The Light of Kirpal

The Light of Kirpal

The Light of Kirpal

Eighty-seven
intimate question & answer sessions

between

Sant Kirpal Singh Ji
and His disciples
1969 - 1971

Sant Bani Ashram
Sanbornton, New Hampshire
1996

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

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

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

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

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

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

Acknowledgements

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

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

Foreword

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

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

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

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

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

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

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

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

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

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

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

> "At least of the twenty-four hours of the day and night, spend some time with Him within you. That costs you nothing. Does it cost you? Then? You've come from thousands of miles. What for? Only to learn these few words. Spend some time within you. God says, 'I'm within you. Don't make a mockery of Me by seeking Me in outer temples.' Is it not a good story for you to write?"
>
> (February 20, 1971)

> "How can I be pleased with you people, if you don't live up to what I say—if you don't put in any time to your meditations and be successful there? I'll be pleased, overjoyed, when you go up, traverse within. So to live by the commandments is the best thing, first step. All else will follow."
>
> (March 21, 1971)

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

> "That is only the opening. A spring is there, and a little wave will be open—you'll go and take a swim. It is just like that. But He is not all of the Spring. He is the Mouthpiece of the Spring. Water is coming from where it appears to be working. After all, the water is coming from the spring, from the Perennial Source. All right, then, why should I waste time—you want to go in There. Then try." (March 28, 1971)

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

SHARLEENE SHERWIN

Introduction

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

RUSSELL PERKINS

Table of Contents

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

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

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

1

He Gives His Hand to Everybody

Evening darshan, September, 1969

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thank you, Sir.

All right, I also thank you for your questions.

2

The Ultimate: Full Surrender

Evening Darshan, September 8, 1970

We are recording everything. Do You mind?

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

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

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

Yes, Sir.

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

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

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

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

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

Like us?

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

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

Yes. "If You give or not, that's all right."

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

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

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

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

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

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

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

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

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

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

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

3

On Doing Your Work Sow The Big Seed of God

September 9, 1970

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

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

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

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

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

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

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

That's the hard part.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Even if you're swaying?

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

I see, yes.

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

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

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

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

You'd recommend starting meditation with a prayer then?

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

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

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

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

Yes, just a theoretical question.

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

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

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

Had You been with Sawan Singh in a previous life?

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

Sacrifice everything for that?

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

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

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

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

How many different levels should we understand you on?

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

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

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

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

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

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

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

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

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

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

Big job.

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

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

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

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

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

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

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

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

Yes, "Lay up your treasures in heaven."

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

4

ॐ

Become His Channel

Evening darshan, September 9, 1970, Sawan Ashram

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

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

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

Why should it tax us?

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

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

Was Rai Saligram a Saint?

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

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

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

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

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

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

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

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

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

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

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

This is just a phrase then, really?

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

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

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

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

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

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

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

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

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

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

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

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

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

Yes, that you cannot differentiate now.

That means we have to come back in another life?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Drugs result in the death of the soul?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

5

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

Evening Darshan, September 11, 1970

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

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

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

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

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

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

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

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

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

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

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

There's a great feeling of peace here.

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

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

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

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

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

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

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

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

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

Yes.

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

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

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

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

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

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

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

Too much fakery and commercialism?

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

Yes. I've heard of him.

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

I don't think he mentions Your name either.

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

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

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

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

What do you mean?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Is the Negative Power an actual person?

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

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

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

How much will he fight to keep that from happening?

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

He does not lose very many, does he?

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

Hopefully he'll lose us?

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

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

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

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

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

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

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

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

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

No. It still stands.

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

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

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

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

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

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

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

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

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

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

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

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

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

We haven't been doing very well by them.

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

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

And man will have to pay for this?

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

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

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

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

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

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

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

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

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

But only the perfect man can continue to see God?

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

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

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

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

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

6

ॐ

Very Few Really Want To Go Home

September 13, 1970, Dehra Dun

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

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

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

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

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

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

Back to meditation.

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

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

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

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

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

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

That's the big question.

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

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

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

In Sach Khand the answer is available?

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

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

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

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

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

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

You say truly speaking most people aren't trying?

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

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

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

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

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

Let me ask what percentage will make it this year?

How will it help you?

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

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

Yes, You say that in the article, too.

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

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

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

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

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

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

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

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

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

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

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

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

Oh, yes.

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

Yes.

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

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

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

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

There are a few cases like that. Definitely.