because our love is occupied outside in the world. We must direct our attention—attention is the expression of our soul, the essence of which is love—when our whole attention is directed within, love meets that. So all Masters say, *Love*.

You see, we have to leave the body. All Saints, all incarnations, all philosophers and great beings, did have the

human body, and they did leave. And you? You also have to leave some day. I don't think you have made any special arrangement not to go. So we have to leave the body: it is the first companion we have when we enter the world, but when we go, it does not accompany us. So what are we doing? It does not mean that you should not maintain your bodies, or that you should not pay off your debts to those members of your family with whom God has united you. It means that that is not the end-all. After all, we have to go.

You see, in the human body we are bound within certain limits and free within certain limits. We have to square up all debts with those with whom we are connected as a result of reactions of the past. When those debts are paid off, we have to depart. Some come as sons, some as sisters, some as daughters, some as wives; there is a give and take, and when that is finished, then we have to go. Take the example of a train, you see? So many people gather together from different stations; when the train stops, some leave the train, others rush in. And if you make friends with those who are on the train, will it last long? No. For the time being, so long as they are with you, if you have sweet words, kind words, you will be friendly and the few hours on the journey will pass all OK. If you are fighting, then?

So we have to leave the body. And what are we doing? *As we sow so shall we reap.* We are striking up friendships with the outside things. We are amassing things outside like anything. It is like we are (excuse me if I use the word) mad. It is sad.

There is a parable the Masters tell that has a very pregnant meaning. They say that God had four species left to whom He had not given the number of years they were to have on earth. One was man; one was donkey; the third was dog; and the fourth was owl. You see? He called for man and said, "Look here, I am sending you to the world." "What will be my fate?" "You will be head of all Creation, you will be next to me."

“For how long, sir?” “Twenty or twenty-five years.” “That’s not enough; can’t You give me more life?” “All right, wait; we will just see; if life is left over from the others, we will give it to you.”

Then came the donkey. God said, “I am sending you to the world.” “What will be my fate?” “Well, you will be bearing burdens continually here and there, that’s all.” “How long?” “Twenty-five years, thirty years.” “I will be killed, dear Sir—give me less!” So He gave him ten to twelve years, and the remainder He gave to the man. He said, “Yes, you are getting more, you see?”

Then the third one, dog, came up. God said, “Well, we are sending you to the world.” “Sir, what is my duty there?” “You will be guarding your master’s home, always half asleep, half awake; you will let nobody enter the building; you will bark at everybody.” “How long will this be, sir?” “Twenty, twenty-five years.” “My Lord, for God’s sake give me less!” So he was given some ten years or so and the rest was given to the man who was so fortunate to have it.

And then came the fate of the owl. “We are sending you to the world.” “What will be my fate?” “You won’t be able to see during the day, only at night can you see; during the day you will be dependent on others.” “For how long?” “Well, ten or twelve years.” “I won’t be able to see during the day? Give me less, please!” “All right.” And the rest He gave to the man.

Now you see what we are doing. Consider calmly: When we are about twenty or so, we are on our own legs, we are starting our family, we are a man; as we grow beyond that stage, this malady is upon us—amassing things, making our house like a storehouse, purchasing things from the store—carrying them back and forth—we buy dozens of unnecessary things. That is the period of the donkey he is enjoying, you see. Then he grows older, he has children who do not obey him, he is calling names, howling and growling like anything, guarding what he has stored up—that is the stage

of the dog, you see. And when he becomes old, he cannot see well, he is dependent on others—no one to care for him, he is simply at their mercy and if they give him something or not he says all right, because he is dependent—this is the stage of the owl. So this is our fate.

The human body is the highest in all creation. We should be more loving. Love God and all things shall be added unto you. We love the world, and all things are not added; but of those that are, not a single thing goes along with you. Even the body that you bring as your first companion, even that does not go along with you. How will all the other things you have got? So Masters say, “Look here, brother, you should do what?—Earn your money with the sweat of your brow, by honest means, and just make yourself stand on your own legs and others who are connected with you. And also if possible, let others share.” Man is one who shares with others, is of use to others. Animals are of use to their own selves and their families. If we also behave like that, then we are no better. One Saint says, “Look to the face of the animals—God has made it pointing down toward the ground. If they are attached to the world, it is all right. But, O man, your face is upward—look upward to God.”

So to earn money is all right; but that money should be earned to let you stand on your own legs, pay off all debts to those connected with you by God as a reaction of the past, and also share with others who are needy, who are hungry, who are in bad condition. If you have love for God, won't you give everything to others? Because we congeal everything to ourselves, you see, the result is selfishness, tyranny, sucking the other man's blood; is it not? Just as the parable shows: “Don't bend your elbows.” I think if you would do like that you would eat more—if others put in your mouth, is it not?

So the main object in the human body is to know God. What we are doing is just like a man caught in conscription, you see? He has to work from morn to night; he is of no use to

his own self, and no use to his household. Conscription. You have to work all day; but not for your own self, not for those connected to you. But when you go, you go all alone. The impressions of the world go along with you, and wherever you are attached, you will go to that very place. If you are attached to the world, you will have to come back to the world. If you have sucked anyone's blood, now, in the next birth, he sucks your blood. On the surface it may seem to be, "He is being wrong with me, he is a tyrant, he is cruel,"—but who knows what is the reaction of the past? You see? So things happen like that, but then God's grace descends because the human body is the golden opportunity in which we can know God. And the one on whom His grace and compassion descend, he is brought in contact with someone who can open his inner eye to see the God in him, the Light which is already innate in him. All covers he shakes off. And he who has been able to shake off these covers, he is fortunate. When God descends, that is His grace to you. Because in the human body only, we can know God. This is what is meant by love.

Live always giving, giving, giving. You won't lose, you see, mind that! The more you give the more you will have. The more we congeal everything to our selves, you see, the more miserable we are. So Masters always advise first: Stand on your own legs by the sweat of your brow—honest means. Because if you squeeze the blood of others, naturally the reaction will come; they will also squeeze your blood some day. On the face of it, it appears somebody is just giving you trouble, squeezing your blood. We have done nothing in this life to deserve it; so it is a reaction of the past. And moreover these contacts are for a temporary period, to wind up all give and take—just as you go on the train. When your station comes, you jump down. Others may be dragging you, but you don't remain on the train, do you? Similarly, when the give and take is up, the man has to go, whether all are crying or not, wishing you could remain. No, you cannot, you see.

But the angle of vision changes when you see that Light of God within you. You do see what is to happen because your vision is clear. Now, in our present state, the angle of vision is not clear. We say, This wrong has been done to me, This is my friend, this and that. But what did Christ say? Those who do the will of my Father, they are my relatives, mother, and brother. . . . All others, brothers, sisters, are only for the purpose of give and take.

So that body is beautiful in which God is effulgent. You know, among the Christians, when a man dies, his face and body are decorated like anything. To keep it for a day or two! But it is a dead body—the life is no more with it. You see, unless that Light is lit within you, there is darkness there. How you maintain and beautify your body! Man spends hundreds and thousands of dollars to make himself beautiful—it is just like ornamenting a dead body. This is the angle of vision from which the Masters see. They love you all. They want us to love God. *Love God and all things shall be added unto you*; you see this is in all the scriptures. How pregnant with meaning they are! Love God, and God resides in every heart; Love knows giving; so long as you go on giving, giving, giving—you will have no enemies, nothing of the sort.

So love knows service, and if need be, sacrifice also. Do you want others' homes to be beautiful? If everyone wants others' homes to be beautiful, will not your home be beautiful? Very simple. Love others. That is why I say, *love thy neighbor as thyself*, and love means giving, service, sacrifice; and you will go where you are attached. If you love God and all humanity for the sake of the God in them, you wish all your brothers success in Him, for His sake, then you are not the doer. You will go back to God because you have done all this for the sake of God.

So while in the world, as I told you, man is one who is of use to others. An animal also looks to himself and his children; he fights with others. If we do the same thing, then—

are we not worse than animals? God expects you to be more: He made your face upward.

So this is one thing: If you love God, all things shall be added unto you. God resides in every heart. You will love all—even animals, even birds. Once in the days of Lord Buddha, there was one hunter who sent up an arrow and hit the wing of a bird and made it limp, so that it could not fly. And the bird went up to the Buddha—because man radiates whatever is in him, and love was in him and the bird came up. So the Buddha took him and put him under his arm, and said, “This bird is mine.” The hunter said, “No, it is mine.” But the Buddha said, “If it had been yours, it would have gone to you.” Do you follow? Those who radiate love, everybody will be yours. But our love should not be acting and posing; our thoughts are very potent. They are radiated. Others do know at heart what you are doing.

So he who has got love has got love for all. They wish good for all. Guru Nanak said, *Peace be unto all the world over, under Thy will, O Lord*. We want peace? This is the question put to me the other day on television: “How can we have peace?” As long as we are stuck to our own selves, to our families, to our “isms”—unless we rise above all these, how can we have peace? So if you love God and, no matter what labels you are wearing, you rise above them and become a man with the Light of God within you, then will you love everybody or not? There will be peace. We don't have peace because we are first congealed to our own physical bodies, then to our own families, then to our own societies, then to our own countries. So unless people rise above these “isms”—and all countries, I would also say—there can be no peace.

Love and all things shall be added unto you. Our homes, society, every thing shall be happy. Because we are man, we must turn to man, you see. All “isms” are schools of thought which man has joined to become perfect man. Man is perfect in essence, but he has to realize that. And this is what the

Masters do. They do a great service, I tell you. Those who are awakened, they do. And they don't ask anyone to remove their labels, you see. They say, "It's all right, remain where you are, that is the first step we have to take. We are social beings and we must have social bodies to live in." But which school is better? A school may have very high halls, magnificent playgrounds, beautifully-dressed students—but if no student comes out successful? All these social religions are meant to turn out perfect men. . . .

That preparation will come only when you love God. God resides in every heart, so naturally you will love all. If you radiate love, even the birds will love you . . . even the snakes will love you. . . . Do and see.

Thoughts are very potent, mind that. It so happened once that Birbal, the minister of Akbar the Great, Emperor of India, told Akbar that as you think about others, they have the same reaction in them. Akbar asked, "What is the proof of that?" "Let us go outside," said Birbal, and they went out. Now Akbar was going bareheaded . . . a man was coming from a distance and Birbal said, "Just think something about him." So Akbar thought, "I must shoot him!" When the man came near, the Emperor told him, "Well, you are forgiven for anything, just tell me the truth—when you saw my face, what struck you?" "Sir, forgive me, but when I saw your bare head I wanted to beat it with my fist."

So reactions are there: we may conceal it, we may deny it, but from action comes reaction. Think love of others, then naturally love radiates. Love begets love and hatred begets hatred—however polished it may be. It is a way of living, you see? It is what the Masters teach. The worldly life is made beautiful, and all things are added unto you simply by loving God. This is why I say, *love all*.

This is what is meant, you see, by "don't bend your elbows to eat." Simply let others eat—and others will be made happy. . . . This is the way of living we should adopt. You will

be worldly successful, you will also be spiritually successful. Both hands—alive or dead, here or hereafter, both—you will have, what you say, the honor of being received at the Court of God. Why do we remember Nanak, Mohammed, Christ, and others? They radiated love. With many Masters, we do not even know who their fathers were, excuse me; but the places which they visited became places of pilgrimage. Why? Those who want to be loved by the world, here and hereafter, they should love God.

So this is what is meant by love. We know so much . . . unless we live up to it, nothing will come out substantially. Does it not appeal to you, what I have told you? It is common sense—love—you see. No philosophy to infer. It so happened at Lahore, that the sweepers once had a strike. Nobody went to anyone's house to clean their filth. Within three days no place was clean, the halls were imbedded, you could not breathe. What did they do? There was one way out: they could have taken all the filth and together taken it some place out of town. But instead they threw their filth in each other's homes, and everyone did the same. They wanted to make other homes filthy, so all homes became filthy! This is what you are doing. This is the angle of vision from which the Masters see. And all those who live up to what they say, they become happy.

We know so much already—no need of repeating this and that—only common sense things we have put before you. If you live up to it, you will become happy. Any doubt in this solution? Have you got any doubt? I think it is a self-evident truth. It is all given in a very simple way which appeals to everybody. Masters give you all things in a very simple way: simple way of living, simple way of thought, and simple way of angle of vision—no enforcement; no drawing inferences; this is the thing.

*This remarkable talk, in which the Master explains both the impediments and the helping factors on the Way, was given by him on the night of November 1, 1972, at the Belmont Hotel, Chicago.*

## Little, Little Things

**D**EAR BROTHERS AND SISTERS: You are all fortunate, because you have got the human body, the highest in all creation, which is next to God. The highest aim in the human body is to know Self and to know God. The ultimate goal of all knowledge is the knowledge of the Self. The Upanishads ask us, *What is that by knowing which everything else is known?* For that, God makes an arrangement to bring those who have got a real yearning to search for this ideal, in contact somewhere where they can be put on the way back to God, which is within you.

So body is the true temple of God. But we find the best thing is, if a man is put on the Way, *he should keep the commandments literally*. But it is mind, you know, that defiles everything. Even if we are putting in time for meditation, we find difficulty, so that we cannot go on with it. And there are some things that are impediments on the Way, the spiritual way. That we know; everybody knows; but I am going to enumerate them as the subject of this talk.

First of all, you see: We should stand on our own legs. Don't be dependent on anybody. One Saint prays, *O God, give me this: That I may stand on my own legs. If I have to be dependent on others, it is better that You take my soul from the body*. To be dependent on others is a heinous crime; all evils creep in. So we must have honest earning. All Masters

have referred to it; Guru Nanak said, *He who earns his money in the honest way and shares with others, such a man alone can know God.* Whatever money we receive through dishonest means, naturally, we have got that dishonesty creeping up within ourselves. If money is earned by honest means, then you will find some rest—some peace.

Further, whatever we eat and drink has its own effect. If a dog is kept on vegetable food, he is very amiable. If he is kept on meat, etc., he will be howling and growling. So it is a *satvic* [i.e., strict vegetarian] diet that we have to take.

And even if we take that kind of diet, we have to watch the hands through which the food passes: by whom it is cooked, and by whom it is served. That diet also carries the effect of those through whose hands the food has been prepared and served. All these things affect the man who eats it. If the food is earned by honest means, and those who prepare the food have been in the sweet remembrance of God, with chaste thoughts—then you will find that when you eat, that will give you calmness within.

And one more thing: If such food is prepared this way, that will have its effect; but if you eat too much, more than what is wanted, then what is the result? Diet which is digested will give you strength; that which is not digested? So diet has a great effect, you see. Eat one morsel less than you need. There was an incident with the Prophet Mohammed, who had about forty followers with him at one time, and somebody attached a doctor to him, so that if anybody went sick, he might be treated then and there. The doctor remained with the party for six months; but nobody got sick. He went to Prophet Mohammed and said, “Well, I have been here six months; nobody has been sick, so there is no need of my being here.” The Prophet said, “Yes, so long as they do what I have ordered: have a good character, chaste thoughts, and hard work; and take one morsel less than they really need, there can be no sickness. You better go.”

So our earnings should be honest; that is the first step. It should not be blood squeezed from others. What is yours, is yours; what is others is for the others. Don't usurp the rights of others; that is the first thing required. Otherwise many evil thoughts will creep up in you.

There was one Maharishi Shivbrat Lal. One man came to him and said, "My head aches, I cannot sit in meditation for long." He said, "Look to your stomach." Then another man came the same day and said, "My mind wanders away." "Well, look to your stomach." Then another man said, "I cannot sit in meditation; my mind rebels." He said, "Look to your stomach." So this is the first elementary thing which stands as an impediment on the Way you have been put on.

Second thing: God has given rights—equal rights—to everybody. We are born the same way; outer and inner construction is the same. And we are ensouled bodies. Soul is of the same essence as that of God, and God also resides in everybody. We should have no hatred for anybody. One may be standing, waiting on the table; another one is sitting in the chair. This is due to *as we have sown, so we have reaped*. Higher position or lower position, richness or poorness—all these things depend on that. Sometimes a man thinks, "I am in power." Or, "I am a very learned man." You hate others for these reasons: because you are very rich, because you are very learned, because you are a man of position. Humility is the only remedy for that; we are all equal, you see. If you hate them, then how do you think the God within you will receive you? So we are all equal. We are all brothers and sisters in God. Generally we feel, "Oh, I know much better." These are the little little things that affect the reservoir of our subconscious mind. And they react.

The third thing is: Forgive and forget. I am giving you practical difficulties. If anybody has done anything wrong to you, you say, "All right, I forgive"; but you have not forgiven at heart. You are on the watch—"When can I retaliate?" For-

give and forget. If you remember somebody who has done this wrong or that wrong, then naturally that element of your retribution won't go. If a child has done anything wrong, do you not forgive?

And one thing, you see: Each man has to work at his own level. Suppose a man with a primary grades education is there, and a college man is there. Can you expect the primary man to talk up to the level of the college man? Make some allowance; try to understand what he says.

So as I told you, one thing is honest earning; and pure diet passed through, cooked by, served by, people of good character in sweet remembrance of God. In the old days, a mother would not let anyone enter the kitchen when she was preparing the food; nobody entered there. I think I mentioned to you that when I was a military accounts officer attached to a regiment in the field, one orderly was given to me to cook my food. So I told him, "Well, look here: So long as you are in the kitchen, you should go on reciting some scripture or have the sweet remembrance of God. No other thought should enter your mind." He said, "All right." Well, for three days he obeyed. On the fourth day I was sitting in meditation at about twelve or one in the night; something was wrong in my mind. I called that man—at one at night: "Well, come on, who was it in your kitchen today?" He said, "No, sir, nobody was there." "Don't lie!" Then he said, "Yes, there was, we were talking about such-and-such." Why don't we notice these things? Because we are already so filthy; if an ounce is added, we don't notice. But those who have got no filth, little things affect them; one gram affects them. So these are the first things, you see; just see how far we have gone.

The second thing was, as I told you, on account of our being rich or learned or a man of position or a man of possessions, we hate others. We think they are not men of our own status; that they are not fit for our society. This hatred of the heart affects your mind.

The third thing was, Forgive and forget. After all, men are not of the same stature; each man works according to his own level of thinking or development. Make him understand politely, but once it has been done, then—forget. Forget all. If you don't forget, again and again the thought goes on—"He has done that, he has done that"—that also poisons the mind and affects you.

The fourth thing is chastity: of thought, word and deed. Even if any unchaste thoughts enter your mind, you think of them, your whole body is poisoned from head down to foot. Others do not know; you know. Sometimes people say, "We do not do anything, we simply enjoy"—they are talking of suchlike things, you see, unchaste thoughts. But those very things affect you. As I explained to you the other day, every thought has its effect. As you sow, so it is sown; whether it is done in a frivolous way, for enjoyment's sake—it affects.

So there is chastity of eyes: Don't look to others with lustful thoughts or any rancor rankling in your mind, or any enmity, or thinking that the other man, he is no good. And for the ears: don't hear anything evil about others—because a little thought comes to you, and that awakens doubt; and we begin to doubt that man about which we have heard. But he may be all right. So for that reason, don't believe anything anyone tells you—"I have heard" or "I have seen"—unless you hear for your own self with your ears and see with your own eyes.

Then comes chastity of tongue: Anything which is not of satvic character, you will become fond of it; you will think, "It is very delicious"; then that will affect your stomach. So what is wanted is chastity of everything—eyes, ears, tongue—skin also. In these little little things, we receive infection from others. That is the main thing.

Chastity in itself is a blessing. As I told you, married life in accordance with the scriptures is no bar to spirituality. It is companionship; a sacrament, not a contract. God has given

you a companion to help each other on the earthly sojourn, in weal or woe, and to help each other to know God. And then for begetting children, whenever they are wanted. So a life of self-restraint is a blessing, you see; those who keep it, they will feel blessings in their body. And that chastity has its own thought by radiation. I am telling you, each thought has its own color and its own fragrance; so beware! Thoughts are very potent. This is the fourth thing: Where there is chastity, all virtues will find an abode in you; your mind will be at rest; whenever you sit, you will progress wonderfully.

Then the fifth thing is: Don't work as the unpaid apprentices of the C.I.D. of God. "He is like that—he is like that—he is like that"—you are always looking after that. God is there too; He will look after it. If you have got any friend who is clearly doing something wrong, you may tell him privately, politely, "This is no good; don't spoil your life; I have love for you." But don't broadcast it like a plague rabbit, going around everywhere.

Sometimes we say, "You know how wonderful I am?" If you want, let others say you are wonderful. These things are based on what is lying in the depths of your hearts. *Out of the abundance of his heart a man speaks.*

So for this reason, don't think evil of anybody: because *as you think, so you become*. If you are always thinking, *he is bad, he is bad*, you will get infected with that. I read a book once when I was in school, that said that some missionaries went to Japan and preached one commandment of Moses: *Don't strike your woman*. The people were leading very innocent lives; they asked, "Is it in your country that they beat women?" The result was, after a year's preaching, they began to beat women. I have seen men, foremost preachers in the Temperance Society, who preach, "Don't drink, don't drink," but privately, they do drink. I have seen, I tell you. "Don't drink, don't drink" and all the time they are thinking of drinking, are they not? Maybe the word "don't" is there, but drink-

ing is also there. Then you say, "All right, let's see what it's all about." So *as you think, so you become*.

Further: we criticize others. We should criticize ourselves as we criticize others. Mind your own business. If you have a friend whom you love, tell him privately, "Please don't do it." What more can you do? Unless a man in his heart of hearts feels that he has done wrong, he won't follow you. Man will go by the dictates of his mind. If he is convinced that what he is doing is really wrong, then he will listen to you, otherwise not. So—*Wanted: Reformers—Not of others, but of themselves*. REFORM YOUR OWN SELF: you will reform many men around you. People judge by what they see, not by the words you express or preach. So example is better than precept. You see, you have been given a diary for that. Criticize yourself as you would criticize others; put down your failures and weed them out. Don't simply say, "I am a sinner, I am a sinner"; you will become a sinner, God knows. If you weed them out, then it is all right; and for that, you have to keep diaries.

These are six things which stand in the way of our progress on the spiritual way. And there are some constructive points which help us on the Way. Both things should be known. You know, mind defiles everything: a thought of lust defiles the whole body from head down to foot; a good thought, a thought of love, permeates your whole body. So don't let the mind be vacant. *A vacant mind is the home of the devil*. Keep it occupied, either in your work or in the sweet remembrance of God. There is one thing that helps us with this: Do one thing at a time, wholly and solely. There is a table there with so many drawers; open one drawer and attend to it fully; then close down that drawer. Then open the next drawer, attend to it fully; then open the third drawer. Then you won't have two or three things hovering over your mind.

If you read the lives of great men, you will learn many things. Napoleon Bonaparte, for example: The night before the Battle of Waterloo, at one a.m., he was writing the pro-

ceedings of a primary school. You see how self-composed he was? There is something in some men which makes them great, you see. At eight o'clock in the morning of the Battle of Waterloo, he was strolling in the compound where he was living. A minister was there, hovering around. "What are you after?" "Sir, the battle is to be fought at nine." "That is at nine o'clock; it is eight o'clock now."

So do one thing at a time, completely, wholly, and solely, and you will find you will save many troubles. One man comes to you to talk, you attend only a little and leave him not fully attended; another man comes, you attend him only a little; then a third man, a fourth man, and you do the same; the result is that they are all hovering around you, you see, they won't leave unless you satisfy them. So whatever thought strikes you, attend to it fully: decide one way or the other finally. How many problems do you have daily? I don't think one or two! So many problems are heaped together. Some times you think of that, sometimes of this—they are hovering around you. So this you can learn from Bonaparte's life, you see: Do one thing at a time.

John Bunyan wrote *The Pilgrim's Progress*; you might have seen that book. His motto was, *Write something daily*; and he wrote *The Pilgrim's Progress*. There was another man, Stanley by name; his motto was, *Finish something daily*. That I took to be my guide, you see—*Finish something daily*. Whatever you take, finish it; it may take one hour, two hours, three hours. Then you will go to bed quite buoyant and fresh, and awake the same way. Otherwise, the work which is left incomplete is hovering in your mind throughout the night. Then you worry, "I must attend to this and that thing"; you see? These are very little things that will help us.

Keep your mind occupied always. When you are at work, be fully occupied in work: *Work is worship*. When you eat, be fully in your eating, because that is a gift from God. Thank God. If your attention is in eating, that eating will give you

good results. Sometimes you have taken the morsel, but your thought is somewhere else; you don't know how much you have eaten, you see. So when you are at your practice, be fully at practice. These are the things that affect us; I am telling you what constructive things help us.

Now, one thing more: Man is the highest in all creation. *All* creation has been made subservient to you; all are lower than you are—animals, birds, reptiles. The laws of Nature you are *controlling*. Man is next to God. So have reverence for all. God resides in everybody, whether high or low; have reverence for all who are over you, above you; reverence for all who are around you; and reverence for all who are beneath you, under you. If you are the head of a department, *love* your subordinates. When I was in office, I was a superintendent; superior officers are only pleased if you have turned out more work—it may be at the sacrifice of those working under you; they are after the subordinates. In my case, the subordinates were pleased and the officers were also pleased. Why? I treated them alike as brothers—reverence for them. And they turned out *twice* the amount of the work which others did—and quietly and friendly. These are the practical things which help us.

So you are the head of all creation, excuse me, next to God: great is man. And you must have reverence for all. All are our brothers; our younger brothers in the family of God, whether they are around you, above you, or below you.

And one more thing: Be true to your own self. We deceive our own self first, then we deceive others: telling lies, usurping others' rights. Then we say something, but we mean something else. What your heart means, let your brain think and your mouth say. When these three agree, then that is true.

So as I have told you, *Wanted: Reformers—not of others, but of themselves*. God is within you; the Master Power is within you. When Baba Jaimal Singh initiated somebody, he used to say, "Look here: now I am residing within you. Take

care; I am looking after you now." Do we think like that? If you think somebody is watching you, can you do anything wrong? No. So be true to your own Self, then you will fear nothing in the world.

The man who is not true to himself, he will have to tell lies, excuse me; why? Because he is afraid the secret will be out. He will speak to one man a few words, and he will talk to another, because at heart of hearts he is in fear. Then you will find, after a month or two the whole statement will change. So the man who betrays his own Self, is not true to his own Self, he has to tell hundreds of lies. To keep one thing secret he has to tell hundreds of lies. But a secret is never a secret! The cat must be out of the bag. If you don't watch it, others do see it. So be true to your own Self; these are simple words, but they carry great meaning—they provide you with greatness of culture, I would say. And ultimately you will learn humility.

So knowledge means what? Knowledge means *service*. God resides in every heart, and a man is one who is of service to others, not to his own self only. Then further, knowledge means what? Fellowship. We are all brothers and sisters in God; we all go together; we are all reading in one class to pass the same examination: to control our mind, to know our higher Self, and to know God. So these are the things which help us.

Last of all, there are two or three more constructive things which I have found, and will put before you. One is: *Cleanliness is next to Godliness*. Body is the temple of God—keep it clean and tidy. Not that you should wear rich clothes, valuable clothes, silken clothes; but keep it tidy. That will help your health, too. And when you will sit, you will be wide awake. For meditation or any work, you will be buoyant and fresh.

And not only cleanliness outside, but inside too. This is the temple of God. Outer temples, which are the models of the human body, we keep clean and tidy. But outside they are not

so clean as inside, I tell you. But this body—we keep it clean outside but not inside, that's the pity. We spend thousands of dollars for the outer cleanliness, outer beauty; but what about the inside? It is mind that defiles the whole thing, as I submitted earlier. Whatever thought comes up, that has its own color, its own odor; and by radiation, that affects others. If a filthy cloth with a bad odor is lying in a room, the whole room becomes full of that odor. If flowers are put in the room, then it is full of perfume, is it not? Why do we not find this? Because we are already filled with lies and filth, one or two pounds added to it, what difference does it make? But those who are pure in heart, naturally, little little things will affect them.

Guard your outgoing faculties. Seeing is not bad, but seeing something wrong is bad. Eyes are the windows of the soul. When you wear spectacles of a certain color, then you see the whole world in that color. Smile and the world will smile with you; torment others and you will be tormented. If you think evil of others, others will think evil of you; thoughts are very potent.

Think twice before you speak. Think twice! What should you think? One: Is it necessary to say anything? Two: How will it affect others? Is it in their interest or will it hurt them? Is it good?

Is it necessary to say something? If not, keep quiet. Mind your own business. And what effect will they carry, your words? These are the two things. Do you remember to do that?

Be very much on guard, you see: Guard your eyes, guard your ears, guard your tongue. The remedy for these things is usually: *Kind words imbued with humility*. That doesn't cost anything. Kind words imbued with humility. Sometimes we become bosses; we use any language we like. But even a very frivolous thought carries its effect. Karma is very exorbitant, you see: as you think, so you become.

Another thing: *Forget the past and forget the future.* What has happened already, that cannot be mended; you may have a lesson from that, that's all. Forget the future—"We'll do this, we'll do that"—like that. These are two sprites, I would say, eating into the veins of our lives. *Live in the living present.* Whatever stones you lay, that building will come up. *As you sow, so shall you reap.* What you have sown already, that must be reaped. So live in the living present. You will have no burdens; your mind will be free. Now our mind is overburdened with thoughts of the past and of the future—what we will do. Thank God we have what we have. We have earned it, by sowing the seeds thereof, and we are still earning. Whether you are happy with whatever comes up or not, *finish it.* Those seeds were sown by your own self in the past, about which you do not know. So do your best and leave the rest to God overhead.

And one thing more I will tell you: If you have got a watch, you wind it up every morning, do you not? Then it goes for twenty-four hours—going on, going on—with no interruption. So every morning, wind up the watch of your mind. Sit and devote time to your practices. Come in contact with the Light and Sound within. Then you will get strength; because that is the Bread of Life and the Water of Life. That will give you freshness, vigor, strength, to work with all through the day; you will be quite buoyant and fresh. And at night before going to sleep also: wind up the watch. These are the constructive things that will help you. The other things, which stand as impediments on the way, I have also put before you. But these things I have spoken of, they are no new things.

Well, dear friends, what I have submitted, does it appeal to you? Do you want to be fresh and buoyant, not brooding over anything? Then wind your watch daily every morning. You will get strength; the Water of Life and Bread of Life will give strength to your soul. And when the soul is strong,

all other things get strength, you see: your mind, your outgoing faculties, your body also. You will find that when wrestlers do exercises, they put their whole attention on the body; that attention gives them strength. One example I may submit to you (you may have seen this point): When you are very tired and hungry, you take a morsel of food and drink water, you get strength. Where does that strength come from? Strength from the food comes only after it is digested; not all at once. It is your soul—your own Self. Soul has great curative power. *You are soul.* You are sons of God. Great is man.

These are little little things we have never cared for, you see? But with them we can make our life sublime. But there should be some ideal before us. We are adrift—aimlessly adrift—that's the pity. We dig pits here, there, everywhere—some five feet deep, some seven feet deep, some six feet deep, and water nowhere. So I submit to each one of you that you *must* decide your aim. It may cost you a day, three days, seven days; never mind. Once you have decided, then you are going step by step to your goal. Some go one foot ahead, then go back, then go ahead, then go back; that takes time, of course. When I entered the world, I had great ambition also: ambition of life, etc. But I had to decide; and with the grace of God, it was decided: "God first, world next." Then everything goes in a constructive way to help you.

So we are aimlessly adrift; these are the things that we don't observe. We follow with eyes closed, I would say: headlong down without caring what the result will be. Man can change, you see. *This is your right as man because you have got discrimination.* Not animals. Animals can also be very helpful when you train them, but man is free, you see, within certain limits.

So as I told you, wind your watch daily, quietly. You will be fresh every day. You may have too much to do, but still, when you are set, you are fresh.

So these are some of the impediments on the Way, and

some constructive things which will help you—in all your affairs of life, outside, and inner too—in the spiritual Way, too. What will you get if you reform your own self? *Godhead*—which is your hereditary right.

These little little things make men great. Ultimately, greatness lies with that which you have been put on. You are very fortunate, that you have been put on the Way, and given something to start with. Why not wind up daily? Come in contact with that—and that is the Bread of Life and the Water of Life that has fortunately been given to you. You are more fortunate—those who have been put on the way—than others in the world. Christ said, *Those who follow my words, they are my disciples; those who take cross daily, they are my disciples.* “Taking cross” means rising above body consciousness. So every day morning, wind up your watch.

These are the helping factors, and these are the impediments on the way. This is why it is said, *Truth is above all and true living is still above Truth.* We care little about the true life; even if we do something, it does not give us full fruit.

So please—you have been put on the Way with the grace of God, working as a result of the greatness of our Master, Baba Sawan Singh; it is His grace that is working. You know it is raining outside; ever since I have come it has been raining. The word *Sawan* means the rainy month; in the month of Sawan it always rains and generally, wherever I go, the rains come first. That is His grace working; all credit goes to Him. What little I have come to know, I have put before you in a few words.

*So don't give food to your body until you give food to your soul*—first thing; make it a point. And, to enable you to progress on the Way, you must go by these things. *True living is above Truth.*

Tomorrow I might be leaving physically, because I am going round as my Master wishes—the God in him; I may not

be physically with you, but my thoughts are with you. That Christ Power or God Power is always in you, working always for your best interests, and extending all feasible help and assistance and protection. So remain in contact; go by what I have given you in these few words. God will bless you all. That is all I can say. Remain in contact; don't be led away by what you hear outside, unless you hear for your own self or see with your own eyes.

So you are all children of God; children are always dear to the Father, you see. You are all dear to the God who is also residing within us. You are dear to me as well. And you should progress from day to day; I wish you all to become ambassadors—better than me, I would say. Every father wants his children to be more competent, more able, than himself.

So these are my few words. Tomorrow I will be leaving physically—only. That Power within you will be helping you and extending all protection. Remain in contact. This is all I have to say.

So, you see, you are fortunate to see me, but I am more fortunate than you. Because you have seen only one; but I have seen all of you. Am I not more fortunate? So love beautifies everything. And thanks to those who are crusading with me, conveying this message to the people at large. It is His work: credit goes to God and to our Master.

*This talk was given at the Vigyan Bhavan, New Delhi, India, on February 7, 1973, as part of the celebration of the Master's Birthday that year. It was translated into English by the Sat Sandesh staff, and originally published in the April 1973 issue of the magazine. At these celebrations many speakers—yogis, sadhus, Muslim leaders, etc.—addressed the sangat, and Master's brief remarks concluded a long evening of speech-making. They also serve as a summary of the concerns that have been highlighted in this book.*

## The Spiritual Revolution Explained

I WILL NOT TAKE MUCH of your time now. There is a revolution in the world today, in each and every country. It has, however, not achieved its purpose, which is that man should become man. If man becomes man, in the true sense of the word, he can, all alone, shake the whole world. Archimedes, who discovered the law of gravity, wanted to get the center of gravity of the universe so that he could shake the whole world. But the poor fellow couldn't get it.

Chaitanya Mahaprabhu came in Bengal. His chant was *Hari bole*, "Say *Hari*" [the Lord]. He had realized Hari or God within; his whole body gave out radiation of Hari; and on his lips was the chant, *Hari bole*, uttered from the abundance of a heart overflowing with the love of Hari. He went to a *dhobi ghat* [washerman's place] and said to a *dhobi* [washerman], "Hari bole." The *dhobi* kept silent. Again he said, "Hari bole." The *dhobi* thought he must be a mendicant asking for alms, and he remained silent. Chaitanya repeated his chant: "Hari bole." The *dhobi* said, "I will not say it." "You will have to say it!" said Chaitanya. The *dhobi* thought, This fellow will not leave me alone, so he said it: "Hari bole." Now, when Chaitanya uttered the words "Hari bole" they were charged with the power of realization; so the *dhobi* left his work and took up the unending chant, "Hari bole, Hari

bole, Hari bole.” His companions asked him, “What has happened to you, brother?” “Hari bole, Hari bole,” the continuous chant went on, hearing which the other dhobis also started chanting, “Hari bole, Hari bole, Hari bole. . . .”

Do you know what is at the back of it all? Be an example of what you preach. Your life should emit rays of ideal manhood; people who come into contact with you should feel the radiation. But first you have to become man, in the true sense of the word. If you take just a few steps towards that, you will find that you have unlimited potential of man-making. The revolution today is of the world, not of man. If you have true love in your heart and your goal is true, you will give out the same radiation. You may address a gathering of thousands, they will all agree with you.

Today people are after religions; each stands for his own religious formation. And they all have the same teachings. But we do not live up to these teachings and therefore they have little effect on us. If we speak with a true heart there will be radiation; it will have its effect on others. It is a question of charging. The words may be the same as used by others; but they will have charging in them. Unless we live up to what we preach, our words will have no effect on others. With all the lectures, recitations from scriptures, organizations and social formations, exhortations from intellectuals—that man should become man—where do we stand? How many ideal men have we produced so far? During my Western tour I gave a talk wherein I said that there should be a revolution aimed against the shortcomings of our thoughts and actions: a spiritual revolution.

Now, dear brothers, all that you have heard today—the whole thing has been put before you so beautifully. Do we really feel the necessity of this thing? If so, we should start acting on it from this very moment. If we would do that, we would surely become man—a true man—and all those who come in contact with us will be influenced by us. A few words

from a man like that will have greater effect than all the lengthy lectures. Gandhi Ji and others like him who lived up to their ideals—their ordinary words had great impact on the listeners. Today our words have no effect. We give recitations from the scriptures and talk learnedly, without effect. What was there in the words “Hari bole”? They had the radiation, the charging of realization. All of you assembled here can become Ambassadors of Truth; it is not so difficult to do that. The center of gravity is in you, you have only to awaken it. That will happen when there is no conflict between our thoughts, speech and actions: when we do not profess one thing and do something else. We preach lofty ideals on pulpit and platform, but act differently in private: indulging in the same vices—backbiting, enmity, hatred, narrow-mindedness—which we condemn so eloquently in public. Heart speaks to heart; words spoken from the depth of the heart will move the heart of the listener.

To put the whole thing in a nutshell: if we wish to see all mankind become man in the true sense, we should start with our own self; we should become men first. What is an ideal man? He is an embodiment of love; he has realized himself and realized God; he sees the Light of God immanent in every form. He who sees that Light manifest in all will naturally have love and respect for everyone; he will like to serve all; he will not cheat or exploit anyone. I just now mentioned the need for a spiritual revolution to bring about this transformation; and this revolution can only be brought about by a man of realization. Live the life. There is enough food for thought available; we read so many books, hear so many lectures, but how many true men are there? The more we have of such pure men, true men, the more effect we will have on people.

What little understanding I got by sitting at the feet of my Master, Hazur Baba Sawan Singh Ji Maharaj, I am giving out to you. He loved all, even atheists. Once when he was posted at Murree Hills, an atheist who was suffering from tuberculo-

sis and was advised to sojourn in the hills by his doctors, came to Murree Hills. He knocked at every door for accommodation, but found them all closed; nobody was willing to take him in. First, because of the highly infectious disease he was suffering from, and also because he did not believe in God. He came to the residence of Hazur Maharaj Ji, who was away on duty at the time. He asked the housekeeper for accommodation, and was refused. It so happened that Hazur Maharaj Ji was just then returning home and saw the man being turned away from his house. He asked the housekeeper about it, and was told that it was a tuberculosis patient asking for accommodation whom nobody was willing to take in. "And what did you say?" asked Hazur. "I also refused him, for he was an atheist," said the housekeeper. Hazur Maharaj told him, "Look here, this man may not know that God resides in him, but we know it, don't we? Please give him accommodation."

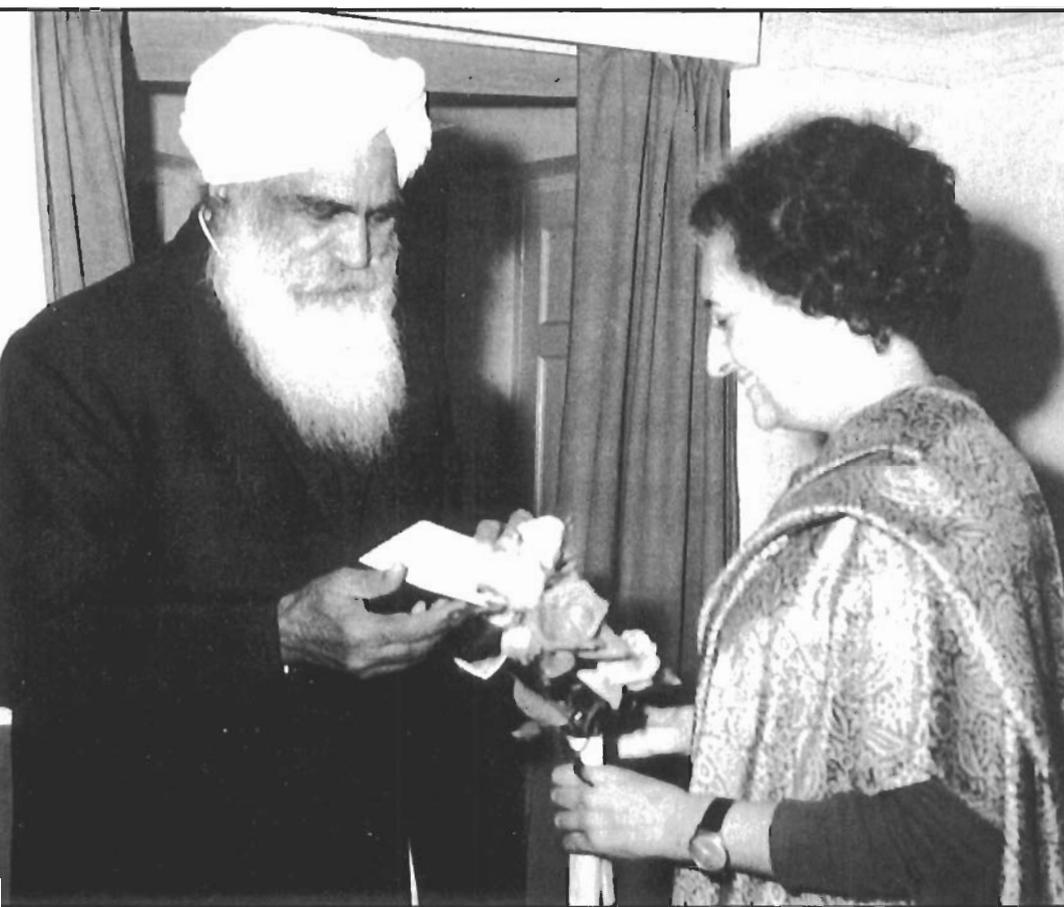
The words of a man of realization have an impact on others. It comes through radiation. There is no need to speak; the whole thing is done through radiation. You have said so much about me; but I have yet to become a complete man. I have taken a few steps in that direction; and what little understanding I got through the grace of God and the grace of Hazur Maharaj Ji and the opportunity that I got to live up to that—the whole credit for that goes to my Master. If you find anything good in me, that again is due to his grace.

There is nothing new in what I am saying to you. What is required is life behind the words, as with Chaitanya and "Hari bole." Guru Nanak used to go into samadhi repeating the words *Sat Kartar*. It comes from the unity of thought and action. There should be no conflict between speech and action, practice and profession. So if you want to really live, then you should yourself become man first, put your own house in order, before you set out to reform others. If you take one step forward with sincerity of purpose, God overhead will extend a thousand hands to help you on your way. I thank you

all for having given so much of your time and for giving me this opportunity to speak to you once again.

This is the way to succeed in achieving your purpose of becoming a man. In the West it was this very thing that attracted them—radiation through action, i.e., life lived according to precepts. It is the same old, old teachings; there is nothing new in all that is being given out to you. Digest it. Food that is well-digested gives one strength; undigested food will come out through vomiting, or it will rot and cause disease. All this bigotry and narrow-mindedness, selfishness and exploitation of man by man, is due to not *doing* what we say and profess. We only say; we do not do.

With these words I thank you all once again. The great men here who spoke to you this evening have put these things so beautifully before you. They would like you to live up to them. Let each man become a center unto himself. He should develop and progress physically, intellectually and spiritually, and reach the ultimate goal: merge into the Absolute from where he came. I want you all here assembled to become Ambassadors of Truth: to know yourselves first and then to know God; and through radiation, change others. Thank you.



*Kirpal Singh with Prime Minister Indira Gandhi*

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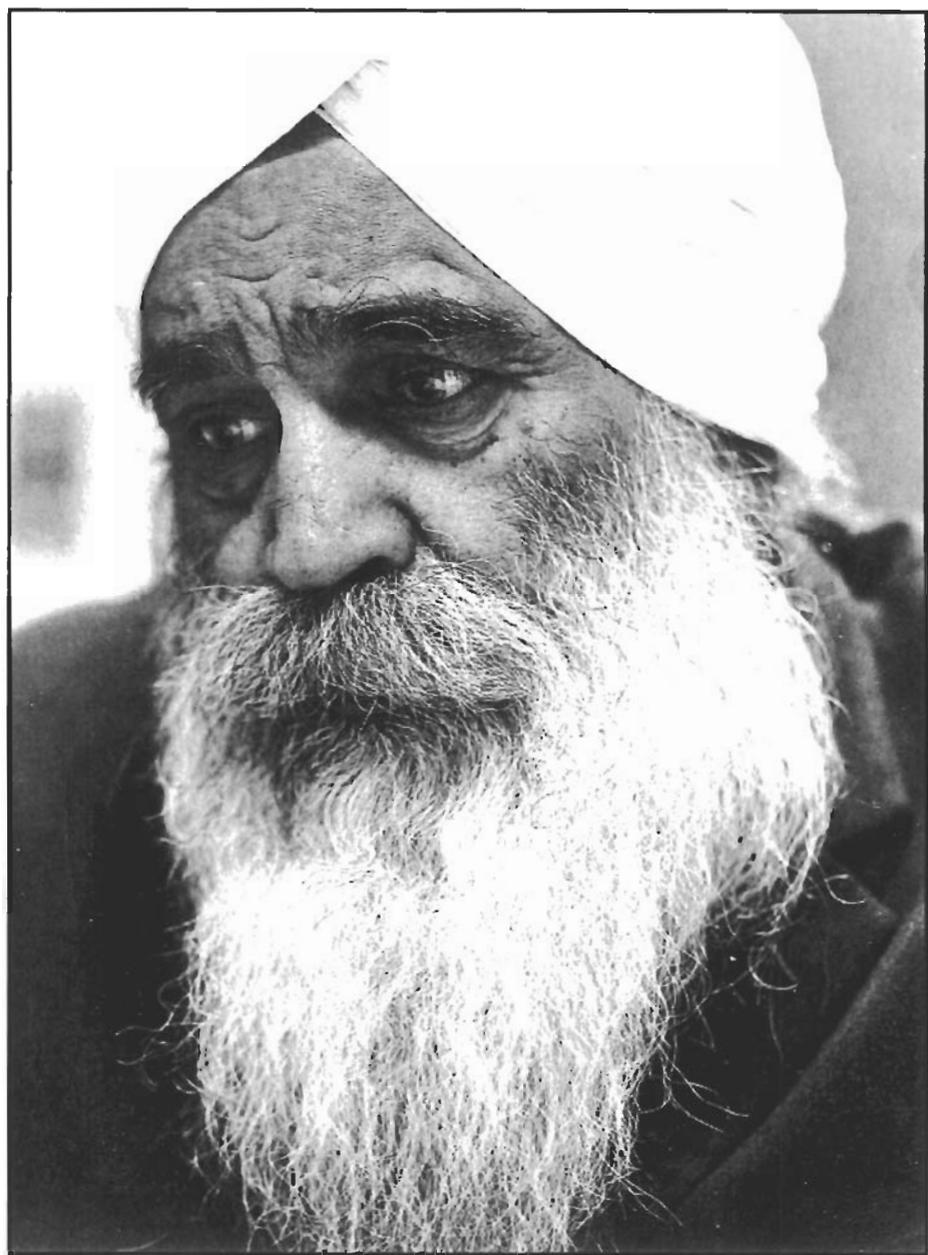
## APPENDICES

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*This letter was written to a non-initiate who wrote to Master out of the depths of her frustration and feelings of inferiority over being a woman.*

*This talk was given at the official inauguration of the Manav Kendra Education Scheme, June 21, 1972, and was published in Sat Sandesh in September 1972. Manav Kendra was the potentially self-sufficient ideal community, dedicated to man-making, man service and land service, that Kirpal Singh established near Dehra Dun in the foothills of the Himalayas, and the school there (Manav Vidya Mandir or "Temple of Human Knowledge") was one of its most important parts. For a detailed description of this school, which put into practice the ideals expressed by the Master in this talk, see Kent Bicknell, "The School at Manav Kendra," Sat Sandesh, June 1974.*

*This talk has also served as the foundation and basis for the mission statement of The Sant Bani School in Sanbornton, New Hampshire. Begun in 1973 under the direct authority and blessing of Kirpal Singh, it has grown and thrived under the continuing guidance of Ajaib Singh, and provides an arena for the principles of the New Education to be applied in practice. Located next to Sant Bani Ashram, it currently enrolls 180 students in grades K-12, on a beautiful campus in the foothills of the White Mountains.*



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## APPENDIX ONE

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### On the Role of Women

DEAR —: I am glad to have received your letter of August 15, 1968, and have carefully gone through the contents of the same.

There is nothing in life to feel perplexed or puzzled about. We have to take the facts of life with a broad smile. We, at times, feel agitated because we are not aware of God's plan and purpose of creation. From the Perfect One nothing but perfection comes into being. Since we see only the events and effects on the surface-screen before our eyes, we imagine that things have come suddenly and swiftly as if out of the blue without any pre-thought or premonition and we get flabbergasted. If we could but know that there is nothing that is haphazard or by chance, we will be saved much of the bother and pother to which we subject ourselves.

Now that you happen to play the role as a female, it does not mean that you will be assigned this role through eternity. It is really surprising as to how you have assumed that you have been playing this role in the past and shall continue to do so in future, ad infinitum. It is just a temporary phase and you should take it as such. Again, it is merely a role and not what you really are. You are a living soul with the "Breath of God" quickening you. "Know ye not that ye are the temple of God and that the Spirit of God dwells in you?" (I Corinthians 3:16). Again in I Corinthians 6:19, "Know ye not that our

body is the temple of the Holy Ghost which is within you?" As the Spirit of God (the Supreme Power) dwells in us, what are we but the Spirit of God? "As we are the Spirit of God, and the Spirit of God is Eternal, why think we can die and become extinct? You are of the same essence as that of God." You should think of the indweller in the body—the spirit and power of God in you—rather than of the body in which you are dwelling. Sooner or later this dwelling place shall have to be vacated and you shall rise into higher life—the life of the Spirit, where the question of sex will not bother you. There is no sex in the soul—outward vestures of bodies are the result of reactions of the past.

Even in the living present, you can know, understand and practice the Art of Life in fullness and learn how to rise above body-consciousness. It is a regular science of practical self-analysis and once you become familiar with it, you will get rid of all the horrors that you imagine are in store for you simply because you belong to the weaker sex.

Again, I would advise you to forget your past, whatever it was, and not to trust the future, however rosy it may appear to be. We have to make the best use of the living present and of the God-given opportunities, especially the human birth which is a rare blessing, for it is in the tabernacle of flesh—whether male or female—that we can gain the experience of life everlasting which consists in knowing "the only true God," as the Gospels tell us. Let us "Live in the Spirit" and also "walk in the spirit," is the injunction of Master Jesus, who came "to seek and find the lost sheep," sheep lost in the wilderness of the world.

One should not suppose that women are inferior to men in any respect. Women play as important a role in the drama of human life as men do, and at times excel men beyond all measure. In this twentieth century we have on record memorable accounts of the heroic deeds of women in the various fields of life—art, science, technology, law, medicine, sur-

gery, engineering and the like. One fails to understand in what way they are inferior. Except for the different type of bodily raiment, they are endowed with all that is noble in life. They are bubbling over with the milk of human kindness. But for the healthier and holier influence of women, men for the most part would have been much different than they are. In the art of government and administration, which is the most difficult one, women of today do not in any way lag behind. They adorn some of the highest offices in some of the states and are doing admirably well. They have, both in the east and the west, now come out of the seclusion of the home life and vie with men in all the walks of life. With the spread of education and awakening, vast fields of activities are opening out, and women are taking an active part with their counterparts in ameliorating the conditions of society.

God is the God of all, men and women alike. Each has one's own sphere but part of one is complementary to that of the other, and together they make a composite whole and work better for evolving the best in them. Wedlock is a sacrament, a divine institution, meant for development of the inward spiritual graces. Procreation is just a minor part of it, though a necessary one. But mind, that marriage is not a hurdle in spirituality. Far from arresting the spiritual growth and stature, it rather helps and helps immeasurably if the significance of married life is properly understood and practiced. All the ills that one imagines are due to our lack of knowledge on such vital issues as the meaning and purpose of life, the true happiness, and how it can be had. We have no time and leisure to get a clear cut conception of the problems of life. And the result is that we, in the course of time, become double-minded and try to be wise by changing positions as may suit the exigencies of the moment. This habit works to make us unstable and unsteady. "Awake thou that sleepest, and arise from the dead" is the exhortation of St. Paul. The scriptures of each religion provide a blueprint on

the art of living, its meaning, its value, its purpose and its uses and how to conduct ourselves in the work-a-day world. But unfortunately we tend to forget our scriptures and find no breathing space to refer to them for our guidance. St. Paul in his Epistle to the Ephesians has given clear guidelines—particularly in chapters five and six. If the women were to work for the “kingdom of heaven,” half as zealously as they do for their household chores, they would certainly hasten the advent of the same on earth for which we all pray so fervently. We have on record instances of prophetesses like (1) Miriam (Exodus 15:20); (2) Deborah (Judges 4:45); (3) Huldah (II Kings 22:15). In Acts 21:9, we read of the four virgin daughters of Philip the evangelist who also had the gift of prophecy. Then the accounts of saintly ladies like St. Teresa of Avila in Spain (1515-82); Blessed Juliana of Norwich (1343-1420); and St. Catherine of Siena (1347-80) who claimed to have received on her body the stigmata. Similarly, in the east we had Rabia al-Adawiya Basri, a woman Saint said to be the founder of Sufism in the eighth century. In India, we had Mira Bai and Sehjo Bai as prototypes of Maitri, Gargi and Anusuya of ancient times.

The aim and purpose of life, as said before, is to know the true God alone, to practice Him in daily life, and to consciously live in Him. “Love the Lord thy God with all thy heart and with all thy mind, with all thy strength and with all thy soul. This is the first and greatest commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets” is what Jesus said. And again, “Love the kingdom of God and all things (of the world) shall be added unto you,” for “all things work to the good of them that love God.”

God Absolute is no doubt an abstraction. But God-in-action is the Spirit and Power of God—the Holy Word—which can be both seen and heard with help of subtle senses within. God reveals Himself in His own life and Light and

when one gets in touch with these lost strands of Reality, he comes to know the plan and purpose of God. It is of course a practical subject of self-analysis which is offered free and freely to all alike, like all other gifts of nature, provided one is prepared to observe and abide by certain dietary restrictions and to lead a life of rectitude and continence.

And I need hardly assure you that the Master Power above is ceaselessly taking care of you though you may not be aware of it. You need have no doubts and misgivings in this behalf nor should you get disheartened and dismayed. I appreciate your feelings and the spirit of enquiry. May God help you with His Light of Life, is what I wish for you. My loving good wishes will be always with you.

With kind thoughts and best wishes,  
Yours affectionately,  
KIRPAL SINGH

*This talk was given in a very informal setting at the Khanna home, Washington, D.C., in the afternoon of September 2, 1963—the day after the Master had arrived in America. Many of us present had never seen him physically before the previous day, and this was a very magical time.*

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## APPENDIX TWO

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### Harmony

QUESTION: *Could you tell us what we should do to promote harmony throughout all of our groups?*

THE MASTER: First of all, we should forgive and forget the past. That is the foremost necessity. As I told you in my talk last night, many misunderstandings creep up, and the majority of them are due to hearing through the ears of others and seeing through the eyes of others. Take it as if they had not told you; then you will be all right.

Whatever has been done—if it is at all true that it happened—cannot be mended now. We have to forget. I tell you, the man who can forget is a very strong man. The majority of men cannot forgive. Forgiveness requires a very big heart. And how can those who do not like to forgive others expect forgiveness from God?

We wish that we would be forgiven. We pray for that, is it not so? He will forgive us only if we forgive others, too. If we don't forgive the God in others, how can the God, who is there in others, forgive us? Do you see?

The first thing is to forgive: not only to forgive, but to forget. Start afresh. And in the future, don't believe what others say. Others say what *they* have heard or seen. Unless you see something for your own selves or hear it with your own ears, don't believe it. If somebody tells you something

unbecoming, know that a man has different moods; we are not perfect. If we have love for others, that very love beautifies even the worst of things. You have to see from that level. That is the only way.

This is what should be done about the past. As for the future, you have to start your slate afresh. Many little things are already embedded in your mind. When others sometimes say, "Oh, yes, it must be like that," you see it through the smoky glasses of the many things already lying within you.

So the first thing, I would say, is to forgive and forget. And along with that, keep your diaries. Introspect your day-to-day life; enter any infirmities on your part in your diaries, and try to weed them out. This is the outward thing. The other is to devote regular time to the meditation practices. Both these together will work wonderfully.

If you sit by fire, all cold will be gone. If you come in contact with the Light and Sound Principle, naturally all infirmities will leave you. That is its effect. Some infirmities will go by outer self-introspection, and others will leave you by coming in contact with the God Power within. In this way, you will grow in love. When love overflows, everything becomes new to us, and we will also have more progress from within.

One thing which is still more important than all of these is to know that we are working for one common Cause. As I told you last night, we have been brought into a relationship that can never end or break, even after death. We are grateful we have the human body; we are grateful we have some experience to start with on the way; and we are more grateful that we have been linked in such a relationship that it can never be broken. If anybody who is related to you—for instance, your child—slaps you on the face, what would you do? Would you kill him? You would simply say, "All right. He is ignorant; that's all."

When all of you are working for the one common Cause before you, the more one can do, the better. The more each man can do, the more he will be respected by others. But,

mind that, there should not be any egoistic feeling in what you do, that you are the greater man.

Take the word, "world"—w-o-r-l-d. If you eliminate the "l" from it, what remains is "Word." The Word is God. If you eliminate your self—the thought that you are doing it—you are God's. You become the mouthpiece of God. I think, if you put this into practice for two or three months, you will find a radical change.

Sometimes there is this spirit: "Well, I know more; I am more important." We are important insofar as God works through us. And we are working all for Him. There is no need of caring whether anybody is watching you work or not. Be true to Him. He is within you. I think that in a very short time you will see for your own selves. You will grow more in love.

If another man can do more or if anybody comes up to help you, the more fortunate you are. There is no question of possession or domination. These are very simple things that I think all of you know already. I am not telling you anything new.

First of all, we should forgive. We may have little daily dyings: "Such and such man told me that. He thinks of me like that." That prepossessed idea is already within you, and you judge everything that happens with those smoky glasses.

I think this will give you progress from day to day. You will find more love. And we should have confidence and trust in all those who are on the way. You can also have trust in others, for there are good people everywhere. But, God knows, you are *selected* to be good people.

I remember an event in the time of the third Guru of the Sikhs, Guru Amardas. A man who was initiated was giving his small child a bath in the river, and somebody came running up to him and said, "Master wants you." What did he do? He left the child right where it was and ran to the Master. And others asked him, "What are you doing? Your child will drown." "Oh, my brother is with him," he answered.

We should have such like trust and confidence in one an-

other. When we are all working for the same Cause, what more is wanted? Don't look from the individual angle of vision. We have to look from the angle of vision we have been given. But this can develop only if we have no evil thought about anybody else. Even if anybody else does, it does not harm you. It harms you only when you take it for yourself.

It so happened that somebody came up to Lord Buddha and began to call him names, like anything. Sometimes you find such opposition comes up because there are rivals or parties. He came in the evening, and he went on this way into the night. When a man is in an angry mood, he forgets everything all around him. It got dark, then he thought, "Oh, it is getting dark; I have to go back." As he was turning away, Buddha told him, "Well, look here, dear friend." "Yes, what do you have to say?" "Look here, if someone brings a present and the person for whom he has brought it does not accept it, with whom does that present remain?" "Well, naturally, with the one who has brought it." "Well, whatever present you have brought me, I do not accept."

These are the lessons we learn from the lives of great men. I have been very fond of reading biographies ever since I was a student. You will find there is something in each great man. We have to just follow in their footsteps.

I tell you, to reach God is not difficult, but to make a man is difficult. We are all on the way to perfection, some ten per cent, some twenty per cent, some forty per cent; but we are not yet fully perfect. But we have to be "perfect as our Father is in heaven." That is our goal. And God loves all, even those who call Him names, who do not believe in Him. Is it not so? If you want to realize the God in you, you should also do the same.

I think this is the way. I have told you no new thing; but we should start with a clean heart. What is past is past; it should be forgotten: first forgiven and then forgotten. Even in forgiving we say, "Oh, I have already forgiven you; why should I forgive you again?" This was put to Master Jesus. He was asked, "What

should we do to forgive others? How many times should we forgive them”—what do your scriptures say?—“seven times?” Jesus said, “I say forgive him seventy times seven.”

This scripture is not only meant for reading or ruminating over. It is to be learned. Whatever you learn should become part and parcel of your life, and you will change like anything.

I think that you have put a very good question. I already gave you a hint yesterday that it is all up to us. If Mr. — is there or you are there or Mrs. — is there or anybody—A, B, C or D— is there, they are working for the Cause of the Master. There may be little flaws here or there. But if we look from the angle of love, we will see that everyone is doing his best in his own way.

One thing more: we should learn appreciation of others. If you learn even that much, I think that it will sweep away all the dirt. It won't add any more dirt to it. Whatever little a man does, appreciate it. If he does more, appreciate it still more. Appreciation, I think, will save you from adding more trouble, more dirt to your mind. We don't appreciate others, I tell you. We all say, “I have done the most. What I can do, nobody else can do.” When that “I-hood” enters in, it spoils the whole show. A little poison added even to something sweet will kill you.

So, again, it is not difficult to reach God, but it is difficult to make a man. It takes time. The human body is the golden opportunity we have, and we can do it; each man can change. There is hope for everybody: every Saint has his past and every sinner, a future. A man who is now reading in the M.A. class or has a Ph.D. was once reading in the primary class. And if a man who is now reading in the primary class gets the same help and guidance, he too can get the same degree.

We should look at everybody from his level. If you have an M.A. or a higher degree and you think, “Oh, why does he not do as I am doing?” that involves some condescension. These things, little by little added up, give the mind unrest. They also drive away every iota of love within you.

Forgive and forget. Have appreciation for whatever anyone

does. Do work for the sake of the common Cause we have formed. Don't feel that others do less; why not do your best? Each one should do his best and have appreciation for one another. I think this would be a very good ground for your meditation, too.

These small thoughts vibrate. If you strike a small wire, it continues vibrating for some time. Every little thought vibrates. That is why, for some reason or another, our meditations are sometimes not good.

You will remain a man outwardly. Master is a man like you. He has only two eyes, not four. Do you see? He passes through the world, and He becomes an example for others, too. He does not have four hands, or four feet for walking, but He has developed inwardly. You can also develop in this way, with proper help and guidance.

*[Someone here asks the people in the back of the room if they can hear, which they can, and then Master says:]*

I don't give lectures, you see; I give heart-to-heart talks.

QUESTION: *There are three beautiful children outside and they are waiting for days to see You; can I bring them in?*

THE MASTER: Surely, oh yes, bring them in. "Suffer little children to come." They are the budding hopes of the coming generation—the budding hopes.

QUESTION: *Master, give us that parable about bending the elbows again, would You please?*

THE MASTER: The parable goes that the God Vishnu, who provides for the world (the same God, but the aspect that is demarcated for a certain function), invited all the good and bad people—the gods and the demons—and prepared a very big banquet for them. The food was laid out, and seats were arranged for everyone. They all sat together. Naturally, in events of this kind, the host has to say something. He said, "All my dear friends, I

welcome you. But there is one condition I have made, and that is, when you eat your food, don't bend your arms." (Of course, only when you bend your arm will the food reach your mouth, not otherwise.) "It is all for you. Enjoy it."

Those people who were called "bad" had not developed. The demons racked their brains and thought, "Well, what are we to do? How are we to reach our mouths?" They could not find any solution. So they said, "Perhaps we have been simply ridiculed," and they left the place. But the others who were still there said, "There must be something in it."

Those who are developed do not say anything unnecessary. When you hear something from them, there is some meaning in it, something in it. We should try to understand.

They came to the conclusion: "Yes, he said something very good. All right, we won't bend our arms. We will simply take the food and stretch out our arms and feed each other." If you stretch out your hand it will reach my mouth; my hands will reach your mouth.

This is a parable from which we have to learn. We only want to feed our own selves. If you would make others eat, make others happy, then I think, all would be happy; there could be nobody who would remain unhappy.

Share with others. This is given in all scriptures. They laid down the law of "tithing," that is, giving something for the good of all the people. Some start with one-fortieth, until everything is given away for God. If we learn to share with others, there will be no feeling of otherness. What is causing all the trouble? One brother is rich; the other is poor; this one has been killed; that one is going hungry; another does not care.

I told some governors I met during this tour that all the problems of the governments will be solved. I told them, "Look here, you have been given custody of certain people under you. Look after their convenience to the best you can. Have love of service. Service of humanity is service of God; God has entrusted you with that. No matter what the number of people your

country has, let them be served. You are responsible to God for that. If one country has more people to serve than it can manage, let the people of other countries manage to provide for them or transfer them to their country." Everything can be solved; and in two or three cases, they did change.

We should think that whatever we have, others certainly have the same right. In our dominating spirits, we simply spoil the show—just for a little "I-hood." The "I" should be eliminated from "world," and the *Word* will remain. These things are given in our scriptures, but we simply ruminates and go on devouring anything, not taking anything to heart and making it part and parcel of our lives.

When I was young, I used to read my scriptures of the Sikhs. It is a very voluminous book, covering over fourteen hundred pages, big size, and I think there are hundreds of hymns in it. I used to read only one hymn and then put it down in writing. I considered that that was the lesson given to me for the day. I read it once, twice, four times—all throughout the day, and sometimes for two days. If we read scriptures in that way, I think we will change. We simply read them and then forget what was written there. We listen to a talk and on the same day we forget what the subject of the talk was. We should first learn wholeheartedly by attending wholeheartedly, and then grasp the meaning and make it part and parcel of our lives. The food which is digested will give you strength. If the food is not digested, it will create some disease, some ferment in the body.

This is what has to be done. Everybody knows what is best, but we simply learn and forget. Don't learn anything to be forgotten. Learn one thing, and other things will follow. Learn to love, and everything will be all right: service will follow; sacrifice will follow; everything will follow. Love always knows giving. One who loves won't eat; he will give to others. A mother won't eat even if she has to take the morsel out of her own mouth and give it to the child. Similarly, make one point in your life definite: other things will follow. Be truthful. If you

always tell the truth—who you are, what you are doing now, what you were doing last night—naturally, if you were doing anything wrong, you will be ashamed. You will try not to do it again. Similarly, if you digest one thing and make it part and parcel of your life, your life will change. I think so many of you know so much, perhaps in many cases more than I do intellectually, but the difference is only that you have not digested it. That's all.

COMMENT: *I think all group leaders and representatives are requested to get together at 3:30 for an hour or so, so we can talk things over in the presence of the Master. It is just for the leaders.*

THE MASTER: The leaders are as dear to me as you are; but if they have any difficulties in their work, we can have a heart-to-heart talk. It is only because you have some practical difficulties bothering you.

This is what I suggested at the very beginning, in 1955: that all representatives who were chosen should lay their heads together at regular intervals so as to see what the difficulties are and if there can be any solution to them. If all of you sit together and love each other, it will be a very good example for others. If you don't meet with any other person and you are talking too highly about your own self and denouncing others, that is a bad name on the very movement. Do you follow me?

QUESTION: *Master, would you just give us a couple of words on love before you go?*

THE MASTER: Love: what is a sign of love?

QUESTION: *What is a sign of love?*

THE MASTER: Yes, an outer sign. The one whom you remember, whom you love, is never forgotten, even in your dreams. So love so much that even in dreams you see Him: even in your deep, sound sleep you may be giving out the same thing. Out of the abundance of heart a man speaks. That's all.

*This brief question-and-answer session was the conclusion of the Master's farewell talk in Louisville, Kentucky, on November 11, 1963.*

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## APPENDIX THREE

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### To Become a Satsangi

QUESTION: *Master, I have a question.*

THE MASTER: Yes, please.

QUESTION: *I judge that the love you're talking about is a very positive outgoing type of force or emotion or whatever you want to call it. Speaking for myself and perhaps for quite a few other members of this group, I find it very difficult to really love everybody. Very difficult. I find it possible to take a negative approach and maybe suspend my dislike of people. But if somebody wrongs me in my judgment, about the best I can do is, well, I won't dislike them. But as far as turning on a positive power of love, that is extremely difficult. And, of course, in addition, it seems to me fair to say that there's a very marked temperamental difference between a scientific man with a scientific point of view, who certainly is not so trained in the power of affection and love as a man, say, whose bent is toward politics.*

*Then, the only additional comment I have, if you want to call it a question, is this business of God-hunger. I'm afraid I, speaking for myself—and this is a moment of complete honesty—I'm afraid I don't hunger for God. I think that may be my trouble. That may be the reason I'm not progressing any faster. I mean, God to me is a theoretically desirable person*

*or force or state or condition, or whatever—you look at it one way one day, another way the next—but I'm afraid I don't actually hunger for Him, hunger with all of my heart and soul. Can you suggest any practical means for people in my predicament that would speed us up?*

THE MASTER: Yes. It is the grace of God that we have the human body. Out of millions of people, we may not have a very strong hunger, but we have made some choice, and by a little discrimination we have considered that this is the right thing for us to do; it appeals to us. Out of millions of all those who are given up to the other things, how many have come this far? Those who have some inkling, even some slight thought, have it by discrimination or as a reaction of the past. Sometimes a man is born with this way of living and has it as a child; others gain it by discrimination and by the company of those who have been on the way. If you want to be a doctor, then sit in the company of doctors. By their company, by radiation, by constantly living with them, you will naturally develop an interest, a hunger, to be a doctor.

Some have had this as a child. But generally, when we come up, we use the intellect: we have to work by discrimination; that is, to discriminate right from wrong. But when we get even a little thought for the mystery of life and what it is, I consider that day to be the highest in a man's life, the greatest day in a man's life: because that question cannot be stamped out. If you stamp it out by being very busy in one way or another, that question will still be raked up. When God sees that, He makes some arrangement to bring you in contact somewhere, where you are put on the way.

Then further, company helps you: discrimination and company, and getting something to contact within. When you sit by ice, all heat will go. Naturally, when you come in more contact with this, your hunger will grow further still—and then, more and more: the more you have of that taste, natu-

rally it will result in your having more in comparison with others. As I said at the beginning of this talk, we are not made satsangis in one day, "Rome was not built in a day."

It is because we have some inkling of this that we are together here. Why are not thousands or millions of people living in the towns here? This is the fate of those who, by the grace of God, have had some inkling of this and that inkling enables one to *seek*, either by discrimination or through literature or by company. He makes some arrangement, somehow or other, to bring him into contact somewhere, where he can be put on the way.

To be put on the way, as I told you, does not make a man a satsangi: we are on probation on the way. The more we contact that God-into-expression Power, all qualities will become ours. We are souls; we have the same qualities as those of God, but they have been hidden. I mean, deep down you have that inkling, and you have had some contact. The more you have a contact and the more you are in the company of those who are that way, the more your hunger flares up and becomes strong.

This way is the only way. We cannot love everybody—that's right. If you have no hatred for others, you have improved: that is only if a man thinks evil of you. If you have no inkling like that, naturally it won't affect you. It will go back and affect the very person from whom the thought emanated. You are saved. Love comes next. When you come in contact with God, as He resides in everyone, love will be developed. It is already ingrained in us. But if you have no hatred for others, I think this is, on the way, halfway to perfection. Then naturally you are saved from so much.

With due deference, I quite appreciate this frankness. Really, we are on the way to it. That is why I suggest keeping the diaries. I quite see that a man does not become a satsangi in one day. We are called a satsangi: we have not become one so far. To become a satsangi, we have joined this thing; we

have got something. If we go on earnestly like that, I think we will be overflowing with the love of God and also those with whom we come in contact. When you come in contact with some God-intoxicated man, with a man who is overflowing with God, the same intoxication is radiated to you.

So, we are all on the way to perfection. If we start that way, the day will come when we will reach our goal. At least something, either as a reaction of the past or by discrimination or by company, has come within us. We are trying, of course, to go. The flesh is strong, but the spirit appears to be weak. But it helps when we come in contact with it. That is why I suggested to you to have group meetings. And every morning, after meditation, take up some scriptures. They will give you an impetus to be on the way—to hie on the way.

These are the helping factors. If you are really after it, the day will come when you will become like that. If you sit by a wrestler daily, you will begin to exert yourself. You cannot become as strong as a wrestler in one day, but, in time, by regular practice, you will become like that. "Every Saint has his past and every sinner a future." There is hope for everybody.

*God help you,* that's all. My best wishes are with you. That's all I can say.

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## APPENDIX FOUR

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### Toward the New Education

**M**AN HAS BEEN REGARDED as the crown and glory of this creation. "Not only is man at the origin of development, not only is he its instrument and beneficiary, but above all he must be regarded as its justification and end." *Man*, as Lord Jesus told us, *whom God made in His own image*, should prove a worthy recipient of His blessings. But alas! the man of today has belied most of our expectations. Increasingly, his vanity has led him to regard himself as the center of the world, and made him oblivious of his shortcomings. The education system which could have remedied all ailments and promoted his all-round development has proved woefully inadequate. Somehow a student of today is unable to get true knowledge, which could have helped him to acquire the right understanding of life resulting in right thoughts, right speech and right action. In fact, the real aim of education is to develop the character and individuality of a pupil, his mind, will and soul power. The best education is that which teaches us that the end of knowledge is service.

This "service" is another name for love and fellowship, which constitute the very essence of personal and social life. Love and fellowship bring with them peace, gentleness and humility, basic values of life whose significance has been repeatedly stressed by the sages and prophets of India and the

world. To nurture these values, to practice them, and to adopt them wholeheartedly in life, is what is known as Spirituality. "Spirituality" is not a name of a few religious dogmas. In fact, there is no room for dogmatic assertion in spiritual life. Once Huen Tsang put a question to Shil Bhadra, the head of the Nalanda University: "What is Knowledge?" He replied, "My child, Knowledge is perception of the principles or laws of life. And the best principle of life is fellow-feeling—sharing with others what you have." He says that those who cook food for themselves alone are thieves. Jesus once asked his disciples, "What does it profit a man if he gains the whole world and loses his own soul?" The voice in them which brought forth the answer, "None, Jesus, none," was the voice of Spirituality. The tenth Guru says, *Those who put food in the mouths of the poor and the needy, they put it in my mouth.*

This capacity to share is known as Spirituality, without which all education is a sheer exercise in futility. As Gentile, a great thinker, says, "A school without a spiritual content is an absurdity." Modern education is largely egocentric and makes men spiritually and socially incompetent; and they enter life with a view to gaining money on earth and applause for their own personal enjoyment, forgetting that true happiness begins only when one goes out of one's little self—the ego—and seeks the larger Self.

The most important thing about education is its relation to life. "Knowledge without action is empty as a shadow." "Education is not a withered parchment but the Living Water of the Spirit." The school should be a home of teachers and students who reflect in their studies, and on the playground and in their daily lives, the cherished virtue of humility. Till our knowledge enables us to imbibe the noble things of life, it has not served its purpose. Al-Ghazali, a man of scholarship and meditation, says in his book *Child*, "Know, my child, that knowledge without action is insanity, and the noblest action is service."

The chief malady of current education is that it results in the disassociation of heart and head. It lays emphasis on the development of head, and does sharpen the intellect to some extent. But more essential is the liberation of the heart. That will be done when the reason is awakened in sympathy for the poor, the weak and the needy. Sacrifice grows out of the heart, so the heart is required to be unfolded.

The young should: (1) strive after the ideal of sacrifice and not emotions; (2) be simple, for simplicity is strength; (3) learn to cooperate with all, and not let differences in creed or political opinions stand in the way of solidarity; (4) accept the creative ideal, which regards humanity as one and service as the end of all knowledge. Teachers should train students in the spirit of sympathy and love, blending information with inspiration and knowledge with love. A man may pass university examinations and yet remain ignorant of the realities of life. He may have read a thousand books, yet be no better than a boor. But true education will make him truly cultured; and the soul of culture is courtesy. Scholarship may be proud; culture is humble.

Paradoxically enough, culture and agriculture are similar in many ways. The soul's *Kshetra* [field] must be cultivated by disciplining desires and emotions. Who could have put it better than Buddha who, while dilating on the analogy, observed, "I plow and sow and grow, and from my plowing and sowing, I reap immortal fruit. My field is religion; the weeds I pick up are passions; my plow is wisdom; my seed is purity"? Our Rishis have prayed, *Tamso ma Jyotirgamaya* ("Lead me from darkness to light.")

But this darkness cannot be illumined in just a day. Bricks, mortar, comforts and luxuries cannot give any such training. It is the proper atmosphere which can deliver the goods; that is why emphasis in the school should be on atmosphere more than on rules, textbooks and buildings.

The tender heart of a child calls for very delicate han-

dling. In fact, education begins even before birth and therefore better care must be bestowed upon every pregnant mother. It is a constant association with gentle forces which breeds virtuous persons. A child is the center of creative life. It needs to be opened as a flower is opened, gently, by sympathy, not by force. Do not let the child be imprisoned in the examination machine; never let him be snubbed and scolded.

The fruits of fellowship are four-fold. The first fruit is *Artha*, which indicates the economic aspect of education. The second is *Dharma*, which preaches reverence for law. *Kama* provides for the freer and fuller growth of human beings. The most important is, of course, the fourth fruit, i.e. *Moksha*, the complete liberation. This is liberation from our petty selves, which impels us to shed all our bigotry, narrow-mindedness, and chauvinism. If education does not enable us to raise ourselves from the levels of our ordinary selves, our average minds to heights above our normal vision, it does not fulfill its very purpose. It is a lamentable fact that present education, which should insure an integrated growth of human personality, provides a very incomplete and insufficient preparation for life.

In this process, the situation of the school also plays a major role. The German word *kindergarten* is quite suggestive in this context. *Kinder* means child, and *garten* garden, indicating that every school should be situated in a lovely spot of nature. In ancient India, every Ashram was a garden of nature. The Manav Kendra is situated at a healthy and picturesque spot in the Doon Valley, presenting a glorious and tempting view of the snow-clad peaks of the Himalayas. In the true tradition of Manav Kendra—the Man Center—it belongs to all mankind for creation of understanding, peace, and progress. The institution is dedicated to the concrete realization of human unity and is projected as an entirely new concept of integral education and moral living according to the ethics of spirituality. Human body is the true Temple of

God. God resides in the temple of the body made by Him in the womb of the mother, and not in the temples made by the hands of man. Without an inner change, man can no longer cope with the all-round development of his life. To accomplish this vital and indispensable task, the very nature of education has to be transformed so that it can give society young men and women who are not only intellectually but emotionally trained for vigorous, realistic and constructive leadership. We envisage such an atmosphere where persons will be able to grow and develop integrally without losing contact with their souls.

The aim is to make it a place where the needs of the spirit and concern for human progress will take precedence over material satisfactions, pleasures and enjoyment. Certainly the education will have to be spiritually oriented and given, not with a view to passing examinations, getting certificates and diplomas, and seeking employment, but for enriching the existing moral, ethical and other faculties and opening up new vistas and horizons to fulfill the dream of Reality.



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The cover pictures show Sant Kirpal Singh Ji at Sant Bani Ashram, Sanbornton, New Hampshire, October 11, 1963. This spot has been affectionately referred to as “Master’s Rock” ever since this visit.

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