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Love and Surrender, One Pointed Attention

February 25, 1971

What is that, that prevents a person from fully fixing his attention in the middle? You say it is the mind, but he cannot still the mind. Is there one faculty behind all this that prevents him from focusing his attention in the middle?

Mind gets strength from your consciousness, does it not? Where your attention is, there no other outgoing faculty is working. Mind and intellect and outgoing faculties get strength from attention. You follow me? So you are surat, attention. If your attention is fixed, mind cannot work. Mind works only when your attention is slackened.

So if I don't feed the mind it can't do anything.

It is you who are feeding the mind. Mind is not conscious. There's a vast difference between the Eastern and the Western definition of mind. East says mind is material; West believes it is conscious. Do you see? Truly speaking, mind is a vehicle. The proof of that is, when you absorb your attention you are absorbed in it, no other thought comes in; mind does not work. So it is the attention which is to be fixed; on anything. When you are absorbed in it, no other thought intervenes.

These are very delicate points, and they play havoc. Outgoing faculties are like the horses. Soul is like the chariot and mind is controlling the reins. The soul is being dragged. So what you have been on is Surat Yoga, not intellectual Yoga. On surat depends everything. When your whole attention is rivetted at a certain point, you see, you are so absorbed in thought that if somebody calls you, you don't hear although your ears are there, sometimes your eyes remain open, but you are so absorbed you cannot recognize anybody. So the main thing is your attention. God is greater than attention, greatest attention. And man is minor attention working. So mind works, or the thoughts intervene, only when attention is slackened. Do you see why, then, so many thoughts will come up?

The ability to focus attention with more firmness; is that a matter of strength or energy or . . .

That is a matter of love—the very easy way. Intellectuals will say otherwise, but it is love. No compulsion, nothing of the sort, natural.

How do I get that love?

God is love and our soul is also love. And the way back to God is also through love. Now how to get it. Love is very innate in our soul. This love is distributed into various things, little here, little there, little here, little there. Take the example of a flute. Have you seen a flute? There are so many holes in it. Or there may be a pipe, with so many holes and water running through it. Drop by drop the water oozes out from those holes. If you shut all the holes except one, the water will shoot forth. Do you follow? That will shoot forth full strength. So when you are concentrated, naturally you feel some love within you. That is the means, but the question remains, how to get it, That's the point. The first way is to come in contact with the Higher Self. God is love, your love will have a boost upon contact. Until you can do that, what to do? If a body is charged and anyone else touches it or comes within the area, field of action, he will also be charged, you see? So the best way to have that love is to come in contact with somebody who is in tune with God. That's the best way. Guru Amar Das says, "So long as we have got no love within us, we cannot reach God." But where to get love. Love is within us. That requires a boost—ignition, you might say. If there are matchboxes, dozens of matchboxes put into the oven, but will they heat anybody, anything? Will it make your water warm, hot? No. But if you ignite one match, then? So that requires ignition. And the other way is if you want to love someone, or you have got love for someone, what would you do? You have constant remembrance of him. Or, as a corollary, if you want to have love for somebody, remember him. But real love will sprout in the company of a Saint who is overflowing with love. He is overflowing with the love of God and intoxication of God. If you become receptive, that will give you a boost. You will be ignited. This cannot be had from shops nor grow in fields. By reading, by outward observances, your attention is also diverted to one place, but real love sprouts forth only when you come in contact with somebody charged. The very atmosphere is charged by radiation. If a man has got some perfume in his clothes, whenever he passes the others, those who have open noses, will smell that perfume. Those whose noses are closed—that's another matter. So radiation works. Even when those who are just given up to the sensuous life come within the area, field of action, they will also be charged by radiation.

So love comes when you come in contact with God-into-Expression Power, Naam or Word. Until you have that love within you, come in contact with God into expression power, He Who is Word made Flesh, that's all. Al scriptures say those who love can know God, not otherwise. Who do not know love, cannot know God. Tenth Guru proclaims, "Hear ye all, hear ye all." What? "Whoever loves, will meet God. Not otherwise." So love is within you, and when you come in contact with higher love, by concentration, you'll be charged. That is why if you go to a man who sells perfumes, scents, he may not give you anything, but the atmosphere is charged with perfume. You'll have all perfume. If he gives you one small vial, then? So a Godman is overflowing with the love and intoxication of God. Naturally those who come in contact with That, within that field of action, they will have it; a boost for God, love for God. Just like a strong man, a wrestler, who is overflowing with might, strength, when you see him, by seeing him, naturally some desire comes within you to be like him, is it not so? So radiation works, you see. That's the best way. But how can you love him whom you have never met and never enjoyed his presence? If you have met with somebody, and you have give and take by receptivity, naturally you'll have that what he is. As you think, so you become. But we have not seen God, that's the pity. Those who have seen Him in Whom God is manifest, when they become receptive, they will overflow with love, naturally.

So that is why it is said that if you sit in the Presence of a Master, in a receptive mood, for one hour, the effect will be that which you will not have had from years of penances. There you're directly charged. Now when you're in the Presence, sometimes you will feel that Sound Principle reverberate. Some of you here have heard and have sometimes seen the atmosphere is charged, the room is charged with the music of the spheres. That is by radiation. Once my Master went to a village. The room in which He used to sit was in a newly erected building. So I locked that room. Whoever entered it heard that Music. That is a charging, the radiation working.

At the back [*rear of Master's house in Rajpur*], there's one water tank. If you go there and sit you'll hear music. [*at the back*] I used to sometimes go and sit there in the morning. I have not been there lately, but the atmosphere is charged. The room is charged. With a little receptivity you can hear. So it is by radiation you have a boost, impetus. And when you sit by a Master, it becomes very much easier to see that God is quite at hand. When you go out of that atmosphere, the same problems arise again. That is why the presence of Masters cannot be underrated. From thousands of miles you can have that radiation, but only when you have developed receptivity, not before. So in the physical presence you

get a boost, and when you sit attentively or come in contact with the God-into-Expression Power which is Light and Sound, the room resounds. Anyone else?

Master, how can true receptivity be developed?

I issued one circular on that. Have you read it?

I don't remember at this moment.

That's the pity, that's the pity. Anyhow, receptivity is developed only when there's no other thought intervening between you and the Master. From thousands of miles you see through television, you hear through radio when you are tuned into those machines. But you cannot hear sounds in an atmosphere during monsoons or very rainy seasons. Similarly, in the calm and quiet, with no ripples in the reservoir of mind, except the Master having pity on you, then receptivity will develop. A help to receptivity is sweet remembrance, constant. That will develop receptivity.

That complete stillness of mind, is that surrender?

Surrender is something more. Surrender is dedication, reposing, leaving everything to His beck and call. I'm just defining surrender in different ways. I will give you one example in the worldly way. When a girl is married away to somebody, in India, she changes her name; her name is changed, her caste is changed and she never cares wherefrom she will eat, or get clothes or live. She has wholly surrendered mind, body and soul to her husband. Surrender. Let me give you another example. There are many different kinds of bhakta devotees among wives and Saints too. One kind is, "O God, give me this and that thing." The second, "I don't eat unless I can remember You, not otherwise." There is some condition there. In surrender there is no condition. If a wife asks her husband for something—even if he does not give it she remains devoted. That's the second class of surrender. There's another wife who does not ask for anything. The third class; her clothes are worn out; she has no other amenities of life. If she has surrendered to her husband, (real love is involved in surrender too), she says, "Well look here, my husband loves me, I'm his and he is mine but he never questions me as to what I want. My clothes are torn, I have nothing else." She thinks, "All right, if in this condition, all clothes worn out, half-naked, I am pleasing to him, what more do I want?" That is surrender, complete surrender, you see. So these are different stages of surrender, complete surrender. In previous times slaves were sold. Ibrahim purchased one slave and brought him to his own home. He asked him, "Well, what will you eat?" He said, "I am bought, there is no question of mine." "Where will you sit?" "What will you wear?" The replies were the same. There is no question, you see.

These are the different degrees of surrender I'm describing to you. So if you surrender to God within you, to Master within you, whether or not He gives you money, whether or not He gives you what you want, even if He gives you nothing to eat or nothing to wear, even then—surrender is there, complete surrender. Now there are so called Saints like that who say, "All right, O Master, O God, give me this and give me that, give me that. If you don't give, I cannot do your penances, you see." His work is only to obey. Complete obedience. With no condition, expecting nothing in return. Complete surrender of heart and soul, no choice left. If surrender is like that . . . a child is there and a lion is coming. The child runs to the mother. Do you think the mother will suffer to let her child be eaten by the lion? She would put herself in the mouth of the lion to save the child. When you surrender to God in man, He protects you, you see . . .

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Criticism

February 26, evening darshan

[*The beginning of this talk was not recorded.*]

If some other person is criticizing, how should we act?

If somebody is criticizing somebody else, other than you?

Yes.

Then in a friendly way, you might tell him privately, "Dear friend, that is not right." If you have love for him, then tell him privately, lovingly, "That is not right." If a child is besmeared with filth, what should you do? Wash him, lovingly, that's all; do not kill him. Even if somebody criticizes you, for instance, just look within your own self to see whether that criticism is right. If it is right, then be thankful. Your failures can be brought to your notice by either your loving friend, true friend, or by your enemy. So be thankful to him. If it is not so, then send him good wishes. Pray to God for him, that's all.

Somebody went to Lord Buddha and began to call Him names. "He is such and such, such and such," going on vehemently like anything. When night came and he was about to go, Buddha said, "Look here, dear friend, if anybody brings a present for some friend and he does not accept it, with whom does the present remain?" He answered, "With him who has brought it." "So, dear friend, whatever you have brought for me, I don't accept," that's all. You see, when a wave, a current of water, comes, strikes a rock, the wave will go back. If it strikes some sand underneath the rock, it passes through. So, if anybody tells you something, and you've got love, regard for him, that will recede, and go back to him. Twice. And if you think something against him, then that thought will be given a boost within you. If somebody calls you names and you don't return them, then, where do they remain? That is not doubled or quadrupled. If you keep quiet, and he says once, twice, hundred times, then? No reaction. Send loving thoughts. It happens sometimes, people go on calling you names without provocation. If you simply give them loving thoughts, they'll keep quiet. Or, sit near by them

but don't hear, that's all. That's the only remedy.

So —— has done very hard work in ——. Her way of working may be a bit different, but she has done very hard work, has she not? If you have love for the Master, naturally, you'll love everybody, you see. There's a difference of opinion sometimes. So much can be reconciled by loving talk. Similarly, —— has done very hard work in —— bringing so many people on the Path. Day and night sacrificing his every thing for that. If there's any difference of opinion as there sometimes is, it is from the level of one's own thinking, and can be reconciled by a heart to heart talk.

So he has done very hard work in the West. There may be a difference of opinion. Maybe one man thinks, sometimes under misconception, another way and the whole thing appears to be wrong. —— is doing very good work, too. Italy, and Mauritius, other points. So in the West, it is mainly due to —— and —— also, in the beginning. Many of those things were brought to your notice by them, is it not? We must be grateful for all we get. No matter what it is. If there is a difference of opinion between the two, all the same, you should be grateful for what you've gotten from any man, should you not? Little differences of opinion, little modes of thinking, should not mar everything. At least they have conveyed you the Message of the Masters, you see. You've been brought round to the Path. We have to see like that. So in many places, in United States we have got Satsangs. We have also got Satsangs in New Zealand, and we have got in Australia, in Italy, and in South America. God finds some means to bring the Path of the Masters to your notice. There is help going on.

So we should all cooperate, in the interest of the Master's work. Little differences of opinion should be forgotten. Sometimes people write to me complaining, "This is like that." I write back, "If this is what you don't approve of, just talk to him, heart to heart talk, in a friendly way, but in a straight way. All the same, we are one on the Master's Path. We should all progress on the Master's Path. And everybody should put their shoulders to the wheel. Thank God you are put on the Way, the basic teachings of *all* great past Masters. These criticisms are only negative thoughts which affect our meditation. If we criticize anybody, we must first see to our own selves whether that very thing which we are pointing out is within us or not. If it is within you, then? If not, have love for him and just point out lovingly.

One mother took her child to Mahatma Gandhi. She said, "My son eats too much molasses; it is full of sugar." "All right, you come the day after tomorrow," Mahatma Gandhi replied. When she came up, he said, "Well, look here child, don't eat molasses." His mother said, "If that

was all you had to say, why did you not say that the other day?" He said, "Because I was still eating molasses on that day." If we look to our own selves, we will find we are still worse than the others in many respects. In our egotistical way we say, "Oh, we know everything. We are superior," this and that. You remember one lady was guilty, declared guilty of fornication and brought to Christ. What did He say? They all complained to Him, Christ said, "Here is the lady. What does your law say?" "Our law says a person should be stoned to death." "All right, let her stand there. All right, any of you who has not committed that sin may stone her." Nobody dared. So these are our own weaknesses. Instead, we magnify others' and don't look to our own selves. Then what did Christ say? "Do no more."

So who is there who has not committed sin, knowingly or unknowingly, since he has taken up the physical body? So what is sin? Sin is the breaking of a law of nature. Too much eating is also a sin. Everything taken to the extreme is sinful. Whatever drives you away from God is all sin, whether it appears good or bad. And whatever drags you to God is all virtue; a very common sense definition.

We crow over others. If we find anything wrong, we spread it like a plagued rat, spreading an infection. So don't do the work of the CID; apprentices of the CID of God. If you find anything wrong—anything —tell him friendly, in a loving way, privately. Then he may listen to you. Don't say, "Oh, you are blind." Of course he is blind, but there are ways and ways to express. "Well, dear friend, when did you cease to see?" He is saying the same thing, but he will feel the sympathy and may even tell you how it happened. Both use the same words. One way is negative, the other is positive. We magnify, we sometimes make bad people still worse, by crowing over them. If a thief is there, you might say, "Oh, you are a very fine gentleman. I never expected anything like that from you. You are very good. You are ensouled body, the Son of God." What a vast difference there is! The very words either make you antagonistic or make you polish down everything. So speech is a very blessed thing, if you know how to speak. Think twice before you speak. First of all, is it necessary? Is what I am saying right? Will it have a better effect or only a bad effect? How best to express? In this way, enemies will become friends. By criticizing others, you simply invite that very sin which you are criticizing. As you think, so you become.

When the Christian missionaries first went to Japan, they preached one commandment of Moses. "Thou shalt not strike a woman." The Japanese people were living very innocent lives. "Is it in your country that they strike women?" After a year or so of preaching, they began to strike women. So we must learn how to speak. There are ways and ways

of speaking. If you tell the same thing in a sweet, loving way, in private, not broadcasting or anything like that, then it will carry an effect. Otherwise, it will make matters worse.

"All right, dear friend, go and see with your own eyes and hear with your own ears." Many troubles in our daily life will subside. In my official career, I was in charge of co-ordination and administration. About forty officers and a staff of more than 3,000 worked under me. Once some clerks were declared unfit, and were returned to me. They were recommended for discharge; all such cases had to come to me. So I made those people clerks in the section under me. I watched what they were doing. They had bad habits, running here, talking, not doing work. I watched for a few days, then one day, I called them together. "Well, dear friends, you know you are paid to do your job while you are here, are you not? Yes. As you have been recommended for discharge, who do you suppose will be affected? Your families whom you have brought up. Is it not your duty to work hard for that purpose?" Then they would come around. In a fortnight or a month or so, they began to work, honestly. Then again when an established position was required by the other sections under me, I'd post them there. "We don't want this man; he's worthless." "No, no," I said, "he's a changed man now. Give him a chance and see."

Once it so happened I was away on leave for a month or so. Some two or three clerks were recommended for dismissal, and immediate action was taken to dismiss them. When I returned from leave, those people came to me. "We have been dismissed." Then the officers who recommended them for dismissal said, "They are no good; they have made mistakes, this and that thing." Then I asked them, "All right, put the reasons in your application and I will see. I then made suggestions for their mistakes. Who is there who does not make mistakes? Some do more, others less. I recommended that they should first be warned to be careful. They should be given proper guidance. So for this reason I recommended to the Comptroller, "Who is there in the office including officers, who has not made mistakes? His dismissal means stabbing his family. What sin have they committed? If he has committed one mistake, two mistakes, anybody is liable to make mistakes—they should be guided properly, not dismissed." They were restored. A man can come around if you treat him like that. Kind words don't cost anything. As for dissensions going on in the groups now and then, it is due to that. So all their recommendations, consultations, did come to me. I told them, "Dear friend, your recommendation is no good. You must improve. Try to improve. It is not that you are punishing yourself—you are punishing your family, your children who are dependent on you." They

came around. So we should mete out in a friendly way and many troubles will disappear. It is not difficult. God will bless you if you become like that.

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Prayer

February 27, 1971

Do one thing at a time fully. If you form that habit, then, naturally, there will be some discipline. We have not developed that habit.

It is better to sing some hymn in your own tune, maybe of love, maybe of devotion, some sort of prayer before you sit for meditation. That will create an atmosphere. Then sit. Pray before sitting. Sing some hymn of love or devotion, of prayer, anything in your own tune. That will help, I think. That will create a better atmosphere for meditation. To sit like a wrestler to catch Him will not help.

Master, is Simran, done correctly, with full attention, considered a prayer?

Prayer, you see, prayer is uttered by a weaker man to a stronger man for help. In prayer you need something. You want help from someone. A poor man will pray to a rich man who can give him something. Prayer means that. Or in prayer we can have a review of our life: "We have fallen. We are separated from You. Will You kindly help raise us?" Do you follow? And the aim of prayer is—love, devotion, and separation. To pray will help you. Prayer has its own categories; either of two will help. Have you read *Prayer,* book of prayer? What I am telling you now, and all phases of prayer, have been discussed in there.

Master, can You speak on the significance of thinking of the Form of the Master?

I never advise that. I never advise anybody to do that. And there is a reason. All Masters, all gurus, all teachers say, "Think of the Master. Meditate on the Form of the Master." To think of the Master is good. To pray before a Master is still better. But there is a vast difference between the two. To think of the Master as a form, visualizing the Master's Form in this and that way, and to meditate on the Form of the Master can have a different meaning. To pray to Master, and sit is something else. But there is one danger in meditating on the Form of the Master. If the Master is, God forbid, not perfect, not the Master, or he belongs to

the lower class, then you will only become what he is. Some scriptures say, just think of your Master, meditate on the Master. Which Master? Whom you have seen, not the one whom you have not seen. There is a difficulty that will arise. You can meditate or visualize *any* form of whom? One who is of your own level or below your level. That form will come at once. The Form of One who belongs to a higher category than you are cannot be visualized. Sometimes you see the turban, sometimes you can see the arm, sometimes the back. Your mind will be running everywhere to where you have seen Him. That's the criterion. Of course if you've got a very loving heart—just like I gave you an example the other day of when a glass is coated with wax, there, on the back, you will see your face. That's another thing. But generally I never advise anybody to meditate on the Form. Why? They identify with it. You saw at the time of the last initiation more than 200 saw the Form of the Master; 250-300 were there. He is God, Who comes of Himself.

So pray and sit, that's all right. Then try to go in and you will find Him. He is waiting for you. We may keep the photograph of our Master's Form, just like some relative or dear friend, for remembrance, but that's all. Not for meditation. If, now consider, Master is a real Master but at the outset you cannot believe that He's a Master unless you have got some faith already developed within you . . . that's another thing. If you meditate on the Form, you'll just go up. But if he is not a Master, I mean not a full developed Master (now may I add that word), what will you become? You will become what he is. So any Form which comes of Itself, that Power is perfect. God is making that Form of the Master in Whom He is working. He knows everything. We do not know. He knows.

So you see, when a Master initiates somebody, He resides within him at the same moment in Astral Form, and never leaves him—unless He takes him to the Sat Purusha to the end of the world. When you enter this room and somebody is sitting in there, will you not find him without thinking of him? He's already there. You'll find him. You may think or pray to him or not (matter of fact in the extreme). Just enter the room and you'll find him.

So Master is Word personified. Word made flesh. He is residing within you. Just tap. Enter the room. You'll find Him. Whether you pray to Him or not pray to Him (even if you think of me or not), if you enter, you will ultimately find Him. So prayer is better; its significance becomes more.

Do you know the significance of visualizing the Master's Form? Your question was that. This is all right [to think of Him, to look at His picture] for sweet remembrance. You think of your brothers, your

relatives, your friends. But you cannot visualize the Master who is above you all at once, except if you have very overwhelming love. That's a layer of wax behind the glass; then you see with no effort. You may think of the Master, if you've seen Him, but sometimes you'll find Master's Form appears to those who have not seen the Master. There are many cases like that, even now.

Once, when I went to Pakistan, I met a Mohammedan Sufi Saint who used to do his penances in his own way and when he went in, he found Master's Form therein. He was wondering who this Sikh gentleman was whom he had never met. He had never even heard about me. But when he came up to me at Lahore, he said, "I was seeing You inside." I used to see my Master seven years before I met Him physically. God appears, manifesting in whatever Form He is working to those rare hearts who are really after Him, maybe Hindu, Mohammedan, Sikh, Christian, or Jew. That makes no difference.

Generally people are asked, "Visualize my form." What is the result? That's all right to help you concentrate for a while, but you will become what he is. As you think, so you'll become. If you know a Master is a Master, that's all right, even if you have not seen Him. So prayer is a separate way. Enter the room and you'll find him. He is waiting for you.

In the beginning it is just like somebody is with you, hovering around you. You'll feel His presence like that. When that develops, His Form will manifest. When that Form can materialize like a physical body, it will guide you, give you writing. Ask ——. He used to write to me every week, "Master came and sat down on the chair and dictated this and that to me." A book was published. You see, that Form will materialize, come and talk and even dictate to you. But when a man thinks himself sufficient, he's cut off.

Do you remember I told you the story of Bulleh Shah the other day? He was initiated by Inayat Shah, who was a gardener. Bulleh Shah was a Sayed, the highest class of Mohammedan, belonging to the lineage of Prophet Mohammed. He was initiated by the gardener, Inayat Shah, but was ashamed to be called the disciple of one who was below his level—Mohammedan class. So Master sent other disciples, "Go and tell the people Bulleh Shah is our brother in faith." Some went there singing and dancing. "Where is Bulleh Shah? He is our brother. We are disciples of Inayat Shah." Bulleh Shah was ashamed of them. "What will people say? I'm a Sayed, highest class." When they asked, "We want to meet him; he's our brother," out of shame he said, "I am not your brother." "All right, we'll not give water to that field from today." It is with attention that Master rears up the disciples who are in, tune, who are receptive, more than others. Then naturally what he had within him was cut

off. Now he was helpless. What to do? Master is sometimes a very hard taskmaster, mind that. He was a very hard taskmaster. He would not listen to pleas. "He says he's not mine. Let him go." He thought, how to please Him? His Master used to hear the hymns, or the songs sung by the dancing girls every week. He thought of what to do to please Him: he became the servant of that dancing girl, served her in every way and learned singing and dancing. After some time, he became adept in that. And one day, when that dancer was supposed to go to sing before the Master, he said to her, "If you give me your clothes, I'll wear them. I'll sing today." She agreed, so he put her clothes on himself and went over there. Anything that comes out of the pining heart will attract Him. He was dancing and singing in ecstacy, and Master knew he had come. He stood up and embraced him. The others said, "What happened to our Master. What is he doing? We found Him hovering over a dancing girl." People see from their own angle of vision. Naturally smoky glasses will see smoke. Then Inayat Shah said, "Well look here, take off your clothes." "Oh Bulleh, Bulleh!" It was Bulleh. "I'm not Bulleh. I have forgotten you. Forgive me." So he came around after that. He had the Truth. So the Master gives water—that is the point. If the disciple simply becomes a mouthpiece of the Guru, he gets His place. But if he thinks he himself has become a guru, then . . . He'll know. It's a very delicate point. Little ego, little self-sufficiency, spoils the whole show. When the hymns are from the heart, coming from heart, pinching of the heart, such like hymns of separation, due to a little concentration, you are cut off from all the world over. You are all alone, even in the midst of thousands. If you have love for somebody who is sitting in the throng, even with so many hundreds of people there, your attention is riveted on him. You don't know who else is sitting. There's ruling passion in your heart for Him. That is due to extreme concentration, real renunciation.

What is real renunciation? When you renounce all other things except for One, that is renunciation. Not leaving your hearth and home.

Have sweet remembrance: how can you forget your Friend? Can you? He is ever with you, ever watching you, like a mother of a child who has not yet even learned to walk or talk and is lisping. So it is first He who loves us, not we Him, you see. Our love is only reciprocal. He is love personified. That is, He is overflowing with the love and intoxication of God. So when you have developed in that way, He appears—the Radiant Form within you. And ultimately seems to be the very Sat Purusha.

Indra Mati, a very highly developed follower of Kabir, had reached the highest plane, fifth plane, and there she found Kabir sitting as Sat Purush. She told Him, "It was You Who was the real Sat Purusha. Why

didn't You tell me on the earth that You are the Sat Purusha?" And He said, "You would not have believed on earth that I am the Sat Purush." So Masters work from different levels, and never say, "I am God." If the disciple develops ultimately later on, then he finds Him like anything.

So sweet remembrance is what is required. Just like a man with whom you leave all your heart to give that sweet remembrance, heart beating within for him.

It is just like a wound you have bandaged by the doctor. Outwardly you don't appear to be in pain but the pain is there constantly. So remembrance is like that. Sweet remembrance all the time. Don't you remember whom you love, constantly? Is it not like that? So you'll have love for somebody who also comes to receive you at the time of death. What more is wanted?

He is forever watching, extending *all* help and protection. Even if you do not know. He is son of man of course, but He is something else, too. Masters behave from two levels; like son of man, working at the level of man as an ideal man should be. But He is something else too, you see. If He is not That, how can He give you contact with that Power? God alone can give you contact with Him, is it not so? If somebody gives you contact with Him, who can that be? He has also got the other aspect—He is a son of God as well as the son of man. What did Christ say as son of man? "Father, you have forsaken me." This is what you find. That was spoken as son of man. When they are in tune they are Sons of God. He behaved like a man and all the same He gave the other way. Now you have heard the two aspects of the Masters.

All these things are not explained in books. Even *Godman* gives salient points, but not in detail like this. One criterion; He never says, "I am God." He says, "My Father has done, my Guru has done." At heart of heart, really, His words are imbued with humility. He sees Somebody else. Christ never said, "I am doing." He said, "It is the Father in me."

Christ asked some disciples to answer at their level, "Do you know who I am?" Everyone said, you are the son of such and such a man. You are a carpenter. You live in such and such a place. But Simon said, "You are the Son of the Living God." "Well, Simon, what you have said was not from you but from my Father who has spoken through you." He's always conscious of what He is but all the same He behaves like man. Otherwise, if He says, "I have come from Heaven," we say, "Oh, He has come from Heaven; what can we have to do with Him?" Instead He says, "I am a man like you who has passed through life, as you have. So there is a way out for you also. In manbody you can become that. Have that higher purpose of life before you."

He never acts and poses. Simple way of living, simple talk. But in simple talk He gives you all the secrets of the teachings of the Masters. Sometimes I wrote in my letters, "Well, if you develop receptivity, that's good. You can have that benefit from thousands of miles; all right." You'll become a channel. But physical presence cannot be underrated, you see. You can sit by the fire. So sweet remembrance has got to be developed.

God is Love and Love is God, you see, and our soul is of the same essence as that of God, and the way back to God is through?

Love.

Love. That's all. So for that purpose you have been given a contact with that God-into-Expression Power, which is all Love. The more you absorb yourself into that Light and Sound, the more Love will overflow from you. So that will give you a boost, you see. Sweet remembrance is all right. God Bless you.

68

A Wonderful Concession

February 27, 1971

In the book Prayer, *it says in order to remove mental difficulties one should think of the Form of the Master and the question is, is there a difference between thinking of and visualizing the Form of the Master. Is it not the same?*

Well, it's the same. If you are thinking of the Form of the Master and visualizing, it comes to the same thing.

It says think of the Form.

There's no question of form. You may sweetly remember Master, then everything follows without tension, without anything.

Is group meditation more powerful than meditating alone? Is there more benefit that way or not? "When there are two gathered in my Name, then I am there."

More than one, more than one. When two men sit in the name of the Master, I am there. That Power radiates. But if you come in *direct* contact with the Master within, God-into-Expression Power, then? Sitting together is a helping factor of course; you're surrounding yourself, you form an atmosphere in which you can remember God; your atmosphere. But to come in direct contact with God-into-Expression Power within is the aim—ultimate aim. One helps the other, you see. So just create an atmosphere. When both men are there having the same thought, of the same Master, radiation works to the extent they can radiate. But inside one is coming in direct contact with God-into-Expression Power. Sitting together is a helping factor, you see, that's all. Go on with meditation—everything will be solved.

The Upanishads say "What is that by knowing which there remains nothing more to be known?" And that is coming into direct contact with the God-into-Expression Power, Light and Sound. No more questions will arise. *All* questions will be solved of themselves. When you sit by the fire all thinking about blankets and quilts and air-conditioned rooms will end once and for all, will it not? It is something like that.

She has heard that parents of an initiate can come under the protection of the Master, and she has also heard that those who have died also come under the protection of the Master, is this correct?

Those who are related to the initiates whether dead or alive, have concession. They are looked after, even those who are dead. When a man is initiated that effect also goes to them; to those who have left the body. The initiates as well as anyone else who is related to the initiate or who loves the initiate, are looked after. Even those who have left the body are also helped.

I will tell you about my uncle's daughter who was sick at her native place, 300 miles from Lahore where I was. She was dangerously sick. My uncle sent me a letter. "You please come as early as possible as she's very ill, dangerously ill." I left Lahore by train that very night. I reached there the next day at about two o'clock or three o'clock. That night, [while I was on the train], my uncle's daughter said, "Kirpal Singh has come here. Along with him is an old man." She said I told the old man, "Here's the sick person," and then went away. She said, "Call, call Kirpal Singh. He is going away, call him, call him, call him." This is what happened, you see. She began to recover the day following that vision. When I reached her home at two o'clock during the day, she said, "You came last night, there was an old man with you, who was he?" She never heard of or saw my Master. Sometime later my Master visited Rawalpindi which is about one hundred miles from her home there. I asked her if she could recognize that old man if she saw him again somewhere? She said, "Yes, surely." When my Master went to Rawalpindi I sent for my uncle's daughter. "Well, could you recognize the man when he comes here?" "Yes." When the Master was coming, "Oh, he was this man." You see, she was not initiated. So help is extended to those who love you—maybe friends, maybe relations, even those who are dead are also helped, especially blood relations. It's a wonderful concession you have got, you see. What more do you want?

69

Obedience—If You Love Me, Keep My Commandments

February 27, 1971

I have a question about food.

Food. All right, go on.

The people who are interested in Your teaching are very often asking why we should not eat eggs, because the eggs these days have no living germs in them and cannot be developed into chickens.

First of all, where is the surety that every egg does not have that element in it? Are they sure? There are so many eggs mixed together. When they sell eggs in the shops, you see, there is no differentiation. You cannot earmark definitely what is infertile or fertile—first thing. The other reason—eggs are not be be used because they flare up passions. Any food which flares up passions is not to be used. That's all. They say it is very cold in ——. I have been there for three months and never used any eggs. I never felt the necessity for it. If your stomach is all right—Eat less than you actually want—no disease will overtake you. So that is the reason for that. What else? Yes?

Oftentimes you are invited by non-initiates and they offer you certain foods which we are expected to take; if you do not take that food they will be offended, she thinks.

If anybody offers you poison are you going to accept? Politely refuse; especially poison. One man came to me. "There is something in the Bible which says whatever is offered should be accepted." He quoted something like that and said, "If anybody will offer me any food, I will accept." And because of that condition he was not initiated. I did not give him initiation. If anybody gives you meat and you eat it, then? You are to see to what you are taking. A friend would not like to give you poison if he comes to know that it does not suit you. If a friend offers you something, and he knows fully well that that does not suit you—will he press you to take it? No. Common sense. These are only lame excuses,

I would say. Those who reason in this way want some excuse to have that food, that's all.

So far it has never happened that I was invited anywhere and they pressed me to eat meat. Sometimes even the other people did not have it. If they ate it themselves, they never invited me. But even if they would invite me, if that flesh food was there I should not take it, that's all. Only take what is necessary. In America we were invited by —— to a banquet hall so sumptuous that even the kings could not offer so many kinds of fishes, so many kinds of meat. Plates were passed out to us. I took one cup of tea! Others who were with me did not partake. They were also passing on the dishes. More than fifty, seventy, eighty kinds of plates were passed on. And —— was wise enough, as he also did not take things. He did not know that I was not taking meat or fish. With all that, he did his best to prepare a very sumptuous banquet the likes of which even the kings could not offer. It is your choice. I think never in life, even the kings gave a spread that way. With all of that, I took only a cup of tea. He also did not take any. It happens many times, but it is for you to decide lovingly; you are not to antagonize anybody.

Sometimes I'm invited not by friends, but by some colleagues, or by your chief in some place where you are working. And if you will not accept the invitation, will you hurt them?

If they invite me, I will go. I will take only what is required of me. They cannot force the food in your mouth.

We also go sometimes to cocktail parties; it's very important. We take only ginger ale, or some nuts or something.

Yes, take what suits you. Generally if they know, they don't prepare dishes you cannot eat. If they're ignorant then that's another reason. Even then you need not show your distaste; take only what you want. These are very little daily dyings, you see. We must use our common sense. As I told you, if somebody gives you poison, would you accept it, even from a friend? So politely send off, politely refuse. "Well, it does not suit; thank you so much anyhow." When once they come in contact with you and know, they don't force. If out of ignorance they prepare something, well, don't hurt them. Send it off in a polite way. What else?

Master, if you suddenly have to start cooking meat in your job, or sometimes they ask you to do things which you're not accustomed to do . . .

Look here, if it is part of your duty, do it, but don't take it yourself. Baba Jaimal Singh, the Master of our Master, was a military man. He was given the duty of distributing the meat to the soldiers. All right, he kept his own food. If your duty binds you to cook, *you* are not to par-

take, you see. In due course, avoid such duty. Somebody wrote to me, "Well, it is my duty to taste." [*Master chuckles.*] They're paid for that, you see. Sometimes hundreds of, thousands of rupees are paid for that, only for tasting food. Then what to do? Well, if you taste it, certainly you ingest it, and have the effect of it. Yes?

Someone here in India, a Sikh gentleman, asked me if I would mind sitting at the same table with others who were taking meat, and I said, but not on my plate.

What do you do in the planes? In the airplanes you can have vegetarian food if you tell them you want it. One time there were no arrangements provided for vegetarians and every few hours they kept running up with biscuits, with fruit, with this and that. "We are sorry, we did not know."

These are lame excuses given, that's all. When they come to know, they never press you. This is our weak point, you see. At heart of hearts we want it and want some excuse. "How could I hurt his feelings? He may not be able to take it . . ." Be a man of principle!

Well, being a man of principle, we also need to know how to speak. Last night I was telling you about this. There are ways and ways to refuse a thing without hurting anybody. Kabir said, if a man knows how to speak, it is of such great value which cannot be comprehended. This is a man who simply knows how to speak. Remember I told you there are two different ways of addressing a blind man: "Oh, blind man," and "Well, when did you lose your sight, please?" The same thing—but with vast difference in effect. One is crowing over, "Oh, blind man!" And the other, "Well, dear friend, when did you lose your eyesight?" Is it not the same thing? The difference lies in the mode of expression. One phrase makes our friends enemies. The other phrase makes enemies our friends.

These are common sense things not laid down in books. How many things can you write in books? So in the physical presence of the Master, you learn many things which are not given in books, in detail, because He has passed through life like you as a man; He has not been a recluse. He knows all these difficulties, He has met with them, and He can tell you how to meet with them. How can a man who has no experience of the world advise you? We need somebody to guide us who has been like us, passed through the world, and knows the ins and outs of the world. Yes? Come on up. I learn many things from you people, too.

Sweet words imbued with humility is the panacea for *all* ills. Sweet words imbued with humility washes away so many difficulties.

Once a man came to Satsang in Delhi and approached me. I was just doing my best; I was a man like you. He said, "When is the Satsang go-

ing to be held?" I told him, "I think it will be between 8:30 and 9." "What is the exact time? You do not know when the Satsang is going to be held." "It may be so," I told him, "but that's all I can tell you." When he came I was giving a talk. "Oh!" He was surprised. I told him it was between 8:30 and 9 because I did not know the exact time. How could I ensure that it would be exactly between 8:45 and 8:40? He was right, too. I told him "It may be so," that's all. He exclaimed, "You are *Him*—you are a man!" Of course I am a man, you see. I cannot be excommunicated from the category of man. Sainthood does not lie in outer dress, but in simple living and high thinking. So learn the circular I wrote about humility. I meant something. That is a very long circular—five, six pages. Yes?

(translated from German) Is it right that Satsang is more important than anything else? She had broken her arm, and so she went to her place, and in doing this she missed Satsang two times.

Look here, that depends on the pain she has. If she cannot bear that pain, so strong it is, unbearable, naturally, if she goes home, no harm. But I tell you, there are two friends. One wanted to go to the church, the other wanted to go to the football match. The man who was in the church was thinking, "My friend is now kicking a football in the field." Mentally he was in the field. And the man in the field was thinking, "My friend is praying." Who is better of the two? The man who cannot bear pain, he has gone home, but all the same he is in the church, Satsang, his thoughts are in the Satsang. But one thing, if you have control of your attention, the pain is less.

Master, she says her boss broke her arm and she had to work in her place, and that was why she missed.

She is duty bound. That's all right. Duty is duty. Once I was to conduct Satsang at Lahore. It was Sunday. Just as it was to start, I sat down. I got information that my Master has come to Lahore to attend to a surgeon. I was thinking—what to do now. Should I run to see the Master, or do this duty? I attended the Satsang duty. The Satsang was over in two hours. Then I ran up to the place where Master was to come. When I reached there He had left and went back to Beas. Then I ran up to Beas on the evening train, reached there, and sat by Him. "Master, I do not know whether I've done right or wrong. I was duty-bound to give a talk, at the very moment I got that information you have come. I could not decide but I stuck to the duty. After Satsang, I went to Lahore but you were not there, so I've come here." He said, "I am pleased you have done your duty." You see?

Sometimes, usually twice a week or so, I went to see Him in the eve-

ning. I reached there at about nine, ten in the night. But I had the privilege to be with Him at any time, day or night. One Saturday—the next day was Sunday—I had a mind to stay there with the Master, and arrange for somebody else to give a talk. I reached there at about nine in the night. I went in and sat by Him. So I was thinking at heart of hearts, I wanted to arrange for tomorrow. It was at about 10:30 or so. "Kirpal Singh, tomorrow is Satsang?" "Yes." "Then you should go." So duty is duty, you see. I had already made up my mind to pass the whole day there at least once, but I had to go. Twelve-thirty, one o'clock, I left. Caught the train at about three, reached there in the morning. So duty is duty, you see. I've left the dead bodies of my children at home and gone to perform my duty; I just appointed somebody else to take charge. Well, duty is duty. He never allowed anybody else to take my place. "It's your duty—go." Yes?

But with other duties . . .

Duty is duty. You must be sincere. Don't deceive your own self. Why do some men run day and night spreading the Master's teachings? What for? Do they get any remuneration? All the same you are doing duty, you are there. How can a man who is not honest to himself be honest to anybody else? We must be honest in detail. So duty is duty, you see.

In my thirty-six years long service, I never stayed away from my office except if I could not move from the bed. Master also gave me instructions about attending Satsang. I asked one day, "Well, what if a man is sick and he cannot attend the Satsang?" He replied, "So long as he can move, he should attend the Satsang." Once it so happened it was Sunday, Satsang time. I was really sick, but I could move in the bed. I remembered Master's words. "Well, I can move." I think it was hardly a furlong away. On the way I sat down three or four times in order to reach that place; sat down to take rest. When I arrived I sat down, very tired, so weak, and started Satsang. That day Satsang extended for three hours. When I came back I came running! So duty is duty. You are revived. These are lame excuses, I tell you. Mind stands in the way to deter you from the right way. He'll come like a very good gentleman. "Well, you are sick, you cannot go, what can you do?" We don't really value the worth of Master's words.

I remember the story of one Ayaz, the private servant of King Humayun. The King had *great* respect for that private servant. So once his ministers complained, "King, you care more for your private servant than you do about us." "That is because he takes me as a king." "Well, naturally, do we not take you as king?" He said, "No, strangely enough." Two days later while all ministers were sitting, his private

servant was also there. He sent for one cup from the treasury, studded with jewels, a very costly cup. He put it on a table and ordered his ministers, "All right, break this cup." "Well, this is very valuable thing, a wonder of the world." Next minister also said the same thing. All ministers said, "That is very valuable; it should not be broken." "Well look here—Ayaz, break it." He did not hesitate. He took it and broke it. Then the king said, "Oh Ayaz, don't you know how valuable this cup is that you have broken?" "Master, your words are *more* valuable than this jeweled cup." We don't take Master as God. We may say, but how many are there who really know? They mouth it according to their *own intellect.* The King said, "I respect him more; he takes me as a King." You see? And the servant said, "Your words are more valuable than this valuable cup."

If you live by His Words, what is left between you and the Master? The servant becomes the Master. Sevar becomes Swami. Gurumukh becomes a Guru. What is there? We don't keep the commandments. "If you love me, keep my commandments." He has given the order stay—stay. Why do you enter your mind into it? I tell you, mind is a very, (what do you say), very clever, all around. He will come on very gentlemanlike. "You see your son is sick; he is going to die. What does it matter if you do not attend a Satsang? And the doctor advised you, 'Be careful, he may pass at any moment.' What will you decide? Will you go there, or take care of your child?" This is what is meant by, if you love me keep my commandments. You simply read it, and read out and explain to others; we don't live what we read our own self.

Again I would say, if we keep up the commandments of the Master, why all this dissension? Why is all this disrespect, fighting going on? We don't take Master as *God.* Taken in that way, as I just explained to you, whatever is in the Master will be transferred to you. You know what is meant by "keep the commandments"? How many are *really* keeping His commandments? We fill our diaries and we keep our own shortcomings reserved, don't show them. So be like a hard taskmaster. Don't spare yourself. You make confessions to your ministers, weekly or monthly, why not make a confession to your Master, to the God in Him, every time? Live in that way for even a month, then you'll change like anything. Mind stands in the way always. Like a very good gentleman, he says, "Well, look here, it is your duty. Your son is sick, he is going to die."

Guru Nanak had one disciple by the name of Ajita. He told him once, "Look here, I see that the worldly man does not need anything. They are not after spirituality. There are some who have some inkling and they sacrifice everything for the moment, and they don't live up to

that. The others are like those who are sitting under the tree of spirituality, laden with fruits. And third are like those who have eaten the fruits."

70

Clutching—
There Must Be Some Definite Purpose

February 28, 1971

How do you prevent clutching in meditation?

What should a beggar do who sits at the door of a donor? He should wait. It is all a gift, no compensation for anything you have done—nothing. What you get is a sheer gift. He may or may not give; it is all His Grace. Sit at the door and wait. Wait and see—clutching will be over. Clutching is business-like, "Oh, this has not come. You have not given this thing. You have not given that thing." You have no claim to that. Whatever is given is sheer Grace, a gift in return for no effort on our part. It is a gift. Is it not? With that understanding, clutching will be over. Very simple. Do you follow how the clutching should be overcome? You sit at the Door and wait—that is all. Yours is only to sit at the Door, quite cut off from all outside, nothing else.

We must learn this?

What learning? Is any educational career involved? When a donor gives, it is at his mercy. You have to come to the Door, that's all. Who are those who get? Those who come to the Door. Those who do not come to the Door? Then? If the children, one on that side, one on this side hardly come to the door, but are dragged outside, then? I think they will be the last men to be given, is it not?

Moreover, when you sit at the Door, your purpose should be very clear. Why should you sit at the Door? Are you after having some of these worldly things, or the things of the other world, or what? You must be clear. If you sit at the Door with any definite purpose, you will have everything, you see. You will have even the worldly things given you, those things which belong to the other world and also God Himself, but you should sit at the Door with a *quite definite* view of what you want. Do you sit at the Door with that purpose in view? Then?

Perhaps you have heard the name of Majnu. He was in love with one princess—Laila. The princess used to distribute alms on a certain day.

One day he also stood in the line. All had their bowls—she put something in them—passing on. When his turn came, she struck the bowl in his hand and the bowl broke. He was enjoying this! "Oh! This is very strange. Your bowl has been broken and you are enjoying! Why? What has happened?" Do you follow what is meant?

Not exactly.

Try to follow. There is nothing short for those who sit at—go to His Door with anything they sincerely want. There, you can have worldly things; you can have the things of the other world, and if you want God, He will give you. He will give you Himself, too. But you must have some purpose in view. So others came to Laila wanting worldly things. Well, she gave them. When Majnu came up he was after Laila, not worldly things. She broke the bowl saying, "Well, what you want cannot come in this bowl." So sit at the Door with some definite purpose. Go all alone, not dragging children, friends, gold and evil of the world. He is all alone. He wants everybody to come all alone, bringing not even your body. Don't feel the body, nor the intellect. Sit at the Door. How much does it cost? Is it not simple? When you go to beg at someone's door you have some purpose in view.

You may have read the book, *Prayer*? But you have not read this stated so directly. It is there. We are simply taking a "bird's eye view." You have been simply ruminating, but I will now tell you—it is there. We are simply surface reading, you see. There is nothing short at His Door. He can give things of this world, next world things. He can give God. He can even give you Himself. When you sit with some purpose in view, your wish should be definite—clear. Sometimes we sit, but we don't know what we want. I read of one child, Whittington by name, who used to strengthen the thought of his becoming Lord Mayor of London by repeating always, "Whittington, Whittington, Lord Mayor of London." This was when he was only a child and the day did come when he became the Lord Mayor of London. You must have something definite before you. You're adrift. Sometimes we want this thing, sometimes that thing. Sometimes you say: "World first, and God next." Sometimes, "Oh no! God first and world next." This vacillation goes on, you see? So in prayer, you *must* be definite to whom you are talking, praying. We don't know. You must also be confident of His competency. You must be definite about what you want. With Him, everything is possible. You can have everything, things of this world and the things of the other world. The Master usually comes for things of the other world, not this world, but He can give these things too. So if there is any deficiency it is within us. Your question is very good: How can you overcome clutching? All these things have

been given in *Prayer.* But has it ever struck you? I am telling you no new thing. Read less—digest. Come to the purpose—then sit. Sometimes you want this, sometimes you want something else, then?

After my educational career was over I had ambition in life, too. I was a very voracious reader of books. I wanted big libraries, this and that thing. But I had to decide what to do—pursue my worldly ambition or place God first. It took me more than a week or ten days to decide. In the evening, after office hours, I used to go to some wilderness area to decide. I was discussing for and against with my own self until sometimes one, sometimes two in the morning. I finally came to the conclusion: God first and the world next. And ever since, step by step . . . Men are advancing, you see. If you have got some definite purpose before you, every step brings you closer to your goal. Sometimes you go two steps forward . . . Sometimes we dig two feet here, three feet here, then leave that hole and dig another pit again, two, three, four, five feet; then again we dig another pit. Water is not found in any, but if you go on digging in one place, water is underneath, you know. You will reach it.

You must have something definite in view. These are the things to be learned. I spoke about Whittington, as a child. As a child, reading in the third primary, I used to think of America. I had to go! There must be some purpose in view, you see. You must have something definite before you. What do you want? Sometimes this, sometimes that, sometimes the other. There should be tenacity of purpose, and perseverance—both. And for that—a chaste life. Three things. Definite purpose in view, then tenacity of purpose, perseverance, and chastity of life. I am giving you the kernel of the teaching I have come to know. Whatever question you ask, I have gone through myself.

You'll remember now? Decide some definite purpose in view, even if it's of this world, all right. Do it! If you want to become a wrestler, all right, work for it. You'll become a wrestler and all the world will know you. If you would like to make some purpose in view, work for it day and night. Go on digging there in one place—you will have it.

After all, perfection is God. Is it not? Be ye as perfect as your Father is in heaven. Don't you have this in your Bible? And the Gurus say, "From the perfect Man, you will become perfect," but nothing will have diminished in Him, you see. He is one with the Perennial Source. Mind though, He will make you perfect.

Is it not common sense I am telling you? No inferences. Talks at our Satsangs should be of that nature which will awaken people, even if they are there for the first time—everyone will get something. People are searching—how to meditate, what to do, what not to do, how to get

spirituality. You say, "There are five planes; on the fifth plane God lives and we'll go to the fifth plane. This is the way." If you repeat, but may never tread on the Path, then? There are many people who are tired of asking, "We want to know this, we want to know that," but they would not practically put their feet on the Path. This shortcoming is within us: We speak of things but we never follow them practically. That's all. Is this not a good lesson? No new thing.

You do all these practices—what for? Not for the sake of the practices only, but to know yourself. When you rise above body consciousness, you see you are not the body. We are just coming, trembling here, a little hesitant, we won't cross into the Beyond because sometimes we think of the other world, sometimes we think of this world. We do not stay. You peep and say, "That's a good thing." You see this Door—"Oh this is very pleasant." Then what do we do? We leave. So sit at the Door with some *definite* purpose in view, with full confidence in the competency of Him to whom you speak and definite purpose of what you want. That is why Christ said, "If you ask God He may or may not give you (because you are not definite to whom you are talking). If you ask God in my name, He *may* give you, but if you ask me, you'll surely have it." What is the purpose behind that statement? If you have full faith in Him [the Master], He will give you. He has got It.

So work for it, that's all, and in working for it two, three things are necessary as I told you. You must be definite, confident. When a lady who had been healed came to Christ, He said, "Thy faith hath made thee whole." She was confident about the competency of Him to whom she came. Even those who have not seen the person of the Master but are confident of some Power working overhead—God, something, they will pray, "Oh God, I do not know where You are, but manifest to me." And He will manifest to you in that very Form in which He is working. This has been my fate. I Prayed God always, "God, I want to meet you. There are many Gurus, many Masters, the world is full of them, to whom should I go and to whom should I not go? I am afraid if I go to somebody who has not reached You, my life's aim will be spoiled. So I am afraid of going to anybody. Can You give me a direct revelation?" I was very confident, very definite about it. Then He appeared inside in the Form of my Master. I had never heard about Him. It was seven years before I met Him physically. I took Him as Guru Nanak. I was a poet—I wrote many poems to Him, in English, in Punjabi too. And so one day when I came to the Beas River, I found Him. I tell you, you must have something definite in your view, even if you don't know where to go. God controls everything. We are only

adrift. I think you'll get more if you sit in meditation in that way.

Then, you may ask, "What is the criterion of a Master?" This comes up in many cases. There are so many so-called Masters. I went to one saint in my beginning search. I used to tell him, "I have got intoxication, that intoxication will last for months sometimes, sometimes it breaks—for a fortnight or a week or so, and that is very unbearable. What should I do?" Each man has his own background, you see. The very first thing he uttered, "All right, you'll have to give your own self to me." I thought, "Who is this who is anxious about my self?"

I left, not having confidence in him. I prayed like that. Of course, God knows. He knows the very trend of our mind, you see. So have something definite in view; in this way you'll be able to make quicker progress. It may be worldly, I don't mind.

When a man overflows with that Power, the world, everybody knows. There was a wrestler, King Kong by name, who once came here in contest with another man, Dara. I tell you, man has something within. So I was a judge over there, distributing prizes. King Kong was victorious in one contest, the other time Dara was victorious. I gave them both prizes. Then they had a photo taken. Dara sat on one side of me, King Kong sat on the other. I was with them both and when you see that photo, I am stronger than both of them. [*All chuckle.*]

So do something for God's sake, do something. Be something. I don't say that you need not be after the world. Do something. Let the people of the world know . . . What are you? Have you even proved to be a friend to somebody? A friend in need is a friend indeed. Are we a friend of only our own personal self? We generally think: What is more useful to us—he as our friend or we as his friend? We are seldom the servant. Be of service to all. The perfection of everything is God, I tell you. We read the words, "Be ye perfect as your Father is in heaven." We never go down deeply into the meaning of what we read. I am quoting from the Bible so that you may be sure these are no new things. These messages have been given by all the Masters in their own languages, but because you know the Bible, I am quoting it to you. Dig down, go deep down. From the Perfect you will become perfect. This is what one Guru said. How can one who is not perfect himself make you perfect? So try to be something. Decide, and work for it with one purpose in view. When I entered the world, I had ambitions. There was one rich man who made me offerings of so many buildings, one or two libraries, according to my taste. But I decided God first and world next. So I think I am committed. I speak books now, you see. All these things you are recording will be put into books.

So please do have something in view and work for it. Leave off all

questions. When once you decide, work for it. If you do a little daily, regularly, like a tortoise, you will reach the goal. We are running like a hare, jumping, then sleeping. The other who is regular will reach the destination before you. That's what we do, run by leaps and starts, sometimes this way, sometimes that way, and the distance overhead remains the same. To fall in sin is manly, but to remain there is devilish. The distance still remains before you. You may fall on the way, then rise. Arise, awake then and stop not until the goal is reached. Are these not the same teachings? So all Saints who came in the past said the same thing in their own languages. The mode of expression was different. The way of expression was different, but they taught these very same basic things; these very things, they taught. So please decide and work for it, regularly. With what? Definite purpose in view. With faith in the competency of Him from Whom you get instructions and to Whom you pray with perseverance and chastity.

I think that boils down the whole thing—very simply, does it not? Do you understand very well now? Then what remains? To put it into practice, that's all. So anything else? I think that will do. Thank you kindly. That was a good question today.

71

Ojas

March 1, 1971

How can a Satsangi who has never met the physical Master develop deep love for the Master?

Do you know the definition of a Master? Do you know what He is? Do you understand what a Master is?

God in the flesh.

That's all right, or Word made flesh. He has got another aspect, as son of man. So if He's Word made flesh and you are given a contact with the Word within you, the outer expression of which is Light and Sound, the more you come in contact with that, Master will appear of itself, because He is Word made flesh. Do you follow? So the only difficulty is that we are not fully devoted to meditation. The Light and Sound principle are the two outward aspects of Word. "Thy Word is a lamp unto my feet," is it not? The longer you come in contact with That, naturally love will overflow, and even manifest, even if you have not seen Him. Do you follow? And moreover you people are in contact through correspondence.

Here in India we find, sometimes in the West also, initiates have the form of the Master the very first day. Some have the form of the Master after regular practice for some time, even those who have not seen me.

And further, sweet remembrance develops receptivity. When nothing remains between the Master and the disciple, he becomes the mouthpiece. Like wireless telegraphy, they tick here and the very ticking goes across the ocean.

Yes, anybody else? [*tape cut off*]

At night time, sometimes when you are sleeping you lose semen and he wants to know if this retards progress, although he is not aware of it.

Why not? Just as a lamp, if the oil oozes out. That affects. And that's a reaction of impressions we received the day before.

Yes?

I have heard that it is a healthy process that sometimes semen is eliminated at night.

No. That's a lame excuse for people. There's something wrong somewhere. That is always the result, you see, of impressions we receive, knowingly or unknowingly, coming in contact with the society or company of others. No. That's not right.

You see, semen is formed from diet, diet is changed to chyle [*chyle is defined in the dictionary as "'lymph that is milky from emulsified fats"'*], chyle into blood, flesh, bones, and the marrow. Sufficiently more than marrow turns into semen, and when semen is abundant in the body, there'll be Ojas. That's the power which takes you from the finite to infinity. You see? Ojas.

Involuntary discharge is apparently the result of impressions we receive through others. This naturally does affect health as well as your meditations. As you have now brought up this point, I must explain more. Those who have had such a discharge like that are not jolly the day following. They're pensive. They won't like to do any work. Kabir says about a dog, generally considered to be more lusty, "even when he has that occasion, he remains pensive for 30 days." What to speak of men who are indulging daily!

Now in the old days, there were three classes of celibacy, chastity. Celibacy means chastity. The lowest was 25 years. Second class was of 36 years; no loss of semen. And the first class was 48 years. This is a very valuable thing. The more you have got surplus in your body, that will change into Ojas.

How does this Ojas help us, Master?

You have that Power to rise into infinity . . . I tell you, God is Ojas. God is Ojas.

Nowadays the worst condition is everywhere. Even students are the victims of that. Most of them are. Once they started in the West. I got a letter you see. They began, children loving each other. Children loving each other. Girls and boys. So I stopped it. It comes to the same thing. Nowadays very rarely will you find chastity there. Even most students, in India and abroad, are not chaste. You'll find very few chaste anywhere. So chastity is life, and sexuality is death. Two things are required for success in any line you like. First, chastity, and second, perseverance. You'll work wonders anywhere. If you read biographies of famous heroes who won many battles, you will discover the battles they lost were due to failure in this regard the night before.

Even very brilliant students sometimes fail their examinations. When going into it, it was found that their lives were not chaste in the days preceding.

That's very valuable fluid, you see. When you have got it, you stand

all alone in hundreds and thousands; you don't feel like a manikin. You have got longer lives.

Famous wrestlers observe complete chastity. If you're chaste, you read something once and remember for years. Chastity is life, you see.

So in order to work wonders in any line you are in or in any pursuit you would like, two things are required: chastity and perseverance. Guru Nanak has given an example. There's a goldsmith who makes gold ornaments. If the goldsmith is there but that particular instrument in which he melts the gold is not there, then what can the gold do? If that machine is there in which he melts the gold and there's no goldsmith? So he has given an example in that way. So the goldsmith's work is chastity, and that very pot in which he melts it is perseverance. He has given an example of that quality in that way. Have you read Jap Ji? Didn't you find that given in a straight way there? All the teachings of Jap Ji were given. Last of all He was asked how to be successful in that. It's given in the last portion. Read Jap Ji; you'll find it there. You read books only in the cursory way. That won't help.

Chastity is a qualification for success in any line. One outward symbol or criterion of such a man who has fully conserved this vital power is that he will never get angry. He would not. In anger we become all full of wrath, having no control over our selves. If that anger is there, sure and certain he is not fully chaste. He cannot have forbearance even for minutes. These are criterions. In all provocations, one who is chaste, I mean, reserves that power, is not perturbed. He is serene, doesn't lose his head. Is it not good? That is why chastity is called life.

Some consider that is natural when a man has any desire, he must fulfill it. That's wrong. These are teachings to be *lived.* Man who is strong enough never feels like a manikin, I tell you. And it applies equally to men and women.

I do not exaggerate. About eighty to ninety per cent women or men are all with this disease. Because you have touched upon this point, I must explain what I have found.

And student life is very much spoiled. Most remain pensive, sad. They do not want to meet anybody. They want some excuse in life. Ninety nine per cent of the cause is due to that. One per cent may be different; there might be some other cause. But ninety nine per cent . . . These things are not very clearly borne out in scriptures, just given in brevity. Chastity is life—is one word they used.

You have touched upon a very important point. Any building which has got a strong foundation can stand longer. How long will the foundation based on sand stand? Can it stand? Your body, your bones, your flesh, everything is made of that. So right use of everything is good. Mar-

ried life is no bar to spirituality if conducted according to scriptures. And scriptures tell us, marriage means taking a companion in life who will be with you in weal or woe and both should meet God. One duty may be of begetting children; but not always that. We have considered wrongly. We have considered it a machinery of enjoyment. That is wrong. Definitely wrong. And those who have been given up to that cannot remain loving, in a loving way; they become weak. And weakness is the basis of all things going amiss.

72

Be True to Yourself And Live For Others

March 2, 1971

In America, some Satsangs have thousands of dollars in funds in the Satsang account, but Satsangs, to my knowledge, never do anything with it for the help of the people around in their communities or anything, and I wonder what advice you might have on that behalf?

For instance?

For instance in —— there were migrant workers one time, and I think they were actually starving at one time.

Who?

Migrant workers. They're a low class of workers that travel, migrate around the country, just picking crops and so forth. They were very much in a tight spot one time, and that would have been an ideal time for the Satsang to help with food and this and that thing. Is there any general rule that the Satsangs could follow in helping the very needy in the communities and so forth?

You see, it is the duty of everybody. For instance, if some needy man is there, and you are close to him, you may help to the extent you can. If more is wanted, you might ask the group officer. If everybody goes up to the group officer, "Well help this cause, help these people", then? Whatever is received is required to be used in so many other ways, is it not? Do you follow me? If only a little help is required; everybody's duty is to help. If, for some reason or another, man has to be helped more, then in that case you might approach the group officer. But if everybody does it, "Help this man, help this man, help this man, help this man—"; the group officer has to see to the other needs also. We cannot doubt their integrity, you see. Those group officers in charge have to determine how to spend the money. There is not only one man to be helped but it has to be used in other ways too. They've got a travelling fund. They have their own tour funds. Sometimes they have to receive somebody

and spend; this only those can know who are in direct touch. The others cannot know. Suppose somebody, some other heads of other departments, a big man is coming, he has to be received and this is also an expense. So the group officers in charge have to see to so many other things. That money is not only for the help of others. It is to spend in other ways. If there is a need, everybody should do his best. If you feel it has to be used, then you might approach your group officer, "Will you help out?" It is his duty to do that. But when everyone from every side comes, "Help this, help this, help this," then? It becomes a little hard for him. When you are in charge of that group, then you will also feel that way, is it not so?

They send their reports, regular reports. What is balance, what is valid, what is received during the month, what they expended. They send their regular accounts here. So they have, apparently, good control over it.

Is it not advisable to just give money to people who need, rather than to give them something that you are not sure will help them? They may spend the money in a way not appropriate.

You see, how can you tell? If you find he acts and poses, and he is really not due that, then . . .? Help when you see somebody really is in need, starving. You might help, that's all right. But if man only acts and poses, this and that thing, then in that case naturally he will use the money for some other purpose. That is why Swami Ji says, "Give to the Master . . ." When you give to the Master, he does not use the money for himself. He will spend for the good of the people at large, and for the Mission. He won't accept anything for Himself. But you will earn pleasure; you will earn His pleasure when you help others. So for that He is responsible. You are absolved from all responsibilities. But it does not mean that if someone is starving, you let him starve. Give a help, food. Whether or not he misuses the money, you do not know. If man is apparently needy, starving, his children are starving, this and that, naturally you will help him.

Now I have got this Manav Kendra started. So many lakhs of money have been spent for it. I come and go; regular accounts are kept. I live on my own pension, you see. I also subscribe to the Satsang from my pension. Once I went to the West, (Master points to His shirt), this was torn, and somebody came up to me, "I will get you one. Do you want one of those?" "No, no, I must buy it using my own means." I hope you remember. Everybody is there to help each other. I give my regular tithe, even more. As a son of man I should do it, is it not so? As a son of man, I'm not absolved from duty as a son of man, you see.

If you see that to be strong, to be rich, to be affluent is good for your ownself, why would it not be good for others also, is it not? Make others happy, affluent, to the best you can; have good wishes for all. The only trouble arises when we extract things for our own good. This is wrong. If each man learned to live for others, there would be happiness in the world. He who would like to make others happy will become happy. If you won't let anybody die of hunger, I think you will also not die of hunger. If each man lives for that purpose, then there is happiness in the world. The whole trouble arises when we want to live at the cost of others. This is wrong.

The Masters teach sometimes by parables and sometimes by straight talk. There is a parable given that Lord Vishnu invited all people, good and bad, the goddesses, gods and those who were not gods. The gods came up and took their seats and the others also came in and a big feast was served. Lord Vishnu stood up, "Well, dear friends, I am very glad to receive you here. It is all for you, but there is one condition—you should not bend your elbows to put the food into your mouth. "Strange, if you don't bend your elbow, how can you eat?" Those who were not gods said, "He is certainly making a joke of us. He won't let us eat." They became angry and left. Now only the gods remained. "Well, it is Lord Vishnu Who is saying that, there must be some meaning, purpose behind it." Then it struck them. "All right, very easy; feed the person next to you. Let us feed each other." Let others eat. Do you think you'll remain without food in this way?

Only if you learn to live for others there is happiness. We have always learned to live for our own selves—at the cost of others. That is why there are all these dissensions at home, abroad and everywhere. A very little thing. I think it is a very simple principle if you would follow it: Make others happy, that's all. We want to *squeeze* money you see; squeezing very cleverly. Not letting others know, by acting and posing. After all, the cat must be out of the bag, will it not? How far can you go on doing this? These things reflect here. Others do not say openly, but they see and they resent. Do you follow me now? That is why I always say, be true to your own self. If you are true to your own self, you won't deceive your own Self, the God which is within you, and the Master which is also within you. Each should try to live for others, to whatever little extent it is possible, then all these worries will soon be over.

I will tell you one incident in the time of Guru Amar Das. He sent for a certain man who was by the river giving a child a bath. Somebody told him, "Master wants you." He left the child there and ran. "What are you doing?" "My Master has sent for me." He left his child—how confident he was. Then the other man naturally took care of his child. So

suchlike love is required between the disciples. One's face is this way, the other's face is another way, each trying to live for his own vanity or for one reason or the other. If you say you love the Master, and don't love one another, it means you're a liar. These principles are forgotten. Each one wants to become a boss and naturally there's trouble. The boss may be right sometimes, not always. So humility . . . sweet words imbued with humility is the panacea for all ill-will. Try to live for others; I think this is a very simple motto. We want to hold money for ourselves, squeeze money, misuse, misappropriate. Then the whole trouble arises. People see; they may not say anything. Don't you think that what you are doing within four walls, people see? They have eyes and ears. Even the walls have got ears. So that is the greatest motto, not to deceive your own self.

Two disciples came to a Master. They wanted initiation. He gave each man one pigeon to kill in a place where nobody would see. One was very clever, went out around the wall and killed it. The other was tossing about here, there, everywhere. He could not find any place where nobody was seeing. So he came back in the evening, "Master, I have not been able to find anywhere where nobody would see." "Who was there?" "Well, at first I was seeing the pigeon and then he was seeing me too so I could not find any place." Deeds of darkness are committed in the dark. All these misunderstandings, misconceptions, the people see. They go very deeply down into the very way you're living and they form opinions from their own level of thinking. People even write wanting to know the reasons [for the behaviour of some initiates.] I always write them, "Well, all are not Saints. They're on their way to perfection." What should I reply? The main lesson is don't deceive yourself. One word. We don't go deeply into what we know. What does that mean? "Don't deceive yourself." Reply is there. Even if others complain about you, the Satguru is complained of also. These are the reasons. So long as our daily living is not developed . . . How can you deceive God? Can you mock God? Deceive God? If you are true to your own self, you are true to God; you are true to God. Is this not the remedy for all our daily dyings at home or in Satsangs everywhere? The group leader in charge and others should be more polite, more sweet, more humble, then . . . Kind words don't cost anything.

These are the things to be learned by self-introspection. What does that mean? If you live in that way, there will be radiation. Others will be convinced by your living. And, moreover, don't go by the hearsay of others. Unless you see for your own self and hear with your own ears, only then believe; otherwise don't believe. We simply become the judge taking sides with one or the other, then the whole trouble arises. Suppose

a man says such and such a man is not honest. Someone else says that he's not honest. Don't believe that he's not honest. See for yourself. He might be using money for some honest purpose. Just hear what he says. When the two things agree, then you have got the right perspective on which to judge. These are the details I'm giving you. The very word is given. Don't deceive, be true to your own self, live for others, that's all. I simply say those who do not live for others are not men, they are beasts. Beasts live for their own. They fight with others for the sake of their children, for the sake of the belly. Two dogs fight for a morsel of flesh, killing each other. If a man also does the same, then is he a man? He's not a man. If you follow two things: be true to your own self and live for others, all troubles will be gone. All differences will be quite gone. So naturally, when the head in charge hears that someone is taking sides, some others take sides without seeing, without hearing, there is trouble. So two things will help you much: be true to your own self; and, live for others. Is this not a remedy for all diseases of our daily dyings? Each man is complaining. If he has got that ideal life, then where's the trouble? There will be nothing to create any troubles within the mind. You will be sincere, you are true to your own Self, to your God. If you are true to your own Self, to the God in you, then whom do you have to fear. The more you go *deep* down into these things, the more you'll find wonderful things.

Having been the President of the World Fellowship of Religions and having had contact with many heads of the social, political and religious sects here and abroad, I have found very few really sincere. They are political at heart. Is this not the remedy for all our daily dyings? Heads of different religions, social bodies, and even political bodies come up to me. Once I went to Austria. Then some Italian and Tyrolian people were fighting. A war was about to break out and the Governor, whom I met, said, "I am in a dilemma, what to do. My country is out for war. What should I do? I cannot decide." I told him, "What is good, do at once, what is not, does not appear good, wait. Try to reconcile by good will." And there was no war. That Governor wrote back to me, sent me word through somebody, "When are you coming back? We need you." Very simple things you see, but you must be sincere to your own self. We are not sincere. We say something, we do something else thinking that nobody sees us. God sees us.

If you come in contact with that Power within you continuously, you'll become the abode of all virtues. These things come up of themselves without striving for it. Have you read 'Jap Ji'? We read, we don't go into it, deep down into it. If you hear and go deep down into the words, "all virtue," you become the abode of all virtues. Just like when

a crop is cut and the grain is taken out. The crop is in a big field but at one place all grain is piled up. So there is a book behind each word of the Master, I tell you. The Master's teachings are always very brief, simple, to the point. They don't need any bombastic words, struggling, drawing inferences. They use simple words. These two things: Be true to your self and live for others. What a big book behind these words: what a sermon behind them. On my Diamond Jubilee they wanted me to give the teachings in a few words. I gave them only, "Be good, do good, and be One." Few words. They wanted the teachings very briefly, 'Be good, do good, and be One.' You are already One, as man, as soul and worshippers of Higher Body. The main purpose behind Manav Kendra is that: Be good, do good and be One, at the level of man. Service of man is service all around. It is in furtherance of Ruhani Satsang, you see. Yes?

This third word, 'be One' . . .

Are you not One already? Unity already exists, we have forgotten. As man we are born with the same privileges from God. As soul we are all brothers and sisters in God. As a worshipper of some higher Power called by different names meaning the same, we are already One. Unity already exists, we have forgotten. Master's job is to bring all children of God together on one platform, to understand each other. They are already One. This is a big sermon behind, 'be One,' I'm not telling you anything new, quite common sense talk. These things you can not have in big lectures. When you go deep down, then you hear the Music of the Spheres, you see then. So awake and arise and stop not until the goal is reached. The goal is, we are already one with God, in God. We are all brothers and sisters in God.

"Blessed are the pure in heart, (in whose heart there is no ill will for anybody) for they shall see God." "Peace be unto all the world over, under Thy will, Oh God." Where there is love for God, there is love for all creation. That is the criterion. People ask, "What is purity of heart?" Where no thought other than that of God arises in you—that is purity. You want to be pure, no reservations—have no other thought than God. Is this not the definition of a pure heart? If these things are explained in your talks, in your meetings, people will turn out, as these are the basic teachings of all Masters who came. All said the same thing. I think these things will help you. Anyone else? Good question. There may be something wrong somewhere, maybe due to what I tried to explain; it is not all wrong everywhere.

In the future, if thousands of dollars are accumulated, would it be better not to help the needy?

Did you follow what I said? I built hospitals, free schools, etc., for the

poor and needy, old men's homes—what is that for? This was built with the money from you people and others. I also subscribe, you subscribe. I am only the custodian, that is all. So I explained to you, if a man comes in contact with you directly—he is dying—you help, sacrifice yourself. Try to live for others. That's all right. I own no membership here. Nothing. No imposition. When some give, I determine whether they can afford it or not. I refuse many times.

So, if each man follows this principle, there will be peace. There are so many stories about this in the lives of great men. One man had to go on a pilgrimage to Mecca. He collected some money for spending on the way. The night before, he heard a number of people were dying of hunger, having had no food for so many days. He gave all of his money to them and did not go to the place of pilgrimage. We go to a place of pilgrimage where God resides or where some Godman had resided. If you serve God in man who is dying of hunger, is that not a true pilgrimage? God told him, "You are the first man whose pilgrimage has been accepted." If the dogs all around you are howling . . . They may not know, but the God is in them, is it not?

So living in society is required. Where you find somebody really needy, sacrifice your own interest. You are not doing anything to please others, but to please your own Self. So that is what is meant by, "Be True to Your Own Self." Follow these things. You will find that these things are not ingrained within you unless you come in contact with that Power constantly. You may leave Him, but that Power does not leave you. It is hovering around you. Music of the Spheres never leaves you, thank God. That's the Master within you. You may find some incident when there is trouble, but within, there is the Sound. He is saying, "I am with you." We have been put on the very Golden Way. But it is for us to now maintain and develop It—that's all. Man has to work for everything. A strong man revels in his strength and a weaker man wonders how he got it. He did not get it in one day. So all this awaits you. Guru Nanak says, "Why should we preach to others to know who is the living God. If Master is Word made Flesh and the Word in them radiates, no preaching is necessary. The more you come in contact with that physical Form inwardly, you will develop everything of itself. We do not realize how fortunate we are to have been put on the Way—really; to have contact with That.

So go on with it—God will help you. There is nothing to be feared, nothing to be disappointed about. You will get something. God will help you. All right.

73

Birds of the Flock Fly Together

March 8, 1971

Is the seat of the soul you speak about in your Meditation Instructions behind and between the two eye-brows identical to the position that we look into in front of us?

The seat of the soul is at the back of the eyes. If you put a nail here, [*Master touches the spot on His Forehead*] and one fourth inch behind, and a little to the right side, that is seat of the soul. But if you meditate there, there's strain. So I have found very practicable and helpful, just looking to the front outside. When you concentrate there, that will adjust of itself without any effort. And moreover, when you meditate there, [focused inside], sometimes, when withdrawn, you feel you are just encircled by a big stone wall within. You see?

It says in the circular, focus attention between and behind the eye-brows, and it also says look in front of you.

I say look in front of you because if you concentrate that will adjust of itself, without any strain. Focusing inside will give you strain. All right, try it, if you can, but that will give you headache and strain. And even if you are withdrawn, you will feel hemmed in by a very strong stone wall within.

Pressure.

Yes, yes. Books say so. I felt it. Everything should be improved, you see, not always going by the letter of the rule.

There were seventy children for initiation at Delhi, seventy. All got It, Light. Seventy children, you see.

How old were they, Master?

Some four years and five years and some even three years. They don't require any theory, you see. It is for the learned people to understand theory.

A lady once came to me, "Well, I don't want to hear any theory. Give me an experience." "All right." She had it. Children don't need any theory, just a little boost. There were about 150 adults and 70 children.

About 220 in the tent. In practice the same work has to be done by the learned or unlearned, you see. The learned won't start before understanding what is what. So they say, "He is not very clear." "How can that be possible?" "What light?" "It is all dark, how can you say there is light?"

Once I met a "Saint" here, He had many followers. I went to where he was talking to listen to him. He came to know that I was there and began shouting, "What is inside, it is all flesh, bone, this dirt and this filth. If you want to see the sun, see outside. Let the eye behold." I kept quiet. Later I told him, "Well look here, dear friend, I have heard about you, I have come, just to have a scent from you. So now I have got a clue. I am very thankful to you for what you have said. It appears that Guru Nanak's teachings are very deep. Whatever you have understood, that's all right, well and good, but that requires more going into detail." He was a very fond follower of Guru Nanak. He said, "This is a very big thing. Who can understand Guru Nanak?" I told him, "Maybe it's that you have more shares and I may have little." Even the so-called teachers do not see what is wrong. They go on with outer performance, outer rituals, this and that. Apara Vidya, it is called. People are very much pleased also with turning prayer wheels and lighting candles and turning this and that thing. They are also immersing into the water. Most of the people in all religions are engaged in such rituals but they don't understand the basic teachings, you see. For these are the basic teachings of all religions given by all Saints who came in the past. You have read that book, *Naam or Word* . . . Yes?

Master, in talking to Christians about Jesus Christ and re-incarnation, there is no quote that he ever stated actually about re-incarnation, just an inference we can draw. Is it not so?

Refer to Elijah and others. Yes, and moreover, the pity is you see, the present Bible is very, excuse me if I say it is *old.* We need not go into these things. One man (Sir Robert Walpole) wrote, "Don't you read out history to me for I know that *must* be false." History is written down later on by those who have not seen or heard, that's all.

So we are concerned with the teachings, you see. This is all right. "Thy Word is a Lamp unto my feet." And the appearance of the Christ or Guru Power is revealed. In the Revelations of St. John: Then he saw a form clothed white in sun—quite God-like. There were harps playing—and this and that referred to. (You might quote that.) Have you read that passage? So you have got harp sound, where? Third or fourth plane. References are there. People have forgotten.

These things can be clarified only by going within and talking with Those directly within. You will find all Truth. You can meet Christ

within and others. I mentioned to you some days back there was one lady in America when we went there for the first time. She used to attend the talks very eagerly, but on the day of initiation she did not turn up. On the next day she was asked, "Why did you not turn up?" "I meet Christ daily. I do not need any initiation." I said to her, "Fine, you meet Christ daily, that's very good. Now when you see Him again, just ask him what to do further." For about twenty days she was silent. Then all at once the night before I was due to go to Louisville, she phoned. —— spoke to her. "I want initiation." "Well He is leaving tomorrow morning. It is now dark." "No, no, I cannot have no from you." She came up and said she wanted initiation. "Well, did you meet Christ?" She said, "For about 20 days He did not appear to me. When I met Him I asked Him what to do further. He said, 'For further, you go to Him.' "

Those who are in the higher planes also work through the Masters here on earth—the physical plane.

Kabir, Guru Nanak, Baba Sawan Singh, all say the same thing. There was one man who came here—he had met Baba Sawan Singh inside. He asked Him, "What are the real facts?" He said, "Go to the person [Kirpal Singh]. He will carry on [my work]." These are regular things, you see. There's government outside, there is also government within us too—it is no haphazard thing. In the beginning was the Word and the Word became Flesh and dwelt amongst us. Very clear.

You please—do you have to say anything? No. That's all right. So all ocean of mind is calm and quiet, no ripples, eh? When the waters are calm and quiet, it means they are very deep. Where the water is calm and quiet it is considered to be very deep. Are you going deep?

Did Jesus as a man exist? If not, who do people see and speak to when they supposedly meet Him inside?

There all if's and but's should be stopped. Christ Power did exist all through. Whether or not Jesus or Nanak or Buddha or anybody did exist, Christ Power did exist. Don't go into that as it is history. Many things come up like that. We are concerned with the teachings, mind that. If you lose that sight, you are nowhere.

Some say Prophet Mohammed is the highest, the *only* messenger of God. Guru Nanak says there have been hundreds of prophets at His Door. You see?

Christians say, "Christ is the begotten Son of God. There is no other." This is (excuse me if I use the word) a fallacy. Begotten Son means Wordless came into Word. Word is the begotten Son of Wordless and that Word was distributed through human poles. Very common sense. He has been sending Messengers here, there and everywhere to

take people up and they used their powers according to the need of the time, that's all.

How high one is or the other not; go and see for yourself. Mind that when you criticize any great man, and you don't lose respect for that great man, then that's all right. But when you criticize and lose respect for him, then that's a heinous crime. Who can judge others? He who can go higher than that. Mind that. Men are sitting, the mice run around on the ground. How can you judge about those who reside There? Birds of the Flock fly together. All were sent by God with some commission according to the needs of the time. There may be many whose names we do not know.

First of all, only he who goes higher than that has the right to judge, is it not so? What right have we got? We gain little and lose one hundred percent. Is not talking against anyone and losing respect for him a heinous crime? So Word made Flesh—Word is Perfect. So don't judge others.

I was replying the other day to somebody who wrote to me, "Such and such died of such and such. Such a great man died of such and such." I replied to him, "Do not judge those you do not know. If you do not know definitely, go within and ask Him." I wrote him like that. I get very strange letters, you see. "That blessed man is not alive," I said. ". . . but he died of such and such . . . he is supposed to be going to the highest plane." I told him, "There are two reasons. One, they work hard, then nature demands. If a man works for 20 hours a day, like a machine, will his body not give way? With good luck he will carry on, but after all, body is made by nature. And moreover sometimes these great Men take on the burden of others." I wrote him like that. Then I said, "Please don't say anything against any man, unless you have seen and you are sure, you have no right to say. All right, go within and ask Him." This is what I wrote.

So mind your own business. How much have you got? How far have you reached? When they went to my Master, people asked, "How great is Baba Sawan Singh?" I told them, "I don't know, but I know that He is surely far, far above me." If I know Him, I become Him. Man can only know him who is equal to him or higher than him. Those who are equal to Him may know what is what, but those who are higher than that can also judge. What right have we to judge? Is this not common sense? "How great is He?—I don't know, but of that much I am sure, He is far, far above me." When I went to Him earlier, now I admit, I saw the Christ Power in Him, the Son of God working as the son of man.

Some people advised our Master to form a new religion. He said, "Well, there is water underneath, but there are already so many wells,

why dig a new one?'' The basic teachings of all are the same.

People have lost their common sense in bigotry and narrow-mindedness. They are only standing on one side of the wall and judging others on the other side. After all, they had some power working through Them in those very troubled times. So don't criticize anybody. By criticizing a Saint, sometimes saying gold is gold, diamond is diamond, silver is silver, that's another thing, but with all that if you don't lose respect for Him that's all right. Otherwise you lose. Do you know why? Christ said that you can call me anything you like, but to say anything against the God in me, that is never to be forgotten. It is the God Power working through these poles, you see. If you lose respect for Them, where do you stand?

So this is the butter you get. Eat it with some sugar to digest with love and devotion.

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The Worshippers of Mammon

March 12, 1971

As a point of moral obligation . . . I ordered some clothing down town. When I went to collect the clothing, the tailor had made two sets so the price was double. He says he will not give it to me for two weeks and I must *take both sets.*

This is why I tell you, that you should not contact these people directly. Some are below average. Perhaps they think, "He is a foreigner, I could change his order," anything. This is wrong. So you should go through me or through somebody from here. They will charge you double, treble, four times, then say, "Why not take it." We will send somebody to go with you. I will advise you not to go directly for such like things. These people are generally below average—shopkeepers and other businessmen; they lie. They say, "He is a foreigner, change the order. They have got money." [*Master directs someone to go with him.*]

It was an older gentleman, a tailor who came for your Darshan and is interested in taking initiation and because of this I thought to be friendly and give him some business.

Call him [*Master directs someone*]. Let him come to see me. What nonsense is going on. If he is the same man, he should be ashamed. I told him I am not going to give him initiation. I refused.

He didn't tell me that.

Sometimes, you see, one fish in the pond spoils the whole pond. This is wrong. Generally business men are the same. It is a shame. If they become moral then there is some hope. They make business the only aim of life. Business is not bad, but the way it is handled is shameful. [*Explains to someone*] He ordered two and is now being charged for four. This is wrong.

Master, in the case of this clothing would it not be better if I took it and paid for it because otherwise he may talk against you? I don't want him to talk against you.

Those who speak without seeing, what is that? Don't believe when you hear anything about anybody unless you see for your ownself. Whatever we hear from others we take as Bible truth and go on dancing like anything. What is good is good and cannot be made worse by any uttering. So many people mocked Jesus, did they not? "Oh, see the garment He is wearing? It is made out of straw and he's a king, this and that thing." This is mocking Him. But that could not bring Him low, you see. He is what He is. Gold is gold, after all. Even if you throw it in mud, it is still gold.

Master, when some man has ill feelings for you, or for anyone, either for good reason or for no reason, and he is quite focusing on you with his thoughts, looking with very ill feelings towards you, what can you do to not feel that?

You see, you cannot wash away blood by blood—only by water. If anybody sends such thoughts, don't accept them. Send love to him, that's the only way.

Once, it so happened, one man came from Rishikesh to where I stayed, at four, five o'clock, and abused me. From morn till night he was abusing me like anything. Perhaps he was being paid for that regularly, day to day. Madam Hardevi was there. She said, "I cannot hear all that, I will kill him." You simply close your ears and eyes and go on doing your meditations. Don't accept, that's all. Turn your attention the other way. If dogs are barking at some far off place, do you hear them?

If somebody is calling you names and you feel anger arise in you, just think it is not for you. Or you may examine yourself to see whether that failure is within you or not. If it is so, be thankful to him. If not, well, pray that God give him sense, that's all.

Once a man came to Lord Buddha, and began calling names for an hour or two or three. He went round like anything. Then it got dark, so he was just going away when Buddha said, "Friend, wait. If a man brings some present for somebody, but he does not accept it, with whom will that present remain?" "Of course, with Him who has brought it." "All right dear friend, what you have brought, I don't accept." That's all.

Isn't that what Christ says, "turn the other cheek," and it seems there's a great power in doing that.

That's all right, but you must not have aversion within you. If you have aversion and you turn your cheek, then . . .

It seems that if you do not cooperate, no one can hurt you. If you yourself do not cooperate.

So long as you have not got a seed [of aversion] within you, nothing can hurt you. If the water wave comes, you see, and there's a rock against which it dashes, that will go back with the same force. If there is sand there, then, that will seep through.

In other words, if you are strong like a rock, then nothing can hurt it.

But that rock, what is it? What is that rock?

The rock is the good thoughts within you, to have excuses for everybody.

Yes, all right, this is the outer thing.

To find reasons for everything, even as you said the other day, you must have respect for negative power. Negative power has got a job to do.

Yes, the angle of vision must be changed. One thing more, if you just hear that Sound Principle reverberating, hear without closing your ears, that will work as a sheet anchor against all these things.

Without closing your ears you can hear it?

Yes, that will work as a sheet anchor. Nothing will affect you within. When that Sound is going on it keeps your attention engaged always. Nothing outside can affect you.

Like —— was saying that if somebody has hard feelings against you, what can you do? I think if you say Simran, it's a great power.

The Sound Principle is always there, or if it is not there then repeat the Names. Put your attention into the sweet remembrance of Master, or God. That will help.

Use it as a shield. If you think of the Master nothing can happen to you but good things, and even what happens and seems bad, it isn't bad.

You can become a good preacher. [*chuckles . . . pause*] When man becomes man then there is no difficulty in you. Have you gone into the City? Would you like to enjoy the City today? Yes. You'll see a very good scene there today, up to one or two. This day you see, reminds us of an event in the past, where Truth had victory over vice. This is the sweet remembrance of that event. There was one Prehlad, who was a Prince. His father was a despotic King, who wanted everybody to worship him as God. He said, "I am God."

He got everybody to worship him. But Prehlad, his son, did not do it. He said, "God is to be worshiped, not you. I worship that God which is within you and within everybody." So, he was put through great adversities, you see. His father had him thrown from the top of a hill, so that he would die, but he did not die. God was with him and saved him.

Then, what did he do? Holka; Holka was his father's sister, his aunt,

who had a blessing from the god she was worshiping, that fire wouldn't burn her. So she asked the King to keep Prehlad in her lap and sat in a bonfire, you see, so that he may be finished. It was a very big bonfire, and in that Holka sat with Prehlad in her lap. Now those followers of the King, all enjoyed; for three days they enjoyed. They enjoyed by dancing —this and that thing. "Prehlad is going to be finished then." Now it so happened that Holka was consumed in fire and Prehlad was saved. So today those followers of the King are now beating, putting on dust and dirt and black things: you go and see.

In other words, these here that throw the chalk represent the king's followers?

Yes.

Oh, I get the picture now.

Yes, after this, the Sikhs enjoy the triumphant success of Truth over vice. They make a big procession to celebrate—and to know that Truth has had victory over the vice. Today after two o'clock you'll find the Sikhs carrying a big procession, this and that thing. Costumes, etc.

Do you advise us to see that?

We are all followers of the vice: mammon. There are courts full of all these things. There are people hanged, the others are killing. What is going on? This is because we are worshipers of mammon, not of God. You see, a living theater, theatrical performance is going on.

All the police stations are full of all these reports. Courts are full of all these discussions and debates and cases going on. Why is this? This shows that we are the worshippers of mammon.

It so happened at Peshawar, in 1909, that one law was passed by the British government. The people revolted and that whole town was put under siege orders. Siege orders mean that all doors are closed. Cannons were brought in and aeroplanes were taking bombs all over the town. It so happened that for three days we didn't get a grain to eat from outside. The dead bodies could not be taken out of the town. No food came from outside the city to feed the people. I was there too. What happened? When trouble comes, men unite. They united: when one of the sons of one class (Hindu) fell down and hurt himself, a man of the other class (Mohammedan) would take it, "It is my child, I will serve him." They looked after each other like that. They were all one. Cases involving thousands of rupees were decided between themselves, without reporting to the police station or the court. It so happened like that. Siege orders are very strong, you see. Nothing can go out of that area, nothing can enter. And we had to eat raw barley. This is all a scene of worshipers of mammon, is it not so?

So negative power is there only to punish such people and set them right, that's all. That's his job.

So the negative power has its usefulness. It's very important.

He's very just, you see. Be thankful this is with you.

Yes. It acts as a power-line, it shows the danger, if you go any further, it will be even worse. Go back.

You cannot serve two Masters, you see. God or mammon. Is it not so? Anything else, any questions?

Master, are ego and vice under the jurisdiction of the negative power?

Surely, it is the law of as you sow, so shall you reap. No exception.

He tempts you and judges you at the same time.

No, no. You must be wide awake, yourself. When I go to United States, I must observe the laws there; go by those laws not the Indian laws. I must live according to those laws, must I not? Similarly, those who are on earth, must obey the laws of nature.

I think the negative power induces, "Look this is beautiful" and you fall for it, and then you have to pay the price for it.

He comes like a very good gentleman, like a good friend, and his work is only to keep you in the world, that's all. Give and take. Unless you become a Conscious Co-Worker of the Divine Plan, you cannot lose ego, and so long as there's ego, whatever you sow, so shall you reap.

Master, is it not a good analogy, when Christ fasted for 40 days, and then the negative power says, "I will give you all the world, and any food." But Christ answered, "No, you don't live only from food you eat with your mouth, but from the Word of God." and Christ was strong enough to fight the negative power.

Anyhow he's friendly with me. [He says.] "You are going on. You carry on that work, that's all." Is it not right? We go friends. It is also good he should punish. Saints'work is not to punish; it is to forgive and get them back. He warns them not to do more. "Do no more, of course." So God made both [positive and negative power], otherwise the world affairs could not go on.