75

That Music Goes On Until The World Is Ended

March 15, 1971

When you say we should contact the Sound Principle—does that mean Bhajan especially or in general Naam, either Light or Sound.

Sound is more attractive, you see; that is the Music of the Spheres. The Sound engages your attention quicker. Light is also attractive but Sound is more attractive. The outer music attracts you but inner music is more effective. Engage your attention in sweet remembrance mentally, not verbally, because you can do fully only one thing at a time. When you sweetly remember somebody, nobody else can come in. So sweet remembrance means loving remembrance. Loving remembrance does not allow anyone else to enter into that area, does it? You have to divert your attention, that's all. So attention is attracted more by music. The outer music leads you to the very verge of matter, gives you some concentration but does not take you beyond matter, physical matter. Inner Music starts when you rise above physical matter, that's the difference. That inner music is always going on but we are not in tune with it, because we're choosing to have the life of senses. Unless we rise above senses, that music is not audible. It is going on all 24 hours of the day and night, never ceasing, and will continue on until world is ended.

When you say the world is ended, does that mean reference to each individual or shall the world come to an end actually?

The world will end only when God withdraws. There are only two phases of God-into-Expression Power. By His Will, when He was One and wished to be Many there was vibration. Vibration resulted in two things: Light and Sound. So when that God-into-Expression-Power is withdrawn the world will end. That music goes on until the end of the world. It's just like the rolling of a paper and then unrolling—opening it and spreading it out. When the paper is rolled up the world is ended. Then it unrolls and the world is there. It is all His will.

76

Sweet Remembrance

March 16, 1971

How can I develop love for you, Master?

Love for me, or the God in me? For whom would you like?

For the God in you.

That's all right. That's good. That is within you too. The more you come in contact with him, love will overflow. You see, love will overflow. Constant remembrance or sweet remembrance also helps. The God in me is also the God in you. Only here it is a little more, what do you say, exorbitant. Simply turn your face there; you will find. The more you come in contact within, you will overflow with love; and outwardly, have sweet remembrance. When you remain in contact with the God-into-Expression Power within you—(that very Power which is Word-made-Flesh); naturally love will flow. Outwardly have sweet remembrance, you see. The Diary is for that purpose. Every time confession is there: Every time you do "Oh," you remember. *So He is there, your true friend who will never leave you until the end of the world.* There should be some excuse to remember, that's all: Maybe in anyway.

I told you the other day that an old lady at the Ashram, who was unlearned also asked to keep, maintain the diary form, and, every morning, bowed down.* So after seven or eight days, I asked, "How do you find?" She replied, "Master is within me, walking with me." So it is some excuse for sweet remembrance. May be anything.

There was once one Radha who was very fond of spirituality. Radha also loved Lord Krishna and Lord Krishna also loved her. Once Krishna's nails made a scratch on her hand. After a year, Radha was keeping that alive; always scratching so that it may not be healed, you see. When it healed a little, she would scratch it again. After a year, Krishna asked her, "What is that?" "Oh, this is the remembrance of your scratch. I have been keeping it always alive." Some, some excuse for remembrance. After a year—little scratch—ordinary thing. So some, some excuse for remembrance. Photos are only for remembrance.

*She simply offered flowers to the diary form and bowed down.

When one disciple meets with another disciple, that remembrance has a boost. Does it not? When one disciple meets with another disciple, then his gurubhakti devotion to the Master is developed, because both are of the same idea, remembering the same thing. When they are both together, then? They remember something. When two married women, who enjoy the worldly life, sit together, they speak excitedly, in high tones, you see. Something like that, it is a bad example of course but still . . . When they sit together and have the sweet remembrance of the Master, they talk of that sweetness, this and that thing . . . Love will overflow. Do you follow?

It is a matter of the heart, not of the head, mind that. So spirituality is *not* of the head, not of the intellect, although intellect may be able to explain so many things. Years and years ago I read the event just given of Lord Krishna's life. That scratch was an excuse for sweet remembrance. Once my Master gave me a kashmiri cloak: a very valuable cloak. He also gave some very good bedding: very well decorated. Once He sent for me and called me into His room. When I was there, he wore the cloak himself first, then took it off and gave it to me. I have kept that cloak with me still. Then another time, he gave me very good bedding, very ornamental. But before he gave them to me, he kept them over his head. These are tokens of love, you see. Love knows no law.

In Ghandi's time, people loved him. Once there was one handkerchief, a very ordinary handkerchief. He said, "All right, who will have it?" At an auction that small handkerchief sold for about 5,000 rupees. So it was a very costly handkerchief. A token of love.

77

The Best Virtue

March 18, 1971 Rajpur

When what you think, what you have in your heart and what you give out are in unison, that is *truth.* When they're one, that is truthfulness. And this is also the result when you conceal nothing from God. When your heart says something, your brain thinks something else and your mouth says something else, you cannot be truthful.

Two students went to a Master. He examined both of them and gave them each a pigeon instructing them to kill them where nobody could see. One was very clever; he went out around the wall, shot and killed the pigeon and brought it back in no time. The other was just running here, there, from morning till night; he could not find any place where he could kill the bird where nobody could see him. He came back at night, "I have not found any place. The very pigeon sees me." The Teacher said, "Well you are fit for initiation." When you see that He sees every action of yours, you cannot conceal. I found the greatest thing that appealed to Master was that very quality. I would tell others, "Go on, tell Him what you've done; open up." We conceal, mind that. Our attitude is to conceal so that nobody would see, but He sees all the time. So deeds of darkness are committed in the dark, don't you think? When you do something wrong and you're asked whether you've done it or not, you have to tell a lie, then eventually you are found out. Truthfulness is the biggest thing that appealed to my Master, I tell you. Perhaps He saw that in me. I was very truthful—this is a necessity.

We conceal, even deceive Master, you see. We think we are more clever. We put things in a way which puts a cover over our deceptions. So, I always say, "Be true to your own self." When you do something wrong, you deceive yourself. You see, and the God Power in you sees when you're clear to Him . . .

And further, when He sees other's faults, He does not crow over them. He wants to cover them. What do we do? We broadcast like unpaid apprentices of the CID of God; like a plagued rat we carry tales. Even if there are faults in others . . . when a child is besmeared with

filth, you wash the filth, you do not kill the child. God is in him, you see. When that attitude comes, that brings you nearer to Him, nearest to Him. You say, "Oh, He's seeing me." Then other things follow naturally.

I told you, truthfulness is when your heart, mouth and brain are in unison. When what you have in your heart, your brain thinks, proves it; it is like that and you know it to be. When you can find no place where He is not, where you are not seen by anybody. Sometimes we speak something but we think differently. We do so many things underhandedly. Do you follow me? All things are covered. When a child sees his mother working near him, he is afraid of nothing. That mother looks after the child wherever he goes. When we see Him everywhere and He sees us, how can we conceal anything? We have to come to that. Be open to Him. Anything which comes out of the heart is heard. So, which prayer is heard? That prayer which comes out of the depths of your heart. When your heart, your brain and your mouth are in unison—that is truthfulness.

So be true to yourself. The God is within you and the Master Power is within you. Truthfulness is wanted. This appeals to Him. When you discover that there is nowhere He is not. First of all you see yourself that Power overhead which is everywhere. That is the reason the student who was looking for a place where nobody would see him replied, "Wherever I went I was looking into His eyes. He was looking at me."

So the first thing for clarification that all Masters give out is to just know that God is seeing you. The God in you is seeing you and the God overhead is seeing . . . This is the greatest teaching of a Master: All things lead to that.

Yes, it is all sin when you forget Him; that is all sin. Forgetfulness is the greatest sin. Consider that during the day. You've got ample time to consider it, discuss all the viewpoints and angles. All right, God bless you.

78

On Parents and Gratitude

March 19, 1971

Master, when parents or parents-in-law want to give large presents that could not possibly be repaid in the ordinary give and take, but it would only hurt them if the gift were refused, should we accept them or be strong and refuse them?

You have the hereditary right to accept from those who have been brought in contact with you by the flowing pen of God, because of past reactions. These things also come reciprocally. But you should also serve them to the best you are able, you see; that's the give and take.

If, for instance, they give you something in money, you can repay the give and take in love or something like that, not necessarily money, is that it?

Parents want only to be served by their children when they are in need; lovingly, not as a matter of show. That's all they want, nothing more. This give and take goes on,you see. If you're grabbing money from your parents that's a sin, and should not be done. If they offer you anything out of love, you can also repay, there are hundreds of ways to repay—not by keeping an account on paper. There should be give and take, in any form. They give to you—why? Because they love you. Why should you serve them? They want at least love in return, nothing more. Sweet words, loving words, regard for their welfare. Do we not owe anything to our parents who have brought us up from this helpless state as little babies? This is what is called in Hindu terminology "love for the parents." You do celebrate Mother's Day, Father's Day in America, but what is the underlying reason? You should serve them, should you not? If they give you presents, that will come out only as a form of a returned love and respect from you. Everybody wants some stake in his old age when he is helpless, when he is in dire circumstances. So that's the duty of the children. You see how difficult it was for her when you were a small child besmeared with filth. Your mother took you to her breast, wiped you clean. Your mother did things for you that no nurse would do for payment. So these gifts are reciprocal, and you also *help* them. A

friend in need is a friend indeed. When you're a helpless baby, not able to do anything, not even able to wash your face, or to drive away a small bee buzzing around your head, she is always alert to protect you, for no payment. So we also have an obligation to her. Our first duty is to our parents who love us; our love is reciprocal, is it not? And love knows service and sacrifice. It is first God who loves us and our love is but reciprocal. You see? And love knows service and sacrifice; no counting it. When you are sick, don't you appreciate anybody helping you without being business-like? It is also a duty, our duty, to care with some thankfulness. We should be thankful, grateful to everybody from whom we have received anything, is it not so? And for no return.

By way of a parable—somebody asked Earth, "You have got mountains and oceans, trees, animals and men laden on you; you must be feeling a very great burden on you." Earth replied, "No, it is no burden to me." Then again Earth was asked, "Is there anything which causes you to feel very much burdened?" He said, "Yes. The one who is ungrateful to God for the gifts he has been given: this burden I cannot bear." You see? We should be thankful, grateful for *all* we receive. We have got a good body; thank God; we have got a house to live in, thank God. If God has helped you by giving you a good companion—be thankful. Compare yourself with those who are in a less fortunate position than you. Animals have got no home; some people are homeless. So we must be grateful. And most of us are ungrateful. We all get something. Suppose there are nine things we have gotten as a gift from God, but still we are not satisfied and will say, "There is one thing that has not been given to me." We forget all nine things that have been given. They say, "This one thing is not done." Suppose He does not give you the tenth one, and also takes away all nine gifts already received—then what can you do? When you are grateful, your mind is at rest; you feel satisfied. Your mind's angle of vision is changed. So ungratefulness is a heinous crime, a heinous crime.

How would you feel if just for a month your eyesight were taken away? People say, "Oh, to have eyes is a very great gift of God." Now at the same time, have you ever felt what it would be like if your inner eye, eyesight were not there: you would be blind. Have you ever felt blind when your inner vision was all dark? Be thankful, you see. Just like Christ said, "You see what the old Prophets did not see. You hear what the old Prophets did not hear." Is it in the Bible? Then? Be thankful. Then Christ said, "All right, what you have got in secret, go and speak from the housetops." So everyone sees Light. There is life after death. God is Light. You are given that gift—why not develop it, the sooner the better. So all of us have to become ambassadors. Why do you feel reti-

cent? I don't want one ambassador, I want many. Every father wants his children to grow up to become more than himself. No king would like his son to be a minister, would you? You would like to make him a king. So He would like you to become a Saint. And that will come up *only* if you obey His commandments. That's all. Don't get all mixed up by bringing your minds into it. What does He say? He does not want anything. What do the parents want? That children should be obedient and respectful of them. Is it not? So ungratefulness is a heinous crime, mind that. Be grateful to God for everything you get. These things are given in books but not so vividly. They are hard nuts to crack, I would say. The Scriptures are hard nuts to crack. You will get the kernel from these talks. Yes? What is it?

If a parent wishes you to follow in his footsteps, in his profession, would it be obedience to do so? Is this what you call obedience or love?

You see, love knows service and sacrifice. Your spiritual way is of prime importance for everybody and quite independent. That is the Bread of your life. As for other things, you will take up some occupation which enables you to stand on your own legs. If you can help your parents in their profession so much the better. If that is not possible, for one reason or the other, then talk about it together, and start your own profession. Kind words don't cost anything. Do kind words cost anything? Then? Politely request what you want to do in a common sense way. We are headstrong in our own ways, and sometimes parents are strong in their own way. So what should one do? Just persuade them by loving words. This concerns everyday living. By your experience you will grow wise from day to day. So today's subject is not to be ungrateful, you see. Thank you so much.

79

Woo Them By Persuasion

March 20, 1971, Morning Darshan

Master, my greatest problem seems to be . . . truthfulness.

That's all right that you do not keep this reserved, but at the same time weed out. You say, "I'm taking poison daily a hundred times a day," but stop taking further poison. Do no more. That is what is wanted. It is good that you don't deceive yourself, but you're not trying to weed out. Diary is the means to weed out. If you know that so many scorpions and snakes are underneath you, you must clear them out. Whatever poison you take can be cleaned from your stomach. Don't take more, that's all.

When filling out our diaries I find a situation where suddenly I become pretty egotistical, how do you sublimate that?

This is difficult of course, but not impossible. It is easier to be calm and quiet when you are in places where everything is at your command, your beck and call. But to maintain yourself when you are fighting the hard battle of life is what is wanted. You learn swimming where? In water; not in theory or while on land, do you see? Swimming instructions are all right, "Just move your hands and legs, like this." That you learn in theory, but in water you'll have to really swim, otherwise you'll drown. So in the hard battle of life we have to be made into men.

I was in the firing line for about four to five months working under bombs and cannons booming and machine guns going off like the roasting of wheat. Still I did my practices. So we have to learn like that. So anyway He won't let you go into the wilderness and pass your life at the sacrifice of others, no. Wind up all give and take. Don't sow more seeds, that's all. Otherwise action, reaction will go on.

Master, you say we should mind our own business. When we see some people fighting or Satsangis arguing or animals fighting, do you think we should break up people arguing?

You are now talking about three fights: one between animals, two between ordinary men, three between Satsangis. As for animals, I think they'll just kill you with their horns if you interfere. [*chuckles*] But even

animals may sometimes give in, by sweet tapping. But among the Satsangis—everybody is a Satsangi. I don't regard anybody as a non-Satsangi, because Sat is there, within everybody, already. The only difference is that you have been given a Way within, a clue, a contact with That. Others have the same privilege from God but they have not yet been given a contact, that's all. So when you find fighting like that, kind words don't cost anything. Woo them by persuasion. "Well, look here, it does not behoove a man like you to act in such a manner." You are not blamed but the Satsang with which you are connected, is blamed. Master is blamed. Who is to blame for a dog who is biting everybody who comes to the Satsang? The master, the owner of the dog. Is he not? Persuade them to come round, friendly. Don't broadcast; "As I told you, he's such and such, he's such and such." That will make matters worse. Tell him privately, "Look dear friend, this is not right." You'll find that he'll come round to his senses. Sometime something happened in Satsang. Possibly 10-20-50 people might have followed the right way except for one or two who have done the wrong thing. If you tell them, "Oh this is wrong," then others will also know what is the matter. So tell them privately, "This is not right." Then I think everybody will come to their senses. If you say, "Satsang will be blamed, Satsangis of the Master are blamed . . . We are here to glorify His name. We are doing quite the reverse while sitting at home." I think that will appeal to everybody. We are all workers in the field, you see. I'm a labourer in the field too, along with you. Just bring out the point in that way. Don't work like the unpaid apprentices of the CID of God. If you are helpless and you still have love for that man, tell your Master, that's all. Pray for him, because sometimes when you preach too much about something, right or wrong, that very thing affects them too. *Fearless Forethought,* a book I read in 1912 described how the Christian missionaries went to Japan and preached one commandment of Moses, "Don't strike a woman." Now then, in that country they did not strike women. They did not beat them. They had very innocent lives. The result was, after a year's preaching, they began to strike the women. That was the effect of their preaching, on others. And if you preach, "Don't drink wine," but you drink wine? Well? So the best way is to persuade, lovingly. When a child is besmeared with filth, wash it away lovingly. You cannot segregate him, wash him with love. Blood cannot be washed away by blood—blood can be washed away by water. Sweet loving water, that's all. We have to learn these things in life. As I told you, we have to learn swimming in water. Every day you'll find instances like that, you see. Daily. When you are called to an examination going on, are you successful or a failure?

If a strong wave comes and strikes against a rock, that wave will come back with the same force or double force, come to the place from where it emanated, but if sand is there, the water will go through the sand. If somebody says something against you and you've got any infirment—if that element is within you, you'll feel, "Oh!" That will affect you. Again that will go back to him with double force. If a ball comes from that side and you return double balls, then three balls, then four balls—the result is a breaking action. If you call somebody names and if he returns the same, then there's double, then you go fourfold, then they go eightfold. The result is injury. If you don't return in the very first place, then? So keep your ground quite clear. No element of that. If anybody has something against you, let him have it, but you must not return anything, otherwise that will grow more.

Kabir prays, "Oh God, keep a man who always thinks ill of me in my compound." He says, "Why?" "He washes away my sins." You have to get your clothes washed by somebody by paying him. Is it not so? He washes away your sins. How? By as you think so you become. Your burden becomes less, you see. When that man died, Kabir said, "Oh God, the man who was looking after me has gone away." That's the angle of vision by which to see. If anybody speaks ill of you, see if that very thing is within you or not? Then thank God and thank him. The right thing will only be told by either your bosom friend, I would say, who is very faithful and very sympathetic, or by some enemy. He may magnify the situation, but still look to see whether it is truly there, even in the least amount. See, find out. Only then you will become freed of all these things. Now filth is being added day by day, day by day, day by day, it goes on multiplying. The diary has a very noble purpose; only don't spare yourself; that's all. It's better to see these things and confess them day by day, not all at once when you are being punished.

These are all helping factors. In previous times, as I've told you so many times before, Masters gave something only when the disciples were quite prepared, quite clean, maybe after sitting at their feet for years. Now the times have changed—nobody can sit at the feet of a Master for a long time. So He gives Initiation first, then asks you to maintain it, that's all. Diary is the means of maintaining what you have been given. At least you people get something, do you not? That is to be developed. If you have been given ten talents, make it twenty. If you're given forty, make it one hundred. Then your owner will give you more. You will become trusted. But if a man keeps his talents buried, then what? Will the Master give him more? Our Master used to give us instances. A man has three or four children. He gives each one something, keeping some in reserve for them. There are some who make more and more

and there are some who simply fritter away, losing the money in one way or the other. What does the father who has love for the children do? He keeps those things reserved for him only. Doesn't give it to him so that he may not spoil it. So he has a share for everybody. To those who just make more of it he gives more. In abundance you will have; you will have it in abundance.

It seems to me, habit plays a great part in man's life. If you're bound, fastened hand and foot, what can you do?

You can do nothing. You have to surrender. These outgoing faculties have bound us hand and foot. Having identified with the outside world, we have forgotten even our soul. So somebody should be there to unfasten you and give you some inkling or contact, then you maintain it. But again you bind yourself. Let yourself be bound by Master. Do not bind yourself. Let yourself be bound.

That's the equivalent of saying it's His Will not my will?

Ah yes. Ultimately we have to come to that. When we see that, then we are Saints. When we can recognize His Will then we are Saints. We won't grumble. We are sent down here in the realm of time and space, the realm of the Negative Power. Rules have been made already. When you work here you must abide by those rules. You try to transcend, get out of that area, that's all. The strongest dungeon, stronghold, I would say, is man-body. If you rise above it, you are a little loosened. If you rise above the astral and the causal bodies then you are free. There you recognize His Will working too. So rising above body consciousness is most necessary. You will be loosened a little, it is not as tight as in the physical body. Even the rising above astral and causal bodies—this unfastening or loosening of yourself, is done by Him, the God-in-man. If a donkey is there, laden with burden and stuck fast in mire, can he get out unaided? But if somebody takes pity on him, he would first unload his burden and then drag him out. There's some Power. We are helpless, have become helpless, you see. We have allowed ourselves to be bound and now we are very much bound. We want to be free but we cannot be freed unless somebody has pity on us. Who can pity us? After all, we're children of God. When man feels perturbed, very much in agony, he prays, "God, help me!" And God hears. He makes some arrangement to unloosen you, that's all. If He loosens you, then you again go headlong down into the mire; that is not wanted.

When you fly in an aeroplane you are given lifebelts. If anything comes up you have it on. But it protects only those who take seats in the aeroplane, not those who are out. Don't try to plunge out of the aeroplane. Even if you're thrown out by some misfortune, you've got

the lifebelt, you see. This is one thing taught while you are flying in planes, is it not? Once when I was flying in Germany from one city to another, it so happened I saw a man fall out of a small aeroplane; the pilot turned round and caught him again in the plane. That's an actual instance. So the pilot won't let you fall out, even in stormy weather. On another occasion while I was travelling in Germany in a small plane there was a storm, hurricane, and we were tossing about like anything, here, there. Somebody injured his head, too. But the pilot brought us out safely. So a careful, competent pilot won't let you fall down, you see. But don't you plunge outside. We simply plunge out of ourselves. That was a strange event. He fell out of the aeroplane and the pilot turned around and caught him. So have faith in the Master, the God in Him, that's all I can say. God Bless you.

80

Subjective and Objective

March 20, 1971, Afternoon Darshan

It says in Spiritual Elixir that meditation is first objective to start with and later on it becomes subjective. I don't understand that.

The word "Ram" means permeating all. So the word "Ram" is first objective. Then, once related, it becomes subjective. Water, this word water is objective outside but that liquid [when drunk] is subjective. Objective means outward; subjective is something that is experienced.

The actual experience?

Yes, contact. God is pervading all. The word "Ram" means that Power which is pervading all. So the word "Ram" is the objective outward; what it represents, however, is subjective. To say "Ram" only directs your attention towards that Power but it is not that Power. There are so many names for the liquid water, agua. These are the objective words you might say, representing something which is to be had by drinking. By saying 'water' your thirst cannot be appeased. It is only appeased by *drinking* the water, you see. This is so.

So Master gives you a contact with that actual Power into expression, not the Absolute, and that Power is related to by words, denoting something. So words are the directive, the experience the subjective. The Power with which you have to come in contact is subjective. It is residing in Water of Life; It is the Bread of Life. When that Samaritan lady was carrying a bucket of water over her head and Christ asked her for water, out of inferiority complex she wondered, "He belongs to a higher class. Why is He asking water from me?" So she did not give Him water. Then Christ said, "Had she given me this water, that would have appeased my thirst only for a while, but had she come to me, I would have given her the Water of Life by having which thirst would have been appeased forever. So the very thing which the words convey is "the Bread of Life" and "Water of Life." Words are mere directives.

The words are the means to the goal?

Not the means, the directive I would say. It is not the means. 'Means'

means carrying something there. Directive is the better word. You may have a directory here which says the train leaves at such and such a time, from such and such a place. If you go to the station and board—then ride the train, only then you'll reach your destination. Words are only directive, not the means. So all this spiritual literature is directive, speaking of those things which are already within you and with which you can be given a contact from where that Power is manifest. It is just like, to give an example, of the almonds or walnuts which have strong shells, shells to cover the kernels. If you break the shell you will have the kernel. So subjective is eating the kernel and objective is the outward shell. Another example: If you put a needle through a green walnut, it will penetrate easily, but when it is ripe, the needle won't penetrate. Similarly, when you have a contact with this Bread of Life, Water of Life within you, that is the breaking, shaking off of, the outer shell. When you have full contact, then outward things won't affect you.

So saying that this road leads to such and such a place, that's a directive, nothing more. But you must have some conveyance—either by car, by foot or by some other means. That conveyance which will lead you to that Goal is your contact within you. When God said He is One and wished to be many, that Power came into expression. That God-into-expression Power has two phases, Light and Sound. When you are given a contact with It that will lead you to the source from whence it emanates. It is just like an elevator lift, you simply sit on it and it will carry you to whatever story, one, two, three, or four. But because there are so many stories, there must be somebody on that lift to guide you. The lift will carry you, but you need somebody to guide you to where you are earmarked. It is something like that. So you have been given a contact with that Power, and that Power is in the Hands of Whom it is fully manifest, call It by any name you like. Is it now clear?

So first somebody is required who will give you a contact and can also guide you further. Maulana Rumi was given very strict instructions to guard against entering within without the guidance of a Master. Without the Guide, without the Master, there are many mishaps, many delusions inside. There must be someone to carry you through. Just today I was explaining why you must ride on a plane with only an expert pilot who will even carry you through the storms and hurricanes. But you must stay in the plane! Even if, unfortunately, somehow or other, you fall out, you have got that lifebelt. Use it. In the storm of life you might sometimes fall. Have that lifebelt on you, and that lifebelt is the Contact within you. That's the sheet anchor against *all* dangers of the world. The same thing explained in so many ways, you see. But ultimately you come to—it boils down to the realization that that Power is within you. That

Power resides within you. You reside in this manbody. Pity it is you don't talk to Him. If, fortunately, with the Grace of God Manifest, you are given a Contact, then try to remain in contact with that Power. The more you lose your attachment outside, the more you will progress.

Then you might question: Well, if we are not attached to the world, how will the world go on? That's right—you are developing a very clear angle of vision [when you come to that realization.] You see, these relations have been given to you by the flowing pen of God to clear off all give and take. Attend to them properly, lovingly, because it is God who has united you. This you are duty bound to do just for the love of God, you see, because He has united you. Suppose you love me and I say, "All right, attend to this garden, look after it." You do it because I have ordered you, not because you are attached to it, is it not so? You're in the world yet out of it. So this human birth is a very golden opportunity we have got to wind up all give and take under the guidance of Master. You have got something to stand on. If a mother is there and a lion comes up towards the child, the child runs to the mother. So stick with the mother: She will sacrifice herself to save her child. So fortunate you are, you have been given contact with that Power within you. That is extending all feasible help, protection, without asking for it.

So that's the underlying meaning of the question subjective—objective you referred to. Read something, digest, go deep, deep down into it. Don't read for reading sake, or for a cursory view or ruminate over it. Even a small question, everything is clarified. You are not to leave the world to do it. You have been given contact with people who have come by the flowing pen of God which runs according to our actions.

One Saint says, if you are in a hell and therein comes some sweet scent of the God or Master, that is a heaven. That is heaven. But if you are in a heaven and you have no scent of God within you, then that is a hell.

When one is devoted to some Power, he sees that that Power is over his head. He sees and bears testimony to it. Many have experienced this Power during operations. That Power never leaves you, mind that. You may leave Him, He won't let you go. Would it not be better if you would obey His commandments? Just remain within the hedge which he has laid down for you. That hedge is: if you love Him, keep His commandments. If you transcend them unknowingly, that is excusable, but not always, you see.

81

Stick To Your Principles—Sweetly

March 21, 1971, Morning Darshan

Isn't it our duty to discourage someone who wants to bribe you—to take your stand and not encourage bribery?

What is sin is sin, after all. There may be a little difference in degree. You can be responsible for your own self first.

What I mean is for my own self, not to encourage bribery regardless of what the results would be.

Yes, that's all right, but with sweet words.

Yes, yes.

Otherwise that will bring anger. Use sweet words.

By example.

By example, there are two ways: "O well, I'm not going to buy this thing," or he can say, "Well dear friend, I hope you won't mind, I cannot buy this." Sweetly, that's the main thing.

I had an experience the other day. I was invited to supper. I said, "No. Although I would like to be with you I don't even have the time. But if it's possible, I will try to come." I went there. And on the way back from supper they took me to a bar.

What?

Into a saloon, where they sell beer. And I said, that's against my laws. I mean I don't drink.

But I think the influence, your influence went. They asked me for ten rupees.

That's all right.

But when they heard Kirpal Singh then they didn't ask anymore. They said, no, there is no price.

Don't I tell you, don't mix with others. Just ask somebody who they are, what they are like. You're in a foreign land not fully conversant about what people are like. They may be good; there are good people too. There are other people who are, what you say, who appear to be

very 'world like', you see. But . . . Stick to your principles without harsh words. Use sweet words, that's all. Sometimes man is driven, I tell you. There's the question of whether or not he has faith in God. If he thinks that everything is already destined here, then he'll act accordingly, otherwise he will be just driven, "If I'll do it, I'll be safe."

I tell you, there was one Saint at Lahore, many years back. Though I do not advocate this example, it does appeal to some sense. Suppose you are standing in line for a ticket at a railway station. (That is the example he gave out.) And there is a long wait to go on to the train. All men are not quite righteous, so if you bribe some policeman at the station, he will give you priority, put you in the front. You are in dire necessity to go. The train is leaving. That sin lies on the man who asked for the bribe. He was driven to it. But don't take it as an example for everybody, you see. Stick to your principles, sweetly. Kind words don't cost anything.

No, I thought I had very good results from it.

That's all right. I have given only what happened when a man is driven to extremities and he has no faith at the same time. If we are Saints, all right.

There was a case at Delhi—a police constable, who was honest. He was initiated. When he was promoted from his detail and put in charge of police stations there, so long as he remained in that area, no theft was committed. Police stations are there to guard. There was nothing wrong. Before his appointment, sometimes there was whistling on one side and the theft occurring on the other side. (Some policemen were in the habit of accepting bribes.) Because of this he was transferred. He was not wanted, you see—he stood in the way of income. So he was transferred to Punjab, Amritsar and then again retransferred here to Delhi, now in higher courts. All of these cases were handled honestly, governed by the department which he headed. So if you stick to your principles honestly, sweetly, I tell you all this honor will be administered of itself. "You may place somebody else here. Don't expect dishonesty from me." Reaction will be there. Many thought, "He will go I'll tell you." He appeared for some cases which were very involved. He said, there was fraud everywhere, all through India. In all cases he was honest, you see. He was initiated. Stick to your own principles sweetly, that's all. Don't deceive your own self, that's all. The God is within you. Master Power is within you.

In other words, if you have certain principles, you must stick by them, and when the opportunity comes, that's the time to test for you.

Surely. Stick to them. Stick to them but not harshly.

No, not harshly. The result is if you can part as friends.

Surely. I'm quoting an instance, a concrete case. He is in charge of all the police centers. He's especially sent to Bengal and other such places for that purpose.

Honesty and righteousness has its own reward. Kind thoughts, kind words, kind deeds, is what constitutes righteousness. Well, don't deceive your own self. That's what I always say. Be true to your own self.

I feel that if something is right or wrong, were it my son or someone else's son, I have the same feeling.

Poison is poison whether is has been given to the son, the daughter or the brother, or to anyone else. After all, sin is sin. What you have come to know, politely tell them, "This is the way." I will quote now a family circumstance.

My son, who is still alive, was detailed for clearing of all these supplies, or contracts, to Bombay. Three men were detailed for that. He was one. I think they had to clear all things within a month. He did not earn money dishonestly, you see. Contact Assistant, they called him. He wrote me a letter, "Well, I have come here, one of the three. Others have made thousands of rupees and I have not made any." Well, he always said, "My father never told me that he was pleased with me outwardly." Then I wrote him, "Well, this is the first time I am writing that I'm pleased with you." You see? Whether your son or anybody else lives up to principles, that's all right. So sons cannot be spared I tell you. Law is law. Ignorance of law is no excuse. I wrote him that. "Well, you always had the grounds that I never told you, now I say that I am pleased with what you have done." How can I be pleased with you people if you don't live up to what I say, if you don't put in any time to your meditations to be successful there? I'll be pleased, overjoyed when you go up, traverse within. You see? So to live by the commandments is the best thing, first step. All else will follow.

All these relations, sons, daughters, wives, husbands, friends, foes, are only with you for the winding up of all give and take. Pay off. Have your way back to God. The Father is pleased only when the children obey His commandments. Live by them, without any outer show. Otherwise there is the creation of new gives and takes. So for that you've got the panacea for all ills of the day and that is within you. If you stick to It you will have strength of soul, you see. Outward food gives strength to the body. Reading and writing, this and that thing, will give you food for your intellect. And that will give strength to your soul, make it strong enough so that you can stand against any odds. The only thing is you must be conscious of that Power inside. If we are conscious of That, then there will be no troubles. Everything will come up in due course.

You must have some director, not only to give you direction but to lead you there too; give you a contact within.

So all right. God Bless you.

82

God Has Entered My House

March 20, 1971, Rajpur

This is a hymn from Kabir, just sung out. Who appreciates His own good luck: "By God's Grace the Word Made Flesh has entered my house and it is fortunate I am that the manifested God-in-man has come in. Now what should I do? He has given me a contact with that God within me. So go on; no moment should be lost with that Power. The result is, I am quiet, serene in that bliss; at peace. Mind has found no place in me to rise into ripples now—quiet, calm, serene. O Mind, go on with this thing you have got by the Grace of God who has appeared in man body and entered your house. So fortunate I am, you see. The result is, now I have escaped all wheel of life—birth and death. I am at home with God. Thank you God," Kabir says.

"God Himself made Flesh came to me, gave me a contact with Him who is already within me. Oh Mind, go on with it now. Don't lose a minute without remaining in contact with that." That is what the hymn says.

Out of thousands, millions, trillions of people, how many people get that contact? They are engaged mostly in the outward ways of worship—those methods which are performed with the help of hands or outgoing faculties or intellect. Who can give us that contact except the God-in-Man, that God which is manifest in man body? Greatly fortunate, oh Mind, that God-in-Man has entered my house. This man body too, really is a house we live in, an outside house.

I remember when our Master went to Beas. He sat in a room and gave instructions to someone there. When He went back I locked it. Nobody entered. Whenever you came into that room the sweet music was heard. So places are blessed by such personalities. The atmosphere is charged. Greatly fortunate we are that such a person has entered our house. So that is our lesson—thanking God—thanking our own destiny, our own God and God-in-man.

So now He says, "Oh Mind, never go and leave that bliss that you now have." Let no moment pass without remembrance, constant remembrance.

The lower mind does not like to withdraw from outside. At times, for one hour or two, we try to go in but it does not remain inside. Once we get that bliss, that bliss inside which is stronger, more attractive, more intoxicating, we will never dare to lose contact with that power. Outside things are attractive to us, but are those things really attractive? We are conscious beings, a drop of the ocean of all consciousness which is an ocean of intoxication. These outside things are all material things. When you are wholly engrossed, imbued with outer things, you have that bliss, a little contact with your own intoxication within, like a dog who eats bones. There is no taste in the bones, but his own blood goes out and he tastes that blood. So we *are bliss;* we are a drop of intoxication. When you are imbued with something else, for that moment, so long as you are engaged there, there is some bliss, but it is really no bliss. When your soul, which is a drop of the ocean of all consciousness, comes in contact with *all consciousness,* it gets more bliss—the most bliss. So really, we are of the same essence as that of God. He is eternal. So God is all wisdom; He is all bliss, joy, happiness. We all want happiness. Pity we seek it amiss—it is within our own selves, and by coming in contact with the higher consciousness, we will become more happy. We have that reflection of our own peace and happiness in outer things by engaging in them.

We are fortunate we have someone who gives us a clue to that—not a clue but a demonstration of that for a while. We should develop that from day to day. Then we say, like Kabir, "I am very greatly fortunate that I have met with the Master, who came and entered my outer house, my inner house too. So mind, now enjoy that bliss. Never lose a moment of it. Be thankful." Have the real right perspective as the matter stands. By concentration only can you feel that bliss; if you come in contact with the higher consciousness—more bliss. If you are engaged in the outer things, then also you have some bliss, but that is only temporary for a while, a drop. Is that not true? Does it not appeal to you?

All Masters bring this to the world, you see. Shamas Tabrez, a great Saint of Persia, says, "Don't look to my outer dress. I appear to be living in rags. Look within me to see who I am." When people asked Shamaz Tabrez, "Why have you come here?", he replied, "I could not refuse. I have been sent. I could not refuse. Look within me; I am the King of Kings." These are His words I am quoting you. "What have you brought?" "I have brought very strong whiskey of Heaven to distribute to the world. That is why I have come to you." So all Masters say the same thing in their own language. They bring Something. What did Christ say? "I am the Bread of Life. This has come down from heaven. Whosoever partakes of it shall have everlasting life." Both expressed

themselves in different words, but they say the same thing. Fortunate those are who get a contact and like Kabir say, "Be thankful to the God in Man."

We fritter away all this valuable life in trifling things. Our Master used to class people, disciples. He would say that the Satsangis are all there, but there are some "homey" Satsangis who are at home with the Master. They were more dear to Him than anybody else in the world.

Do you remember that Christ was once sitting with a good number of people, and His mother came up from behind? He was told that His mother had come. He replied, "Who is my mother; who are my brethren? Those who do the will of God?" Masters have that angle of vision. All of the four sons of the tenth Guru were martyred. There were so many people sitting by Him. His wife came up and asked, "Where are my children?" "I have sacrificed them for all these children of mine." You do not know how dear you are to the Master.

So those who are obeying, living up to what He says, forget all relations. It is He who binds our inner relation which can never be broken even after death. Here all issues are paid off—give and take, that's all. Each one has to go his own way, but such inner relation can never be broken even after death, even after leaving the body. Our Master used to give an example of people crossing a river. The sailor first takes one load, then another load, then a third. Those whom Masters have initiated are taken one by one. All will go, some before, some after, but on the other side of the world you will all meet.

Are these things in books? Books cannot explain everything.

We are looked after by the shepherd. People asked Christ, "Why have you come here?" He answered, "I have lost my sheep." When I was leaving by plane for the West, people gathered together and asked me why I was going. "I am going to find all of my brothers there."

We do not realize what a blessing we have—make the best use of that. "God made flesh has come, has entered my house and given me a contact. Oh mind, don't rest for a moment." And that's the main object of man's life. In this man body you can go back to your home and in no other. Fortunate you are to have the man body! What you can do here in a short time, cannot be done in the other world, higher planes, in ten times as long. Every day, every hour, every minute together brings us closer to the end of the human body. So hurry up. Repose—just go into the lap of the mother. Nothing further to be done.

That is the result of effort, but effortless effort. There are two mottos in the world; first, "God helps those who help themselves," and also, "God helps those who do not help themselves." Help yourself so much so that you forget yourself in that effort. So go back, recede. Leave off

thinking. If the mind, outgoing faculties, and intellect stand still, that very silence transfers into Light, then into Sound. So it is comparatively easier if you can repose like a child having faith in the mother. You cannot repose unless you have full confidence in the mother. A child can never dream that a lion would come and eat him up—he'll run up to the mother and the mother would rather be eaten up by the lion than let the child be harmed, such love has she for the child. So how fortunate we are, you see.

Here is the open secret. I have spoken to you from a common sense level. So what remains now? Don't be led away by the daily doings. Life is a series of interruptions—a matter of give and take, reactions of the past. Nobody can even dream that anything goes to his will and pleasure. All these give and take are passing phases. Stick to what you have been given; that will prove a sheet anchor against all ills of the world. Remain air conditioned, not to be affected by the outside atmosphere, cold or heat, hurricanes or anything. Where is that? That is in your own Self. So recede; you will feel It. Don't allow any waves coming from the outside to enter through the outgoing faculties. Shut yourself in the closet, as Christ said, the closet of your body.

What does meditation mean? When you enter within, you will find He is there, quite cut off from the outside. This is something given to you practically. You are to develop it by regular practice, weeding out all outer attachments in one way or another.

When a child is there trying to walk here and there, and the mother is pleased to see first the child crawling, then walking, then running. Master is pleased to see His children going along. He does not compare the man running with the child hopping along; He appreciates that hopping, too. Similar to the mother, is it not? The child is very dear to the mother, is he not? The child running, as well as the child hopping.

So let us be thankful, that's all I can say. Kabir has a good lesson to give us.

83

Wait, Satan, Wait

March 23, 1971

I don't always feel completely at ease in your presence, completely at home. I feel sometimes alienated, apart, you know, not completely at ease, as I feel I should feel, and it really bothers me.

What is rankling in your mind? Open your mind.

Sometimes there's a resistance on my part.

What is rankling in your mind? There must be something which causes revolt. Mind revolts, is it not? Then what is it? Open your mind. There's nothing to be afraid of, you see. Maybe right, maybe not right. Some heavy thought, negative thought, rankling in your mind.

I can't always pinpoint it down to one specific thought. But it's there.

We have to train ourselves to do one thing at a time. You'll have to develop that habit of doing one thing at a time. As I told you so many times before, when you eat, be fully at eating; thank God. When you have some work, be fully at it. One thing at a time. Do you remember, I have given you instances in Napoleon's life. The night before the Battle of Waterloo was to be fought, he was writing the proceedings of a primary school. That was at one o'clock in the morning. The battle was to begin at nine o'clock. The same day at eight o'clock he was strolling in the garden. And his ministers were hovering here, there. 'What is it? What do you want?", he asked. "The battle is to be fought in one hour." "Oh, that is at nine o'clock; it is now eight," you see? That is what he said. So whatever urging by atmospheric charging comes, that is earthed, by not fully devoting your attention to one thing at a time. This is a helping factor.

Kabir says, "Let us take a worldly point. There were two friends. One was very fond of going to the church, the other was saying it is time for playing a football match. Both were strong in their own way. One went to the church, the other went to the playing ground. So the one who was in the church was thinking, 'My friend must be kicking the ball,' and the one on the playing ground was thinking, 'My friend is praying to God.' " Which is better of the two? Do you follow? So that can be

remedied only by developing your habit of doing one thing at a time.

Suppose I come to receive you, but you are thinking about one thing or another, Bombay, Calcutta, or California. Your body is here of course, but you're not here, do you see? So presence of mind is required. Be there, where you are, then you'll derive full benefit of the charging of the atmosphere. That has to be developed by regular practice. Do all things. You'll have to adjust your time accordingly. Even if you give the busiest man something to do, he will do it, because he knows how to adjust. He'll snatch some time for that. But if you give it to some idler, he will probably say, "I will do it tomorrow; we'll see after that." Never expect him to do it.

Try to finish some work daily. Perhaps you know the name of John Bunyan, who wrote, *Pilgrim's Progress*. His motto was to write something daily. And there was one Stanley, whose motto was to finish something daily. So I learned from Stanley to finish something daily. Complete it. Never put off for tomorrow what you can do today—this is the habit to be developed. And once mind is trained like that, naturally it will have the tendency to do that. If you reserve the same time during the day for meditation, and do it daily, after a while when that time comes you'll feel uneasy if you don't meditate. If you are going to a certain place daily, after two, three, four, five months you will find at the time your legs will be going that way naturally. That has to be developed, you see. So forget everything, past and future. Only live in the present: every minute is eternity.

Tolstoy, a Russian writer, was a great man. Before anybody would come to see him, he wanted to see his photo first. The face is the mirror of the man. All your thoughts, every kind of thought, brings wrinkles and furrows. You will find men of the same profession have heads, foreheads and eyes that are similar. Thoughts are very potent, very potent. They bring out their openness. No wrinkles, here some wrinkles, there, and furrows come as a result of the thought action. So Tolstoy always used to request a photo first. Once he refused a man. And the man wrote him, "I'm not what you see." Man can change for the better, can he not? That is why it is said, you're the maker of your own destiny.

Even a robber can become a Saint. There are instances like that. Do you know what special quality a robber has? When a robber decides something, he goes at the cost of his life. He will do it regardless. When a horse is very unruly, you have only to change the directions by using reins, that's all. What can a sick horse do? He can hardly walk. Even if he's put on the way, he's plodding and sighing like anything. So ornery strong horses are wanted. You must have something in you. The reins only need to be redirected.

There was one student, graduated some years back who went to hear so many Saints in India. He bombarded them with questions. And they were unable to give him answers; They said, "You are not yet fit." His father came to me. He said, "There are so many like that." "All right, no matter, send him to me." When he came I told him, "Well, look here, write down all your doubts, all your questions, then sit in the room with me and lock the door. Keep the key and don't open unless you're satisfied. He went on questioning me for two hours, three hours, four hours. Then he asked for and got initiation.

You are great, you see, are you not?

I'm what, Master?

You are great, great man in you. You can do what you say. Where there's a will there's a way. Be not manikin, you see. So simply form that habit. So man-body is affected, changed. You can go back to God, by directing your will, you might say. So all these difficulties only go to prove what? Don't feel manikin. *You can do it.* Just develop that habit by regularity. Do one thing at a time.

Yes?

Is it a matter of purity to do one thing at a time and impurity if one mixes up several things at a time?

You are earthing your electricity by impurity. If you develop and then lose it—what is the use of purity? One very potent factor is to have one thought at a time—the thought of God and nothing else. Is it not the one salient point of purity? One Saint prayed, "Oh God, come in to my closet. There is no one else there except you. There is a clear way for you. Nobody else resides here. Nobody dares to enter." Can you say that? Yes, you can. But develop it. Have it.

What did Christ say to Satan? Stay a while. Tell your mind, "You want to eat? All right, I will give you something to eat, but wait, let us do this first." There's an example of this in a lady Saint's life. It is a long story of course. When she was young, she was going somewhere with her father and on the way dacoits, robbers, plundered everything from him and also took her away. They sold her to a prostitute. She had never dreamed of this sort of life. When she came of age they wanted her to have that profession. As she was sold, she could not refuse. First day she was sent in. When you have not committed any sin you cannot transcend that imperial wall. You will shudder, you'll be afraid. But once that imperial wall is broken, the way is clear. On the first day the man who came there said, "You should be happy, jolly and captivate my heart." But she was very sad, very pensive. Her eyes showed fear. "What's the matter with you?" he asked. The night came and she said, "All right, it is yet

a long time before night, the whole night is ahead of us. Let us pray for a while." You see, she was in the habit of praying. The man said, "All right, let us pray." After some time she said to the man again, "Let us pray, there is still night ahead of us." You see? The praying affected him and he went away. He began to worship that lady Saint.

Biographies give very great lessons, very practical lessons. When you find something dragging you down, if your friends are affected, you can sit down and pray. A man can change, you see. We are given only strong medicine because we are weak.

This lady Saint had a very strange life. She was sold away to a brothel home. But while there she began to change people. Whoever went to her, never turned up at the brothel again. And the owners began to wonder what was wrong. They began to quietly watch her in the night. There she was sitting, sitting in prayer. Then she instructed the man to wash his hands and then sit down in meditation also. This happened again and again. The owners said, "Well, she's spoiling our profession, ruining our business." You see, so they set her free, this Mohammedan Saint.

So I have learned that we can rise above even the worst of circumstances. Now you know what Christ meant when he told Satan to wait. You can see what greatness a man could observe from her life. There are also instances of suchlike people in the West. So reading biographies pays very much. You've learned some practical things, and how to do them.

When I went to Austria there was some fight going on with the Italian people. They were just preparing for war. At any moment war could have broken out. So naturally the governor said, "I'm in a dilemma. What should I do? My country is out for war. Any moment it may burst. What should I do?" I told him, "What is good, do at once, what is not good, try to reconcile through other means." And the result was there was no war. I received a message last month from the governor. "I'm waiting for you. When are you coming back?" You see, a very simple thing. What is good, do at once, what is not good, delay. Just try to divert your attention the other way. Tell Satan, "Wait, please." This was a good example given by Christ, was it not? He simply said, "Wait, wait." Why can't you say "Wait"?

Which initiate is dearer to the Master? One who just develops the qualifications which He has got. Those qualifications will appeal to Him. To meet God is not difficult: to make a man is difficult. God is after finding out such people who are like that. When man begets children he runs after the best child. Does he not? Kabir says, "I'm now so pure at heart that God is always running after me saying, 'O, Kabir, Kabir, wait, wait.' " You see? Do you remember the story about Moses

going to the hills to meet God? And as one poet said, "Was he not aware that God is searching for a man? Why did you go to the hills to find Him?" So, digest what you read. I've given you so many things from the lives of great men. If we simply read "such a man is born there and dies there and visits certain places"—this is not the true reading of a life. "He built a house or reservoir there"—no, not that. Do we simply go to the Master to see what he eats, where he's sitting, what clothes he wears, whether he's got a horse to ride on, etc.? This any man can have. Your life should be a reflection of simple living and high thinking, not of the outer buildings you have made. I met the head of the —— community who is now president of all —— here. I asked him, "You are the head of the —— community. Tell me, what have you done?" He said, "I've made ten temples." I asked, "Have you made any man?" So, to make temples is easier. To make man is difficult. "How many men have you turned out?" There is a vast difference between the angle of vision. People are stuck fast in the other way of viewing. A teacher is very happy when he sees that all his students have passed in the first division or they have stood first in the university. Is he not proud of that?

How can you earn His pleasure? Just follow implicitly what He wants, not the words but the intention. He need not say "do this or that." See what He's doing and you do it. As a student, I was reading in the ninth class and the teacher was so satisfied with me that he would leave the class to me for teaching in his absence—that very class in which I was a student. So hard work is another name for genius, mind that. In schools you'll generally find British history is taught as one of the subjects. The teacher used to give notes from that. The paper was set. At that time about 55 was the maximum number of marks given for the paper. There was another student who wrote all notes that were dictated by the teacher, and he gave him 34 marks ot of 55. In my case I never stuck to his notes but read two or three British histories and gave my replies from them. And gave me 54 out of 55. Naturally the other student complained, "Well, Teacher, I have written fully, literally what you have dictated. Why are you giving me 34 marks and him 54?" This is but natural questioning. "Well, he has given what all historians say, but I could not give him 55, so I cut down one point." So, your Master, your teacher can be proud of you. Of whom? One who is like Him.

My Master used to send me difficult heads of some religious sects who used to come to Him. He used to send them to me, to live with me for a week or so at Lahore. He would say to any learned man who went to Him, "All right, you go to him [Kirpal Singh]. He will just open all the parts of the rifle and then reassemble it, and tell you what is what." He was proud of me, and we are proud of having such Saints, you see. But

He should also be proud of us. But how? By developing those qualifications that He has. My Master used to say, "Well, I've found only one man in my life. I wish many of you to become like him." For that Way, you are given an experience on the first day of Initiation. Some are progressing, not yet perfect, some are going on all right, others are only trudging along—plodding like a tortoise. So, what a man has done, another man can do with proper guidance and help, is it not so? Then. . .? If you live one hundred per cent according to what He says, you are perfect. But even if you become perfect, should you be proud of yourself? No. Why? One master-tailor made a very good suit which fit very well. He was simply boasting, "Oh, what a good fit. How well I look." The credit should go to the master-tailor, not yourself. So all this credit goes to the Master, or the Teacher, or the God in Him, you see. This is the main thing.

That's a good question you have asked. It has brought out so many things. Simply try to live up to them. Nothing is impossible. Napoleon said, "The word 'impossible' is found in the dictionary of fools." Everything is possible when a man can catch God, of course with His Grace. What more is left? So I wish each one of you to become ambassadors. I'll be proud of you. And whatever you are doing, I think will be helping me in my job. Credit will go to you, and I may also be pleased. Our Master used to say, "Well, look here, don't do civil disobedience—lying down like a dead body, so that you may be carried away in a public conveyance. Stand on your own legs—help; help others," he says. The same God is within you. Why do you feel manikin? Great is man after all. What man? The physical body? No. That man who works in the body. And he is a micro-god, is he not? Only besmeared with filth by playing with the children in the dust, that's all. All right, God bless you all.

[*The original tape of this talk was erased so it was impossible to check it for transcription errors.*]

84

Ego Trouble

March 25, 1971

[A visitor, not initiated by the Master, asks the following questions:]

The more I meditate, the more the ego seems to grow. I would like to know from You what I can do about it?

If the ego is strengthened, whatever you do, there is action, reaction—whether good or bad—because you are the doer. You can lose that ego only when you become a conscious co-worker of the Divine Plan: you see some other power is working, not you. Many methods of meditation go to strengthen your ego. So long as you are the doer there will be reaction. As you sow—so shall you reap. So with all methods of meditation concerning your outgoing faculties, mind, or intellect, there will be reaction. Unless you see the reality face to face—see that Power is working, not you, It is working through you—only then the ego can be lost, not otherwise.

That is very right. What I meant to say was, not when I'm meditating, but after I'm meditating the ego comes up. How can I control myself all the time? It is after meditation that the ego grows.

Now that depends on what sort of meditation you are doing. You meditate on what? Is it relating to the intellectual level, or outgoing faculties, that's the point? There are many things—there are feelings, there are drawing inferences; in that the doer is there. You may have dips into the Beyond but doership is there unless one is able to see that some higher power is working. So the method you are following depends on that. And, moreover, whatever we get, with His Grace, we should think it is His Grace; I am not the doer. That Grace has come, be grateful, that's all. That will be a saving line. Otherwise thank God you have got that opportunity to direct your attention to Him, with God's Grace. These are the only two ways in which we can save ourselves. With His Grace we get the opportunity to sit at His Door and think of Him: be thankful. The other way is to become a conscious co-worker; the third eye or single eye is opened to see the God-into-Expression Power work-

ing. Only then the ego is lost and not otherwise. So to be grateful for whatever you get also helps to save you from the ego. But the permanent way to lose the ego is only when you see that Power working, not before.

So there are many methods. If you *see* that some higher Power is working and then if you say, "I am God—I am of the same essence as that of God," then that you'll be. Unless man rises above body consciousness while in the body and working from that level, the ego cannot know God. Only if you become a conscious co-worker of that Divine Plan, then you will know yourself by self-analysis, not as a matter of feelings nor drawing inferences. So that is why I say knowledge of self precedes God-knowledge. Knowledge of self is had two ways. One, by mere assumption; you have not seen that Power, and unless we know ourselves how can we know God? It is the soul which can know God; unless it is analyzed by rising above outgoing faculties, mind, and intellect, it cannot know itself. And the second way is when it knows itself; only then you can know some higher Power is working. So knowing oneself is a matter of self-analysis, a demonstration which is given by some competent Person. He gives you a meditation sitting; you see you have risen above body consciousness. Just as you can put aside your boots or your waistcoat, similarly you can put aside your body and rise above it. Then you'll know yourself. Then you'll see some higher Power is working, not before. So in this we have not to make any hypothesis—we make direct contact with the God-into-Expression Power.

Isn't there another way? When ego starts to work, I normally use a mantra, repeat it constantly until I get a headache, then I stop. Isn't there another way to control the ego?

There are methods and methods. This is what I'm telling you. Any methods relating or concerning outgoing faculties, mind or intellect or the physical body will naturally give you a headache. There are ways and ways for meditation in which you won't get headaches. If you strain, then naturally there will be headache. May I ask, if you don't mind, whether you rise above body consciousness? Do you forget your body in your meditations?

Sometimes.

Sometimes, that's all right. At that time you don't feel any headache?

No, no.

It is only when you strain, you fix your gaze at a certain point, there's strain, then the headache is there. And if you don't strain, there will be no headache.

You see, the problem is not during meditations. The problem is in the

time between meditations. When meditating I feel no ego.

That is why I said after meditation one should be thankful to God that it is His Grace that He has given something. It is not by our efforts that we get that thing. Our effort is only to sit at His Door. It is for Him to give what He wants or not to give it. If we have got that attitude, then there is no ego. Further, after meditation, if you say, "Oh, I have sat—I have done this and that thing well," we forget His Grace, and then react as if it was due to ourself, to our own effort. That is why the ego comes in. So sit at the Door and wait. Whatever you get accept; it is His Grace. Sometimes we say, "I have done that well. Now I am progressing." We forget the Giver. Naturally ego trouble will be the result. To my mind it's very clear. So pray and sit, that's the first thing, "Oh, God help me, I am sitting here at Thy Door." Cut off from all outside and wait. Whatever He gives, be thankful to Him. In that case we don't have the sting of ego.

But then when you have . . . er . . . for sometime, then er . . .

Dear friend, if you don't mind, come near me. That would be very kind—I will be able to hear you. Put your chair close to me—that's right. Yes?

I really think I take it as a Grace. I mean when I have that happiness I really feel very thankful . . .

If you feel thankful, then there's no question of ego. It is only when we think in an underhanded way, "I, out of my own efforts, have got this—I am the doer," then we forget His Grace. Otherwise ego won't come up.

You mean it's that moment I forget to be thankful?

No, no, not at that moment. When you see something, and think, "Oh, I have done this, now I have got some progress. I have done something, I'm getting somewhere." If you take it as a sheer matter of Grace, then that won't come.

But the point is—I can, for example, go for many weeks feeling very loving, and everything goes smoothly and nice, and then one morning I wake up thinking all kinds of stupid thoughts which should not run in my brain.

When you sit by snow or ice there's no heat left. You come in contact with that higher Power not as a matter of assumption. So without seeing that He is all round, He is everywhere, and you don't see Him actually working, then that's the fault. If you *see*, then nothing will happen like that—you will have no ego troubles. Sometimes thoughts come up because all heat is not gone from you. In the beginning you have to weed out all your imperfections for, "Blessed are the pure in heart for they shall see God." So purity of heart consists of good thoughts, good words

and good deeds: righteousness. For that we have to prepare ourselves. To get to God is not difficult, but to make a man is difficult. You see? Our subconscious mind is not devoid of all these lower things. Sometimes, you sit and you get some bliss, but again that thing comes up. So unless the reservoir is cleared, these things keep coming up. So have conscious contact with God-into-Expression—I have been especially laying stress on that. If you are seeing something, sometimes it is a matter of inference I tell you, or it is a matter of feelings. So feelings and drawing inferences are different things from *seeing*. So can you *see* that God-into-Expression Power? That's the point. "If thine eye be single thy whole body shall be full of Light." Do you find Light there?

Yes, I do.

That's all right; then just remain in contact longer and weed out all imperfections from day to day. Out of twenty-four hours, supposing you meditate one hour, two hours, or three hours, but for the other part of the day you are indulging in so many things from the outgoing faculties?

That is exactly what I find. You know I try to keep to the point all the time, especially in meditation, and when I'm not meditating I have the thought of my mantra in my brain, yet sometimes my brain goes crazy.

That is why I'm telling you, dear friend, you are not all purity. There are still some things which flare up, that's all. So for that reason let not your mind remain vacant. A vacant mind is the home of the devil. So I always prescribe day-to-day self-introspection and to mark failures in a diary under certain headings and weed them out daily—that is one thing. And the other is to come into contact with that Light, or whatever it is—you have some charging and that is earthed in different ways. First, your meditations should be for a longer period; and second, along with that you should be weeding out all imperfections, failures within you; they both go hand in hand.

The time will come when the mind won't rake up anything. As I gave an example: when you sit by fire all cold is gone. When you sit by ice all heat is gone. So for a time we sit, and then again that vacant mind brings us trouble. For that, time factor is a necessity. You see, for twenty-four hours of the day and night we cannot meditate. It is the vacant mind which is to be controlled. All impressions come from through the outgoing faculties. Eighty per cent of our impressions come from outside through the eyes, and through the ears we get fourteen per cent—our subconscious reservoir of the mind is overflowing with them. If you put in, say an hour or two, that's all right; but then these problems again come up. So constant vigilant watch is required. Regularly come in contact with that Power, then naturally, slowly, there's nothing to come up.

You mean that what happens is the mind stops . . .?

Yes, yes. What is the mind? It is a reservoir of desires, that's all. If you only weed out for, say an hour or two, three or four, that's all right. But the whole trouble comes in the vacant hours—the electricity becomes earthed, this is what I mean. If you try, you will be successful. So the time factor is a necessity. Rome was not built in a day. It takes time, of course.

85

It Is All His Grace —God is The Doer

Rajpur, March 26, 1971

[*Somebody tries to touch Master's feet.*]

I have contacted you with the Lord with whom I am contacted; not to my feet, please. The more you come in contact, the more Glorious He will become—not this manikin body of flesh. So I've made you not my disciples, but of the God in me.

I understand that very well. In other words, the Will. You decided to serve God. And by that decision you made is the greatest thing.

But He is doing it, not I.

Yes, I understand, the nucleus of the whole thing is that.

Pray that you may become the true disciple of God. You see?

Master, what you have given us, Lord, we'd like to write it on the soles of our feet and the palms of our hands and in our hearts. And every day of our lives, Lord, we'd like to carry it, sustain it sweetly for others . . . unfailing, sweet in your Name, Master, so that we can be what you teach and what you are. At the end of the day when we sit for meditation and come above in praise of Thee, what we sing we've written on the soles of our feet all day long in your remembrance serving others. We'd like to do that, Lord . . .

It is He, mind that, it is He who has done, not I, the Son of man. Don't forget it. There are two phases of life. One, as son of man, and the other as Son of God. So that Son of God has given you something, not I. You see I'm—I'm Mr. Kirpal Singh Ji here, that's all. He sent you here. He contacted you with Himself. He's always within you.

These things are very precious Master, exceedingly sweet that we are thankful that we're together, that we can listen to the love in the others' hearts.

I was a very spendthrift man, who has given everything. Master found me like that—He gave it to me and said, "All right, distribute." It is not

my wealth. It is His wealth. You can throw away the wealth of somebody else, earned by somebody else, throw it away. I'm not responsible, It is His Grace. This is how I see. Perhaps you may be mistaken. You people may be mistaken. But I see quite clearly; it is like that. He sends you here, He gives you contact. He further guides you. So long as you are in the physical body you require physical guidance, that's all.

So I'm ashamed at times to see that God gives me fame for which I am not due. So I pass it on. At the Diamond Jubliee [*February 6, 1969*] that was celebrated here, men of all religions, heads of all religions came up; everybody highly praised. I was asked after that to give a talk. I told them, "Whatever you have spoken about me, it is not due to me, but to the Master at whose Feet I did sit. So I have been passing on all your remarks to Him." This was what I said, I've been passing on every word you said to Him. I only work at the post office. Really, it is so, how can I say otherwise? If I were not true to my own self, I would say so many things. I'm true . . . I see it is so . . .; I give out the same thing; the people don't believe me. Strange enough, the fact remains like that, you see. And still they say, "No, no, no, no." Is it not a fact? Then, why are you misled? You see bodies come and go, that Power never leaves you, that's all.

When a man is spoken of very highly by others, he becomes all puffed up. Well this is only acting and posing, you see. When I see He is doing it, how can I say it is my doing? His Grace brings you here. His Grace gives you a contact with Him within . . . Then how can you not believe that hundreds of people who sit, all find that. I simply give them some instructions and go away on my job. When I come back I ask, "How many have seen This Form, again this . . ." So it is my duty. Am I due all that praise? So my Master told me, "I confer this thing to you." I was in tears, "How can I feel, when you say that you will go and I should remain?" He answered, "Well, I wish it to be. Distribute it, go out into the world." Then I said, "All right, I will simply . . . a dog barks, you see. I'll be barking too, and it is for you to send down, that's all." So I do that. I give instructions and go away. And people have it. If I am there I must be exerting to give you something. Is it not so? I never exert, because I don't do it. So when a commander sits in his office inside, he keeps one boy running, you see. And that my Master does to me without my knowledge. So I prayed to God, "Master, if any good goes out of me I do not want to be aware of it."

Pray to God to send you to some Center, to someone with whom He is in contact. It is He in him who gives something. I think everything will be very clear if the understanding is like that.

So pray to God that you go to somebody who will put you on the Way,

somebody who gives all credit to God not to the son of man. We have respect for Him of course, but all the same the Master does not act and pose. He sees things as clearly as daylight. Why should He deceive Himself? So it is all God's Grace that He takes over each one, nearer to Him day by day; just winding up all give and take.

Once Christ asked His disciples, "Do you know who I am?" Some said, "You are the son of a carpenter," "You are the inhabitant of such and such a place," this and that. Then Simon told Him, "You are the Son of the Living God." Christ turned to him and said, "It is not you who has said this, it is God in you who has made you utter these words." Those who have got clear understanding, might see; otherwise he works at the level of a man. So man must be true to his own self. If you cannot deceive yourself, you cannot be deceived by anyone. All clear everytime. Of course that comes: time factor is a necessity for that. Not in one day. Whatever things now seem to be impossible, are not impossible. Everything is possible in the world, of course with the guidance of God-in-Man or God overhead. Time factor, time factor is necessary.

Be always clear to your own self, that's all. Mind will deceive you. Don't be misled. You will see when a clod of earth is thrown into the sky, it will come back to the earth, because it is its nature. Anyhow mind will work like a good friend to bring you down to earth into the worldly things. Like a very fine gentleman he will come up, "Do this thing, do that thing . . ." Earth like. When a flame of a candle is lit, flame goes upward to its source, up, up, up. When you up-turn it, even then it goes up. When that flame is lit, it never forgets its origin . . . Sometimes a candle is lit, sometimes not, that is why sometimes you feel bouyant, sometimes you feel worldly—you are driven down by mind.

Be thankful for what you have got with the Grace of God, and expect more. He will give you more. He only requires turning your attention to Him. The more you can turn your attention to Him the more you will get. You have got your money deposited in the Bank. If you open the window you will have the money, successfully. That money is never depleted. That is unending. So sit at the Door, have it, have it! It is from the perennial source, it will never end.

86

U-Turn on The Path

March 28, 1971, Dera Dun

May I say a word, Master?

Yes . . . Two.

You've been teaching me that we're dealing with streams of divinity in the Ocean of Love, and that good taste, kindness and consideration and respect for the feelings of others would count for a very great deal on the Holy Path, so that when we were developed, whatever we did in the body of man, whatever little deed we performed, whatever our profession, whatever we did in the sweetness and remembrance of the Lord, of the Master, would be taken up and add to the radiance above by Master Power. It's a beautiful thought, and perhaps the more learned a man were, the more meek and humble he would be out of thankfulness and gratitude for what had been taught to him by the Master Power. Now, those who get a little increment of knowledge and begin to stand up and order others around and tell them what to do, forgive me, do they not make a U-turn on the Path of the Masters and start to come back down? They should be quiet and patient, and see what kind of flower the Master Power is bringing out of the others. They may think it's a rose, but it's a violet or a nasturtium or something. Utmost patience, you see, the concern is if you're dealing with these streams of divinity deep within the Ocean of Love, your uppermost thought is good taste, kindness and consideration, and respect for the feelings of others. Then you would shape those currents into the most magnificent song without words in praise to the Living Master. Franz Schubert and many others have written songs without words. But what are you doing, you're so intent in whatever your little assignment, in respect and reverence for the Master, that you free yourself from the clutches of what others have been hooked on, you see. And whatever you do would be taken up and added to the radiance around your head. That will take your soul up to very high planes.

These things of which you have spoken follow naturally.

They're unfolded by the Power within.

Naturally. These are the outer aspects of a man's inner life. When you develop inner life, these things follow automatically. You are not to strive for it. They follow of themselves. These are the outer aspects by which you can see how far man has progressed. Suppose a man says he goes to heaven every day but scorpions come out of his mouth, biting everybody all around, can it be true? So that develops. Why have I prescribed this diary of self-introspection? Only to weed out all these imperfections. The more you come in contact with that Power within you, the more you will be helped. The outer self-introspection will also help. Just like when a tree is to be cut down, the branches are shorn first, then the stem is cut later. If you come in contact with that Power continuously, everything will follow. This is the outer aspect from which you can judge how far man has progressed. If we think ill of others, we are crowing over others. In him who becomes the boss everywhere, naturally that progress is not there. He may say, "I am very advanced . . . God speaks through me," this and that thing. This is surely not true: it is also a U-turn, you see. So from that behaviour you can judge how far he has progressed. Sweetness, humility and love will follow. Guru Nanak says in the *Jap Ji,* a very favorite subject of yours, that just as a crop is cut and the seeds are taken out at one place, similarly, when you come in contact with that God-into-Expression Power, which is Light and Sound, you'll become the abode of all virtues, naturally, of itself. I quite endorse what you have said.

You've given me a beautiful understanding of the energy fields of nature and their relationship to the wisdom of the Far East. One loving heart knows another.

By radiation.

That's the difference, yes.

Do you follow what he has said? The flower should not say, "I have got perfume." The flowers need not speak, "I've got very good scent." You can smell what scent comes out of it, you see. It may be very beautiful and colorful, but there are some very beautiful flowers which have got no scent. There are flowers made of paper that look very beautiful, but they have no scent. Do you follow me? But you can sense, you can come to know by the scent coming from it; its crown may be black or red or any other color. A tree is known by the fruit it bears. Is it not so? If that tree carries no fruit, then? It is only fit for firewood to be cut down and put into the oven. If you have no water from underneath, it will become quite dry and barren from the roots to the highest branches, but even such a barren tree can become green and can bear forth fruit with the loving glances of a Master Power radiating. That's

coming in contact with that God Power. There's a living example: we have got a tree here that was to be cut down. [*Master points to a healthy looking tree.*] It was altogether barren from roots to the highest branches and they were going to cut it down in its entirety. "You need not cut it." And that tree is green now. You see? Here it is standing. So in Company, by radiation, even suchlike barren things which are fit for cutting and being burned can become alive. So man is known by the society he keeps, by the radiation you have from them.

But there is still one thing more. If a man is sitting by the Master, his body is with the Master but his mind is somewhere else, then naturally that radiation cannot be sensed. There were two friends, each strong in his own way. One wanted to go to the church, the other went to the playground. The man sitting in the church was saying, "Oh, my friend must be kicking very hard." And the man in the field was thinking, "My friend is sitting, praying now." Which is the better of the two? In such a case there is no scent. If you are there, mind and soul both, then It can be sensed. Man is known by his outward behavior, way of living. Such people who become bosses, crow over others, are cut off from within when they behave like that. Their stream stops. They might have had some little water with them but that will be finished. Man must be in contact with the perennial source, coming through, never exhausting. So that has to be developed. Time factor is necessary, of course.

That is why I say, all are not perfect. They're on the way to perfection. I receive letters: such and such is behaving like that, doing this and that, this way. I tell them they're on the way to perfection. They are growing better of course but are not yet perfect. They are on the way to perfection. So people can sense only by company, by their behavior.

You will become humble, sweet, loving, saturated through and through with love and sympathy to all others. This will come only when you come in contact with that God Power; when you attribute all to the God Power. If you take up something, take the credit to your ownself, your progress is stopped. And whatever little water you have had will be exhausted. You won't feel at peace in your heart. This happens to those who have been preaching here, there and everywhere. I am not talking of group leaders; others as well. They have had something at one time and they behave in such manner to attribute all to their ownself. They're cut off from within and naturally are now getting no water from within. The result is that the little water they have got will be exhausted. They may not be able to speak, "I have gone barren now. I am barren now." They are ashamed to tell all that. This is what we find, is it not so? Live by what the Master says. You can live on an icy mountain; even the cobra, thousand headed cobra and dragon will also become calm.

Part of the power lies in knowing that the Master Power is absolutely unlimited.

That is God Power.

And whatever we feel in our heart He will fulfill.

That is only the opening, you see. A spring is there and a little wave will be open—you'll go and take a swim up. It is just like that. But He is not all of the spring. He is the mouthpiece of the spring. Water is coming from where it appears to be working or from where it appears to be emitting. After all, the water is coming from the spring, from the perennial source. So there are books in rivulets and sermons in stones, are there not? All right then, why should you waste your time. You want to go in There—then try. That's all right.

87

Don't Forget Him

Christmas Day, 1971, Manav Kendra, Morning Darshan

Which does the Master feel is the most important birthday, December twenty-fifth or February sixth?

Every day is a birthday, every day is the greatest birthday. You are blessed, you are seeing your Master in the physical body. I am not so blessed. [*Master asks someone to read Christmas and New Year's Message 1971. He then asked that the message be typed and distributed to everyone there.*] There is a vast difference between the Physical Master in the physical body and the Master in the Beyond. If He is at the same level with you, you fly in the air with all joy and ecstacy. Even though the Master does not leave the initiate until the end of the world, if we are on the same plane both together . . . it is bliss giving.

How happy we are of course when we are in the physical body with our Master; we can never forget it. When we remember those days, tears are shed, the heart bursts. He is not away from us. I know He (my Master) is in me. Yet, with all that, the physical presence cannot be underrated. That is why, I tell you, you are happy of course. I am not. It does not mean that my Master is not within me. He is with me. He is never away from me even for a moment. But be on the same plane together, that is blessedness.

So every day should be enjoyed as Christmas with Him. You here only to enjoy that. To enjoy only eating and drinking, that is not enjoyment. We should enjoy being on the Way. If we are progressing on the Way, we should enjoy Him inside as well as outside. When my Master left physically, I used to tell people who asked me, "Look here, when an officer, that soul, withdraws inside his own room, he just engages a boy to run, to carry on his work." So somebody is running, carrying on His teachings, His work.

You are blessed, you see, but make the best use of it. Master may be hundreds of thousands of miles away; even then, if you develop receptivity, you can enjoy the same blessedness at Satsang that you have in the physical presence. Kabir says if your Master is on the other side of the

seven shores and you are on this side, direct your attention to him. You'll get all blessedness. May there never be a day when you forget your Master. To remain in contact with the Master is a great boon. In that case, you don't fall away in lower pursuits. If you see your Master is seeing you every moment of life, how can you do anything wrong? So blessed you are, I wish you Happy Christmas.

The Christ Power is the same working at different poles whether it is in Jesus or one of the other Masters, that makes no difference. Christ Power never dies. We have to become conscious of that, you see. Truly to commemorate, to celebrate the birthday of one Master is to live up to His teachings. But we should celebrate daily. When there is a will—as you think, so you become. If you remember Him daily with an anguished heart, how blessed you become! Unity exists. We have forgotten. We should celebrate the Master's birth daily, at every moment of breath. Guru Amar Das said, "If I forget Him with one twinkling of an eye, so much time, I take it as though a million years have passed." So Master is the very life of the initiate. Don't forget Him. Do nothing more, you'll become what He is. But we are always thinking of the worldly things. If your attention is always diverted to the Master—higher consciousness—you'll be charged with Him. Whatever is in Him, will be transferred to you without request. You'll become the mouthpiece of the Master.

There is one event in the life of one Saint whose name was Bheek. Bheek was the name of the Master. His initiate used to remember Him; he forgot God, he simply remembered, "Oh Bheek, Oh Bheek, Oh Bheek." That was his constant remembrance, repetition of the Master's Name. During the Mohammedan reign, it was a heinous crime to say that Bheek is God. They considered somebody else as God. (Social rules were strict.) Somebody asked him, "Well, who is your God?" "Bheek, Bheek is my God." "Who is your prophet?" "Bheek is my prophet." That was a heinous crime at that time, so he was sentenced to death. The orders were passed and sent out to the King for further sentence. The King sent for him and saw that his eyes appeared to be intoxicated. "Well," the King asked, "Who is your God?" "My God is Bheek." "Who is your prophet?" "My prophet is Bheek." "Release him." "Why, he will run away." "Don't fear, he has some intoxication in him." Then the King requested, "Well, look here, Bheek, your Master, is very good. As there has been no rain in the country for so long, will you kindly pray to your Bheek to give us rain?" "All right, I'll ask him." "When will you return?" "Sometime during the day after tomorrow." So he went away. The next day it rained torrents, cats and dogs; and on the third day, he came up. "Well, very many thanks to your Bheek who

has sent us rain." Then, what did the King do? He just ordered the revenue of 21 villages to be taken to his Master so that he may have it for use of those coming to him. "Oh, I won't take these amenities to my Master. He never invited it. He doesn't care for any worldly things." Then he went back and his Master said to him, "When you were just in unison with me and I was in unison with God, what you wanted was given to you." "Why do you do it?" "For the sake of the world over," his Master replied. Sweet remembrance of the Master is the sum total of all practices. We do them only to show that He may not be forgotten in weal or woe. As you think, so you become.

Celebrate your Master's birthday daily. He is not the physical body, He is working through the physical body and those are very fortunate who see Him at the same level. Every moment spent with Him is very precious because in that way you have got the teachings both ways: One third by word of mouth, and two thirds by receptivity. I think that is what I would enjoin on you—become Masters yourselves. "It is I, not now I, but Christ liveth in me." Do you follow me? After all, for what purpose do you do all these practices? To see Him inside, to see Him everywhere, wherever your attention has gone. He is not a son of man, He is God in man. Once He initiates you, He never leaves you till the end of the world. You may go to any corner of the world and that power will never leave you. With all that may happen, He still loves him. If your child is besmeared with filth, would you throw him out? You will clean it and hug it to your breast. This attitude of mind of the Masters cannot be appreciated by those who are groveling in the physical body. So, Happy Christmas to you every moment of life! You people are more fortunate than me, you see. I'm talking of the physical plane—don't misunderstand me.

Yes? Any questions?

Why have You come for us? Why?

I'm a friend.

Why don't You stay with Your Master?

I'm under orders. Under orders. I was not prepared to live even one moment after Him. I prayed to Him all through life. I was initiated physically in 1924, but I was with Him seven years before I met Him, on the inner planes. In 1927, I had a vision. I saw Master was leaving us twenty-one years before He really left the physical body. I never had a moment of joy afterwards in His lifetime because I always had that sting, I tell you. I knew that was the very *thorn* of separation which was awaiting me. So I always prayed, "Beloved Master, let me go before You." He said, "No, you are to continue." "Why, why, why do I have

to remain after you?" Orders cannot be questioned.

Gurmat Sidhant is a book written by me—through my hands I would say, not by me, but by the God-Master within me. I used to write it down and take it to Master to read it to Him so that He may give the final yes. Once, I wrote what happened to an initiate who is left behind after the Master has left the physical plane. That was a very practical statement, description, given. There was a Master, Dadu by name, who had an initiate who was not at the place when his Master left the body. When he came to His tomb, he lay down on the tomb. And, he repeated this couplet: "Oh Master, without You I could not live for a moment. It is not bearable." So He passed away. The second Guru of the Sikhs, when his Master left the body, became a recluse never to show his face to anybody. To live without the Master is very difficult, unbearable. We know when the Master leaves He is never away from the initiate, but the initiate as a son of man has great suffering. Even now when I remember my Master, I shed tears. But, He left His orders. Why? There is no questioning why.

When I read out that part of the Gurmat Sidhant to Him He said, "That's all right, Kirpal Singh. Read it again!" I had just quoted two or three sentences like that. Then again I read it to Him. Again He said, "Will you read it again?" Again I read it. Perhaps, He was telling me, "You, poor fellow, have the same fate awaiting you." He was perhaps preparing me, "You poor fellow will have exactly the same fate after me."

There are so many sweet remembrances of the Master, you see. This is everything. One poet says, "To live in paradise without the Master is a hell for me. And, to live in hell with my Master is a paradise for me." But, these words can be appreciated only by those who are really devoted to the Master.

If your son passes away, your mother passes away, how grieved you feel! I never felt any grief, thank God. That's a great deception—suffering—you usually feel for the physical relations. What about the relation that is spiritual? Anyhow, to be with the Master is a great joy. That God Power never leaves you. So make the best use of the time you have here in the physical plane.

Once it so happened that my Master was photographed for the first time. I was there. He moved from one station to another. I followed Him. At one place, a man who was a big landlord was just entering the room. Standing by Him, he requested of the Master, "Well, Master, will You give me a copy of Your photograph?" The Master's ways are very mysterious. He told him, "Look here, even Kirpal Singh wants it, but I won't give it to him." I was sitting outside, you see. Mysterious are His

ways. Later I said, "Well, dear Master, I know Your love for Your Master is the richest. You cannot scale how much love You have for Him! But, still with the love You have given me, won't You give me a copy of Your photograph?" "No, no . . . Surely I will give you one." That was the first time He got Himself photographed. If you have love, it is the panacea for everything. Love is God and God is Love. But if you want to have this marriage you are having now . . . it is no good.

I am still so young and selfish, I wonder if You could reassure me that You'll live till 120.

It is God overhead. It is all His will. So the Master always tries to quicken the love of the disciple for his Master. He knows what it was like with his own Master.

Guru Nanak, was in a shop weighing out the wheat for those who had paid for it. He was weighing out: one, two, three, four, five, six, seven times, eight times, nine times, ten times, eleven, twelve, and thirteen. The word, "thirteen" is *tera* in punjabi. *Tera* means: "I am Thine, O Lord." When he weighed out the thirteenth, *tera*, he got intoxicated. He was going to weigh out bushelfuls. When they think of their Master, you see, they are intoxicated like anything.

The Tenth Guru, whose birthday was celebrated yesterday, played the role of a Saint as well as an Avatar. Once, he was found in sweet remembrance of God repeating, "It is You, it is You alone, it is You." *Tuee, tuee* means it is You alone, nobody else but You, all the world is You personified. He was meditating, "Tuee, Tueehem, You are all, everything You are." He got intoxicated and went on repeating this for three days, day and night, "Tuee, Tuee, Tuee, it is all You, Thou Oh Lord, It is all God." How can you imagine, appreciate these words of those Masters? Let us have love like that in us for the Master. If you do penances in that way for one hour, that will give you blessedness as if you had done penances for a hundred years. The reason for all of this is to develop love in us.

If you take the Master as a son of man, what will you get? Sonship: physical relationship. If you take Him as a rich man, you'll have the same thing. If you take Him as God, then you'll become God. There are different angles from which hundreds come to Him—only very few really have that attitude. Guru Ram Das says go and gather together all the riches of the world, from the plains and the ocean, gold and precious stones, and put them all together at one place, then ask a devoted initiate of the Master, "Would you like this, the wealth of the whole world, or the Master?" Master is All. Yet, when we do things, we do not put the Master first, we put the world first.

If you learn this message of Christmas Day, I think you'll become Lords yourselves. You are Lords. You are microgods. Supposing the Father wants His children to progress more than Himself. All children coming to Him must become Saints.

Why do you delay? He simply wants you to obey His commandments. You obey the commandments of your mind as compared with the commandments of the Master. We give preference to the commandments of the world, not His commandments. There we lack badly. That is why we have got very little progress. How will you learn by hard labor. The Father will give all profits to you, "take away all." If you are doing practices as *absolute,* you will have very little. But, if He adopts you as His son, then you'll get everything He has got. Well, this is the message for today. Take it to your heart and live up to it. If you die in that sweet remembrance of the Master you are *not* to return to the world. Even Yama cannot look at you—he will run away when you repeat the Names of God. What are the Charged Words? They are charged by the Master. The Master is not the physical body, mind that, He is the son of God. I have written this Message (just read out) to remind you of what I say. It is from the intellectual level, but this is more real. It is from God direct.

Yesterday, I went for the sweet remembrance of the Tenth Guru. When we went there, we read from Sikh scriptures. I offered my heart to them. Who knows what I was and what He was there. The Guru was always the same. They're all One, you see, all Masters are One. Masters never become two. One bulb is fused and another is put on, when that is fused a further third one is put on—that's all. The Light is One.

So we'll have a feast today in sweet remembrance of Christ.

Will we have a Satsang during the day also?

This is more than hundreds and thousands of Satsangs what you have got now. Is it not? It is the very gist, the very soul of all preachings of all scriptures. Do you lack anything after what I have told you?

Someday maybe You'll give us a feast of Satsang all day long? Just for one day?

Pity it is, the feast is given every day by radiation, but you people don't enjoy it. His very moving on earth is a regular feast. An actor acts in whatever way of life he is engaged. When he's eating, he is acting. The Master is radiating Love.

Even if He is harsh (He never becomes harsh), still that Love is radiating. Once it happened so that a lady came up to my Master when He was very busy. He does not become angry, but . . . This lady came up and bowed down to His feet. He said, "Get away! What is it? I'm busy! Wait!" And this lady said, "That's all I want, Your radiation." You see? His whole attention was there: "Wait! Wait! Get away!" Is it not

the whole attention? "That's all I wanted, Thank You." So He radiates Love who has got Life in Him. Very few people really appreciate this because they have no love for the Master.

Hafiz, a great Saint of Persia, referred to the Master as a lady with red lips. He said, "The very harsh words coming out through those red lips are the sweetest in the world blessed!" The Fifth Guru says, "Even when You chastise us it becomes very soothing to me, on account of love." Why is it, sometimes He is strict like that? He wants to give you a lesson in love. He wishes you to become like Himself. And you delay because you have no love for Him. So take this message on the beautiful day of Christmas to your heart, don't forget it, then you'll progress like anything.

Could you kindly speak more on humility because we need it so?

You become humble only when you see some higher Power working, that you are merely a puppet in his hands. When you see some higher Power working and you are merely at His beck and call, what are you? How humble. "Blessed are the humble," the Bible says, "for they inherit the Kingdom of God." When there is no ego, that is humility. The word "world," W-O-R-L-D means world. If you take out one L out of it, what remains? Word. Word is God. So humility means striking out the "I" from within you. You are Word personified. Those who are Word made flesh, come up of themselves and reside with us to guide us on the Way. Word was made flesh and dwelt amongst us. And that is the Bread of Life. This Bread of Life comes down from heaven to work on the physical plane along with you. But He is the son of God, not the son of man, the Word in Man, God in Man, you see? Whosoever partaketh of It shall have everlasting life.

How to eat and drink, I explained to you the other day. By receptivity you eat and drink Him, the sweet elixir of the God in Him. In Gurbani also [*Hindi quote*]. First, He manifests in the son of man, and then that manifested Word in Him, God in Him, unites others also to the Word in Him [*Hindi quote*]. Word was made flesh and dwelt amongst us. Then the God in him is the Guru [*Hindi quote*]. If anybody says I am God, I am Guru, they simply act and pose. Shabd is the Guru, Word is the Guru. Word made flesh is the Controller. He has got two phases of life, as son of man and son of God. He is the mouthpiece of God, and if you become the mouthpiece of the Master, then God speaks within you.

How come, Master, we're so privileged to be with You when thousands of initiates would like to be with You?

This is the Grace of God, not from me as man. It is all His Grace. He affords the opportunity. You have come from a foreign land, spent thousands of money. With whatever love and anguish, you have come

here to stay a month or two. The people living here don't appreciate it like that. There are some who do, but many do not. Some may say the Power of God is there. So this appreciation arises out of a grateful heart. It is His Grace of course.

Manbody is the highest in all creation. Every moment is worth millions, trillions, I would say, billions of trillions of money. Direct every moment to His if we are to make the best use of every moment of life. Kabir said, "The time taken in taking one breath is worth more than the three worlds, physical, astral and causal planes." You see? This appreciation arises only out of a grateful heart. But how many are there who really go to the Master for Master's sake? Very few. Very few who come to the Master for the *Master's* sake!

What is Master's sake?

The reason you come to Him is to meet God. There is a room. It has four corners. There is a man in one corner who has millions of dollars; and he gives money to whoever goes there. The second corner is only for diseases; and those who come sick to him, he heals. The third is where supernatural powers are given. And in the fourth corner God is sitting Himself. How many will go to God? Very few. People come only for worldly things, here and hereafter, or for healing, or for supernatural powers. How many are there who come to God for God's sake? Very few. People come to the Master only for these three things—most of them! The man who comes to Him for His sake, rises with his right foot on the ladder. So you're blessed, you see. God has directed you from within to meet you somewhere where you can have your true chance of life, which is never like the world's relations, frittered away, never ruined, never lost.

Those who have got the manbody have the hereditary right to meet God. Those who think of the Master, who come in contact with all consciousness, will become more conscious. If you think of the material things where there is less consciousness, your consciousness will be decreased. You will go to the lower level of creation. So that is why it is most important to think of God—All Consciousness—so that you may not come back in the lower levels of life. If at all you are sent back, that's another thing. As I told you yesterday, they are given the title, "You are My son, go and do this work."

When I first went to the West, you see, people told me, "Well, Christ is the greatest." "Oh, I'm glad to hear." "Is there any proof that He said He is the greatest?" "Yes, yes, he said, 'I am the son of God, Father has sent me.' " Then I quoted some references from the Tenth Guru, Fifth Guru and so many others who said the same. Then I asked, "What

do you think now?" They are all sons of God. They are begotten Sons of God. They are the same as God Himself.

The Tenth Guru when He was ordered to come back, gave references to His past life too. Very few Masters do state, "I was there." But Tenth Guru gave the place, "I lived there." (I have found the place He referred to, I was there.) He said, "I was in sweet remembrance of God, so much so that I forgot myself. I became one with Him. Then God ordered me to go to the world. I could not dare refuse, even though this was all blessedness, bliss. But God said, 'All right, you go.' And I had to come."

When He was questioned, "Why did you come here?" Orders. He had to come. Then he said, "Well, what should I do? You've sent so many already." Then God told him, "Look here, all who were sent before they preached their own names rather than Mine." You see? These are the words given to the Tenth Guru; he said, "God ordered me." Like that. So when he came here the first thing he gave out, "Whoever tells me I am God, he will go to hell." You see? "Who I am? I am sent by God. I am a slave of you, a slave of you all. Don't think it an iota otherwise. I am son of God. I am ordered to come here to preach His Name, not my name." Then he enjoined so much so, "Whoever tells me I am God he will go to hell."

All others who were sent before (most all of them), we remember them, not God. O Rama, O Krishna, O Prophet Mohammed, and this and that. Is this not a vast difference? He came to awaken the people. "I am Thine, O Lord." All said, "I am Thine, O Lord."

So those who are celebrating today do not appreciate what Christ did. Did not Christ say, "Whoever loves Me will love My commandments, and My Father who has sent Me, He will love him. When He will love him, I and My Father both will manifest to him in vision." Do you remember? You read that in your own Bible. Read your scriptures and see what they say. All Masters say the same thing. If you love Me, keep My commandments. Those who keep My commandments are loved by Me and My Father Who has sent Me. When My Father loves him, I and My Father both manifest to him in an experience. You see? I'm not telling you anything new, only quoting from Christ.

So Tenth Guru came here to revive the true aspect of life. Remember God, or respecting those whom He has sent, Word made flesh. They always direct you to God. "I am Thine Oh Lord." "I am Thine Oh Lord." Everytime you are meeting each other. "I am Thine Oh Lord." The man meeting the other, both, "I am Thine Oh Lord." May, by Thy Will, we become One. . .

Could You explain to me what the meaning of Kirpal Singh is?

Names are Names.

But does it not have a meaning? Singh means something and Kirpal means . . .?

Kirpal means Merciful.

And Singh?

Singh means lion. When the two are put together: Lion of Mercy. So His ways are full of mercy. He's very strict, mind that. He has got an iron hand, but His gloves are very smooth-like.

Sant Kirpal Singh Ji was born on February 6, 1894; had inner experience from an early age; became a disciple of Baba Sawan Singh Ji of Beas in 1924 (after seeing Him within for seven years); lived the life of a householder with a wife and family, holding down a high government job, while sitting six or seven hours a day in meditation; was entrusted with the Guruship by His Master when the latter left the body in 1948; and, after initiating 120,000 disciples, departed from the physical plane on August 21, 1974, leaving behind Him the memory of a Saint Who lived up to what He preached and Who was the absolutely genuine embodiment of peace, truth, love strength and gentleness. Many of us still wonder what we could ever have done to deserve the great good fortune of having had the company and felt the love of such a one—a cosmic companion of the great ones of the past, Who showed us by His life what human beings are supposed to be.