7

True Temple is The Man Body

Sept. 13, Sawan Ashram

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

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

Were all ten of the Sikh Saints genuine Saints?

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

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

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

Tulsi was not directly initiated by Gobind Singh then.

Through Him.

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

At least I know; it is not in history.

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

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

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

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

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

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

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

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

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

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

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

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

Religions are stuck, congealed now.

I mean a number of Saints could uncongeal them.

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

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

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

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

Catholic bishops?

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

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

Yes.

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

8

Ungratefulness Is A Heinous Crime

Evening darshan, Rajpur, September 14, 1970

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

Not I, but Christ.

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

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

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

I think you're a better judge.

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

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

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

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

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

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

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

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

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

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

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

You were writing that in Urdu?

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

That was dictated by Sawan Singh?

It was intuition; the same.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

That's always preferable.

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

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

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

Which book, Gurmat Sidhant?

Exactly.

What part?

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

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

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

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

She might have heard about it.

She knew about You.

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

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

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

bleats, the more morsels fall down from his mouth.

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

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

9

On Sleeping, Dreams and Visions

Dehra Dun, September 15, 1970

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

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

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

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

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

And you can work off that other life in dreams?

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

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

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

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

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

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

Nobody wants to admit that they had some unusual dreams.

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

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

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

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

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

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

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

So what does that mean?

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

But it feels as if the soul is going up.

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

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

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

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

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

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

Yes, why not?

The rumor is that you don't get much.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I think somebody had another question back there.

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

While you have the chance, ask it.

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

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

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

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

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

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

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

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

Do you give any other combinations of names—Persian?

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

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

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

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

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

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

Everywhere.

So the answer is really, go meditate some more.

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

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

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

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

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

Jolly glad to throw this body away.

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

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

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

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

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

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

There are some; few.

Paintings?

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

I know. That's your constant message.

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

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

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

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

Well, others have.

Christ, I am quoting his words.

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

A very polite way.

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

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

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

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

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

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

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

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

That's a place of refuge.

Refuge from what?

From the troubles of the world.

Like bombs, maybe.

Maybe in twenty years.

Twenty years for refuge from the bombs.

* "Let man's physical body be in full blossom and his soul be full of glory, intoxicated with the Ringing Radiance of God, radiating love all around to the whole creation and wish peace unto all the world over, under His will."

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

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

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

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

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

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

India may be the worst.

It may be hit the worst?

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

Has theft penetrated your household even?

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

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

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

Yes.

* Back of Master's house in Rajpur.

It's very calm and quiet, all wilderness.

It certainly is.

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

Back by that little river back there?

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

All right, good night.

10

To Him Who Is Obedient, The Keys Are Given

September 16, 1970

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

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

It is better to divert, like to Seeing?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

That, of course, is beyond most of us.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I think I read in some books . . .

Written by whom?

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

Surely.

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

Why? Why? Is He a worldly man?

No, I mean among initiates.

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

He gets more Grace?

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

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

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

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

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

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

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

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

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

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

But it must be done correctly.

With proper guidance and help, and by receptivity also.

Does incorrect meditation count in our favor?

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

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

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

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

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

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

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

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

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

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

I have no more questions, thank You.

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

Should we stop saying, "Thank you?"

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

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

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

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

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

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

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

11

On Bhajan: Do One Practice at a Time

Morning darshan, Rajpur, September 19, 1970

Would You talk for a couple of minutes about Bhajan?

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

Master, when I sit in Bhajan . . .

Bhajan means hearing the Sound Current.

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

I've not told you that.

Where does the attention go?

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

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

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

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

12

What Epithets Can We Give God?

Evening darshan, Rajpur, September 19, 1970

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

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

That is only when you are able to ask Him.

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

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

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

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

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

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

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

13

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Have We Forgotten the Kernel?

Morning darshan, Rajpur, September 20, 1970

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

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

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

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

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

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

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

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

14

Mind: A Good Servant But A Bad Master

September 21, 1970

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

Yes.

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

I tried to.

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

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

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

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

Maybe just fifteen to twenty minutes because we were outside.

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

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

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

Yes.

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

I would like it very much.

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

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

15

Are You The Servant of Your Mind?

Evening darshan, Rajpur, September 22, 1970

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

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

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

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

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

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

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

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

All reading?

Yes. Are you writing any letters?

No, I just keep a diary.

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

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

Not trying, but doing.

Every moment of the day?

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

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

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

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

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

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

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

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

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

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

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

We shouldn't try to sit all day then?

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

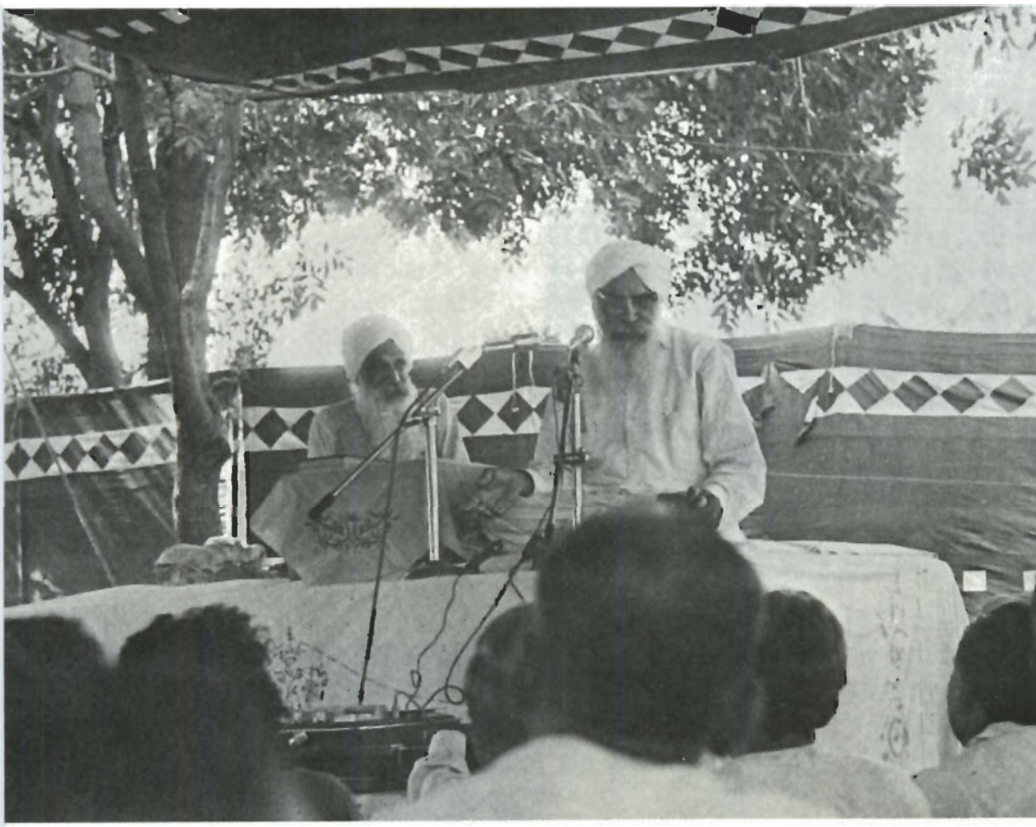
During the day, say twelve?

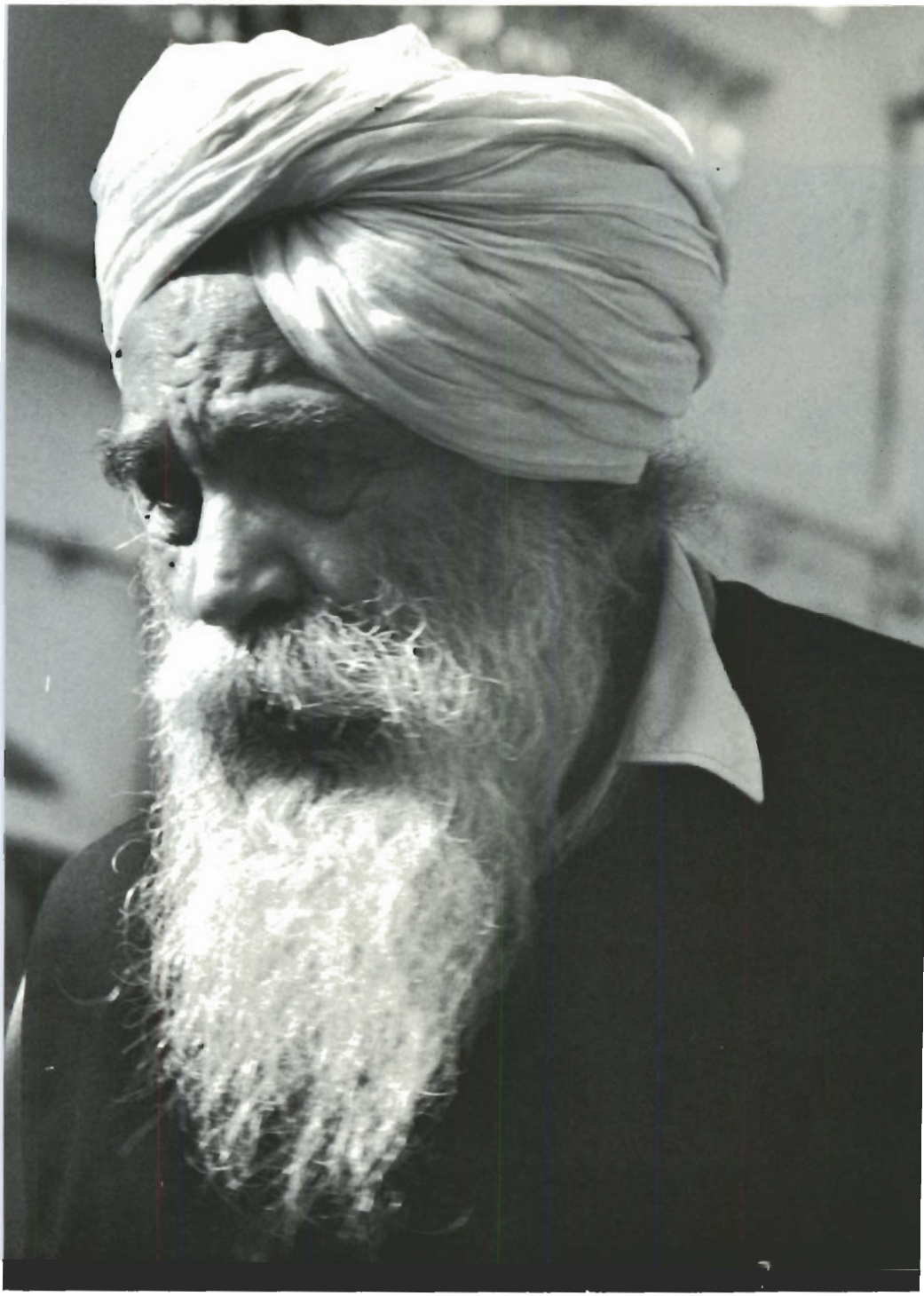
If you can sit even two, three, four hours, wholly, solely, then it's all right. In twelve hours, if you *really* sit three or four hours, *that* you might be able to do. But I'm afraid you won't be able to. In the beginning, start from two, then three, then four, like that; step by step—you may prolong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

Yes, in the wilderness.

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

All these questions you put will make a book!





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Within the Atom: Light and Sound

Evening darshan, Rajpur, September 23, 1970

Do scientists find it difficult to become initiates?

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

"He said , "No." He was right.

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

He said, "No."

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

There were elements," he replied.

Then I asked him, "Have you analyzed the elements?"

"Yes."

"What did you find?"

He said, "We found atoms."

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

"Yes."

"What did you find?"

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

"What did you find there?"

"Some sound."

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

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

Have you read *The Mystery of Death?*

Yes.

How did you like it?

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

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

How could we make ourselves more humble?

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

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

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

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

Yes, how did you find today?

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

It was hard meditating.

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

I don't.

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

About a half hour or so.

And what were you doing the rest of the time?

I was reading some of Master's books.

And what do the Master's books say?

They all say to meditate. [*All chuckle.*]

Then why don't you meditate?

My mind.

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

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

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

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

17

Some World Problems Beyond the Solution of Man

Evening darshan, Rajpur, September 23, 1970

We have our problems in America.

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

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

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

And we also have a current problem of inflation.

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

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

Is there an explosion coming up soon?

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

Is India trying to have an atom bomb?

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

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

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

Is that additional Grace going to be forthcoming?

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

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

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

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

Lots spent on armaments, yes.

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

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

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

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

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

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

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

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

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

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

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

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

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

Advocate social rather than political action?

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

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

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

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

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

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

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

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

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

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

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

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

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

Politicians are the worst people.

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

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

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

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

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

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

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

18

Hunger After God

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

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

What in your opinion is better of the two?

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

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

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

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

Nine.

Nine hours?

Nine, yes.

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

Including eating?

Everything, breathing, eating, resting, sleeping.

Maybe twelve —sleeping, eating, everything else.

Twelve hours. How many for sleeping?

Seven or eight.

Seven hours. All right, one hour for eating?

Yes.

How much altogether?

Ten.

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

Yes.

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

Would you suggest any number?

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

Four hours meditation?

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

No.

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

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

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

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

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

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

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

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

How does faith *in the Master-Power develop?*

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

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

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

[*Question in Hindi*]

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

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

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

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

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

How can we develop hunger for God in others?

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

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

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

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

All are not ready.

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

I see. Will everybody be ready?

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

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

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

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

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

I wonder about how to rise above the ego.

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

Why do I feel depressed sometimes when I sit?

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

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

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Look Only into Master's Eyes

October 21, 1970

Sometimes when I am sitting a lot of figures come.

Figures?

I can recognize them.

Yes.

But it is not in the Light.

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

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

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

[*A disciple asked a question in Hindi.*]

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

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

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

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

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

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

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

You please?

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

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

What is our responsibility toward parents?

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

Serve?

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

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

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

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

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

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

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

Surely.

And in that way they would understand.

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

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

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

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

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

Then?

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

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

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

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

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

I replied to that.

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

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

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

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

That must be in reply to the letter he sent.

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

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

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

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

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

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

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

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

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

He won't even look at a Satsangi.

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

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

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

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

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

What takes a month here will take years there.

A month here will take years there?

Years.

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

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

Yes, there's a great difference.

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

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

You're spirit, yes.

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

You feel or you See?

I see. I think I see.

If you See, it's all right.

How can I do anything wrong?

If you See, you cannot do wrong. But the question is whether you See or not.

The question would not have arisen at all, if you See.

Of course, I have a problem with the diary.

Diary problems, you'll still find many things there. Just see to it. You'll find. Don't spare yourself. Try. I have also kept the diary all

through life. Just keep that straight, then everything will be remedied. If a man Sees that He is doing then I think what more . . .

It's only common sense.

Common sense is something else. Seeing is something else. You're talking about common sense or drawing inferences or by Seeing? Feelings, emotions, inferences they're all subject to error. Seeing is above all. You feel. If you See then there's no doubt. I mean there's no doubt left. Seeing is above all. If a man becomes conscious that He is doing, sees He is doing—then? Then how can he do anything wrong? But does he really See? That's the point. With feelings, come emotion; emotional life. If you love the Master, keep His Commandments; abide by them, even if you don't understand them. I will tell you one instance at our Ashram at Delhi. There is one old lady. I asked, "All right, all of you keep the diary." She said, "I cannot write." But I said, "All right, you keep a diary anyway." She kept a diary. She put flowers on that diary form and also burned some incense daily. The result was Master was within twenty-four hours of the day and night. She followed literally.

In the diary you are confessing every moment, you are remembering your Master. With inner constant remembrance, there is no difference between the Master and yourself—"It is I, not now I, but Christ lives in me." In the case of that old lady it was different. That's another thing. Diary is a blessing. That will remind you every time—I have to fill in the diary. I'm remembering all along. And if you do something wrong then that's sort of confession. I issued one circular on that. I hope you must have seen it.

Yes, I've read it.

But seeing is above all. Feeling is all right. Emotion is all right. Drawing inferences. But they're all subject to error. Seeing is above all.

I don't See?

What?

I don't See.

[*Master chuckles.*] I'm not imposing. I'm explaining the whole thing. I'm explaining the whole thing. Anything else? All right, nine thirty-five. All right. Good enough.