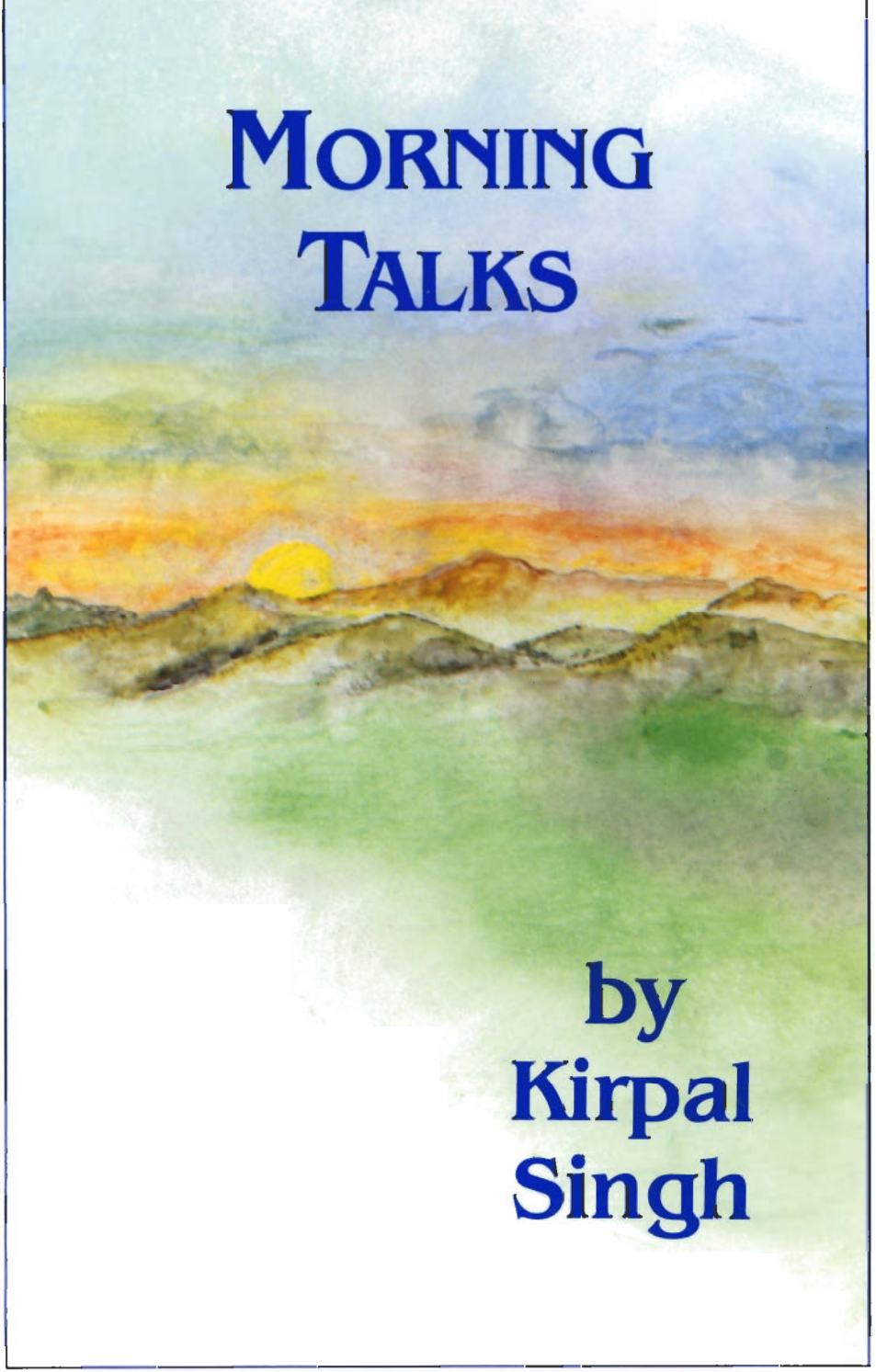
Morning Talks



by Kirpal Singh

ABOUT THE AUTHOR:

Considered by many people who met him in the East and in the West to have been a living example of a true Saint of spirituality, Kirpal Singh was born in a rural setting in Sayyad Kasran in the Punjab (then in India, now in Pakistan) on February 6, 1894. He followed the career of a civil servant in the government of India, and retired on his own pension in 1947. Following instructions from his Master (Sawan Singh Ji Maharaj, 1858-1948), he founded and directed RUHANI SATSANG. He was Commissioned by God and authorized by his Master to carry forward the spiritual work of contacting sincere seekers after God with the WORD (or NAAM). He continued in that capacity until he left the earth plane on August 21, 1974. Elected four times, consecutively, as President of the World Fellowship of Religions, he upheld the truth that, though the various religions are different schools of thought, the Aim of all religions is One and the Same. Kirpal Singh visited the major cities in the United States on the occasions of each of his three world tours: in 1955, in 1963-64, and again in 1972, staying in this country for three months or more, each time. From his intent study at the feet of Sawan Singh Ji Maharaj and from his own personal inner experiences of a spiritual nature, Kirpal Singh was eminently qualified to convey to sincere people everywhere the importance of self knowledge and God realization.

Sant Kirpal Singh Ji
(1894-1974)

KIRPAL SINGH

MORNING TALKS

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Baba Sawan Singh Ji
(1858-1948)

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

Foreword

THE SPIRITUAL TALKS that follow were given by His Holiness Sant Kirpal Singh Ji at Sawan Ashram, Delhi, India. With the exception of the last two talks, they were given in the mornings over a period of five months, beginning October 1967 and ending February 1968.

These talks are very direct in their nature and deal thoroughly with every aspect of Spirituality. They were first delivered in the Hindi language and immediately afterwards were translated into English by the Master for the benefit of a number of Western disciples who were staying at the Ashram at the time. The main theme that the talks revolve around is the true nature of love, how it is developed, and what it gives us. While many of the talks appear to be on the same subject, each one brings out some special aspect and so should be carefully assimilated in order to appreciate the others that follow. As the reader is led from one talk to another, he will find that they present a beautifully interwoven whole, of which each one is just a part.

The subject of Spirituality, pure and simple, has never before been dealt with as clearly or concisely as these morning talks set forth. To many seekers after truth, Spirituality has often appeared to be enshrouded with dark sayings, impossible asceticisms or occult mystification, as given in the many schools of thought which purport to satisfy man's basic need in his search for God. To those who are sincere, these morning talks will appear as a brilliant shaft of light dispelling the dark clouds of ignorance.

They tell us what is required in order to develop the spiritual side of our nature and if we can but translate their contents into positive action, our spiritual development would progress by leaps and bounds. We must first live a Godly life before we can know God, and the ways and means by which this is accomplished is termed "Man-making" by the Master. If all vices are eliminated and replaced with the ennobling virtues as described in these talks, the requisite purity of heart and mind, essential for progress on the Way, will be developed. If we do this, then, as the Master has put it, "God will meet us, sure and certain."

STANLEY SHINEROCK

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MORNING TALKS

1

CHARITY

If to be rich is a good quality, we should also make others rich, and that we can do only if we give something of our portion. Our Master Baba Sawan Singh used to give one tenth in the beginning but after a while He sent everything to His Master, Baba Jaimal Singh. Baba Jaimal Singh would then return something for the livelihood of Baba Sawan Singh and His family. Baba Sawan Singh simply laid everything at the feet of His Master, and the Master used to return something for their livelihood. So our Master used to say that you should give one tenth, and if you count up at the end of the year you will find that you have saved expenses in some other way, in the case of sickness and other things. If you take account, you will find that this is so. So by giving, you don't lose anything. The more you can give the more you are gifted. When the Masters come, they give away

everything for their Master. What did Christ say? "If ye want to enter the Kingdom of God, then sell everything that you have". This is the ultimate of delivering everything up to the Master. So each man should learn first to earn his livelihood in an honest way, then he should share with others. He should not stagnate. If you stagnate, then you will feel congealed within. If you rub gold or silver in your hands, they will become black. And the heart where this very thing resides, do you think that it will become clean? So the first thing is, if you want to have self service in the spiritual way, you should earn your livelihood by honest means and share with others. Begin with the least you can, then go up until you give everything for God. This has been the custom ever since history began, from the time of Abraham all gave one tenth of their valuables.

Selfless service is done in two ways. The first way is physical service. If somebody is sick, go and serve him. Shall I see somebody in need, hungry, naked, poor fellow? The Masters have always been for the poor, for the needy, to console them, to raise them up to the level of every man. If we do that, if everyone would share with others, there would be no poor in the world. Why are men so needy and hungry? Because we don't share. So by sharing with others, our self expands. At the very moment of giving you feel a little joy within. That is the compensation you get, direct. But whenever you give, don't give with the hope that you will have a return. Give for the sake of sharing with others. Sometimes we give for the reward that we will get in heaven. This is not the way, selfless giving is what is needed. This is one

of the qualifications for one who would like to progress on the Spiritual way. So he is a man, who lives for others, who shares with others, with the needy, with the hungry, with those who are in very poor circumstances and cannot go on. What do we do? We feed our children very richly, while the children of our neighbours die of hunger. This is not what is wanted.

One of the Mohammedan saints, who happened to be a lady, once prepared to go to Mecca on pilgrimage. Mecca is a place of pilgrimage for Mohammedans and is located in Arabia. She had some money for the journey and as she was about start, she noticed some poor, hungry fellow in the neighbourhood. She gave away everything to him and so was not able to go to the place of pilgrimage. What was the result? An angel appeared to her and said that her pilgrimage had been accepted.

You follow what is meant? The man who lives on his own earnings, earned by the sweat of his brow, honestly, and who shares with others, such a man only is fit to progress on the Spiritual way. Give not for the sake of compensation or return. Give for the sake of sharing with others. That is your duty towards your brothers and sisters.

Once Christ was sitting in a gathering and His mother came and sat behind. Somebody told Christ that His mother had come and He said, "These are my brothers and sisters, they are also my mother's". All Masters behave in this way.

When our Master went to His own place, the poor came to Him and He served them like anything. To serve others, to live for others, is really a criterion to know who is a man. We are all beasts in men.

So the subject today is, earn your livelihood by honest means first of all, then share with others, as best as you can. Begin with the least you can, may be one tenth, maybe one fortieth, but you must give something.

A record is kept here, accounting is done and that is audited. A regular accounting is maintained for the Chartered Accountant to inspect. With that I have nothing to do. I have got my own income, my pension. At one time when the accounts were being checked, one quite poor lady came up with one pence. The accountant said, "Well, some give Rs.100.00, others give Rs.50.00, but this donation is the most valuable of all." One pence is more valuable when given by a poor man, who is sharing his honest earnings, though very meagre. If even out of these meagre earnings he gives one pence, that has more value than one in affluent circumstances, who gives one hundred or one thousand rupees.

Here I have made a rule, that those who give more than thirty or forty rupees, should come to me. I must see whether they are in a position to give or not. Sometimes out of devotion, we want to give everything at the sacrifice of our own children. Those who give little are most welcome. Their donations are received with great appreciation. They are not refused. But sometimes I find that it is the people who cannot afford to give, who want to send in their money without mentioning their name. Once I had a case here. Sometimes I refuse, sometimes I return, sometimes I accept half, only to see if anybody out of devotion does not care for his own family. This is my concern. It is also my concern to look after your interests. So the case I mentioned just before concerned a man who

used to give Rs.150.00 a month. His whole monthly income was not more than Rs.200.00. How could he afford to give Rs.150.00 out of Rs.200.00? So I looked into the matter and found that he had not given his name. I asked the man to come forward during Satsang, as I had kept the money in trust for him and taken nothing.

It is the disciple's way to give everything and the Master's way not to accept anything for his own self. The disciple may give for the good of the Master's Cause, but at the same time he should see how much he can really give. If he does not care for the welfare of his own children, then that also is not fair. So we have a rule here. Those who give more than a certain amount, they come to me. This is a very strict condition given to Dalip Singh. He may accept ten, twenty or thirty rupees, but those who want to give more than that must come to me. Sometimes I accept, sometimes I don't accept. Sometimes I return full, sometimes I return half. So a man should share with others, in degrees. Let him start with the least, maybe one fortieth, or one twentieth. One tenth has been the average. Those who cannot afford to give one tenth, let them give one twentieth, let them give one fortieth, let them share even a single pie. So those who want to progress on the Spiritual way must earn their livelihood by honest means first of all, and then share with others.

You know why I don't accept money from those who are not initiated? Who knows how they earned the money! When a man is initiated, he is looked after by the Master. Those who have not been initiated, their money is not looked after by anybody.

Whatever they give will have to be repaid. You must have compassion; you must share with others. Don't give anything with the hope of return, for something that you will have in the afterlife. This is not what is wanted. Give it once and for all, share with others. They are your brothers and sisters in God. You follow now what is meant by Charity? These things are not explained in books. Don't accept anything for your own personal self. So the main rule is, earn your own livelihood by honest means, first of all, then share with others, maybe the least. The more you can give, while looking after your family circumstances, so much the better. Then you will ultimately give everything for the sake of God. We should give without the least hope of return, selfless service. We are all brothers and sisters in God.

There was a saint, Baba Kahan by name, to whom Baba Sawan Singh used to give Rs.10.00 every time He met him at Peshawar. Once Baba Sawan Singh was on field service and earned a good amount, one or two thousand rupees. He met Baba Kahan again at that time. I also met him, since I was in Peshawar at that time. Baba Kahan said to Baba Sawan Singh, "Well, look here, I want Rs.20.00 this time." The Master said to him, "What, are you becoming greedy?" "Not the least," replied Baba Kahan. "I want the extra so that the poison may be taken away from all this money that you have earned. Before you were earning less and I took Rs.10.00 and it was given away to the poor. I want Rs.20.00 now only for the reason that you have got more money. Let it be shared with others." He did got accept anything for himself. This is what is meant by giving.

If we give something and we want some return, that is not selfless service. In your diaries, you have got one column for this. It means something, it is for your own good. You follow the purpose for which charity is meant? If you want return, action and reaction will come up. But a mother, whose children are hungry, will take out a morsel from her own mouth and give it to the children. She does not care for any return. So help others with that angle of vision, with that spirit.

We give sometimes for show. That is only for name and fame. That charity is no charity. Christ said, "If one hand gives, the other hand should not know". If one hand gives something, let not your other hand know about it. So this is what is meant by charity.

2

CHARITY AND HARD EARNINGS

I TOLD you yesterday, that by giving away something in charity, for which you do not require any return, selfless, that becomes fruitful. You simply give to those who are really needy, poor, naked, who have nobody to support them, the orphans, the widows, and others who would shy to beg and who sometimes commit suicide for want of livelihood. Suchlike people should be helped. The usual way is to give to particular places where the money is just collected in thousands and millions. But that money is of no use to anybody, it is simply collected. Although the money is there, why should we contribute? Let our money be shared with those who are really needy, naked, with nobody to support them. Suchlike people feel shy to go and beg. However, they do come to some spiritual man. So it is better to give to Him so that He may distribute to the right persons.

To give money in charity is just like amassing money for your own self. The tenth Guru says, "I rejoice when I give something into the mouths of others. Those mouths are my mouth. Their bellies are my belly. Suchlike service only I cherish, all others not".

If millions of dollars are given at one place, the result is that where there is so much money, there is always a clash. When they want to share trouble arises. Then there are those who live only on charity given by other people, who have earned their money honestly. What is the result? People who live only on the charity of others without good reason, that money, earned honestly by others, becomes just like poison to them, poison covered with sugar. So this will have the same effect on suchlike men. They must put in much more time for their meditations, otherwise they will have to suffer. Suppose if somebody gives you a glass of water or a glass of milk. He has some reason behind it, he wants some compensation for it. You may have no money in your bank but that will still be debited against you. It is always better to earn one's own livelihood honestly, by dint of the hard sweat of your brow and to share with others. Not for return, but to share, thinking that we are all brothers and sisters in God. All souls are the children of God. God resides in every heart. With that viewpoint you should share with others who are really needy. To give our money just to established places where there are millions already, what good does that do? Charity really bears fruit if shared with others, who are needy, naked and poor. So all Masters say this and such is the viewpoint of really spiritual people.

Our custom is just to contribute, but we don't see

how the money is spent. If the money has been spent just for the upkeep of one or two men, for a single man, well he has to pay for it. God does not spare him. Just live on your own earnings and share with others. Such people only can progress in the spiritual way. That gives self expanse. At the time of giving you feel a little joy within. This is natural and is the main compensation that you have there and then. So generally, all men should share with others, who are needy, naked, poor, supportless orphans and widows, and others who have nobody to look after them. Or in some noble purpose to enable them to sit together and find the way back to God. So suchlike charity is advocated by all saints. First we should earn our livelihood honestly, then share with others, maybe the least.

Yesterday I was telling you that one tenth was generally prescribed by the old wise men from the time history began, and also from the time of Abraham. If it is not possible to give one tenth, then give one twentieth, one thirtieth, one fortieth, maybe a single pence, but it should have that angle of vision to share with others. A man who earns say, one dollar a month, and who gives one tenth, well that is worth more than a man who earns thousands of dollars and who gives only five dollars. The Masters never object to see even one pence. They never reject and for that a regular account is kept and that is audited. The Master lives on His own earnings.

Some people make it a business. That's a good way of earning money I tell you! Hundreds and thousands you can have without any labour. But one who does that has to bear the reaction of what he has done and

then he will cry. So the general rule is to earn your own livelihood honestly, in which nobody's blood is squeezed, in which undue things have not been usurped by you. God sees what you are doing. The other rule is that your earnings should be to maintain yourselves, and share with others.

For example, if you are rowing in a boat and there is a hole in the boat through which the water is coming in and filling the boat, what do you do? You throw out the water with your hands, otherwise you will drown. If you have got more money than you really require for your own maintenance, then just share with others, otherwise you will be doomed. So by giving away, you don't lose. At the end of the year, you will see that the money has been saved in some other way, by freedom from sickness or any other troubles that arise generally and which involve expenditure.

Our Master used to say, "All right, you give away one tenth and at the end of the year just count. The very money that you have given has been saved where you had no sickness." You have understood? Earn your livelihood in an honest way, first of all. That is why I don't accept anything given by those who are not initiated, because who knows how they have earned the money! Even if the initiates earn by dishonest means, that also carries effect. But anyway, there is the Master Power overhead to account for it. The first thing is that you must earn your money by honest means, then share as much as you can, for the good of others. That will expand your self. Just start with the minimum, then give more and more until you give your own self too. Baba Sawan Singh used to give one tenth, but after would send all His earnings to His

Master, who would then return something for the livelihood of Baba Sawan Singh's family. This is the ultimate. We have to give away our body, our intellect, our soul, our everything. The more you are divested of all these things the more you are free, you are nearer to God.

There are instances to show in the lives of saints. Christ said, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven". He further said, "All right, give everything to the poor and then come to me". So we have to give slowly, bit by bit, until we give everything to God.

The Masters give teachings in all phases of life. First live an ethical life, share with others and then devote time by contacting your soul with the all pervading power within you, and also be of use to others. A man is only called a man who is of use to others. Even animals are of use to their children. If you also act like them, then what is the difference between man and an animal? These things are to be noted and acted upon. You will find a change.

On the first day of the month, according to the East, people ask what is ahead of them in the coming month. So Masters say that the people should turn to the right way. The special message for this month is, "What you have sown, you must unearth", or "As you sow, so shall you reap". If any trouble has arisen, that is a reaction of the past. Now set your way right. What you are suffering is the result of your own actions. You must change your line of action and remember God. This is the Teaching. Masters are never attached to any formalities, what month is starting

or what month is ending. They say contact your soul with God or keep the sweet remembrance of God, and also look to your means, how you are earning. Whatever you are suffering is a reaction of the past. They say, "All right, what you have done, you have to suffer for, but for the future you must change your way of life." So this is the way in which the Teachings are given, in whatever way the people like most. So what is given for this month is that what you have sown, you are reaping. If you want to have better prospects, then sow the other way. Those who give, they receive. Those who do not give, how can they receive? If it is given to Nature, then Nature returns in some other form that's all. The other thing is, start from today and just remember God. The month in which you do this will sow seeds of prosperity for you. People are stuck to the outer formalities only. They do not follow what the Teaching or Message is given about, which concerns the purpose of maintaining life and future prosperity, physically and spiritually.

3

DON'T THINK EVIL OF OTHERS

NEVER hurt anybody. We hurt others by thinking ill of them. We think ill of others, we scheme. This is wrong, as thoughts are very potent. When you think ill of others that reacts to them like a telegraphic wire. You may not be telling anybody anything but if you think of them, radiation is there.

Once Akbar, who was a great Emperor of India, was told by his minister that thoughts were very potent and that great care should be taken in what we think of others. Akbar asked his minister how he knew this. The minister said, "All right, I will give you a concrete example. Let us go outside." So both of them went outside and they saw one man coming towards them at a distance of a few furlongs. The minister said to the king, "Look here, just think something about this man in your mind and when he comes near, you might ask him what crossed his mind at that time. You are only

to look and think." The king thought in his mind that this man should be shot. The man approached the king and the king asked him, "When you saw my face, what thoughts crossed your mind?" The man said, "Emperor, excuse me, but I thought that I should beat you with my fists and break your head."

So thoughts are very potent. If you think evil of others, the other man will react. You should be careful how you speak to people. If you speak ill to another and say "You are a fool" and things like that, or if somebody calls you a name and you react in the same way, what is the result? There will be a flare-up. A man calls you once, twice and that results in a fight. This is by words, their very root is the thought. A man speaks out of the abundance of his heart. Whatever is lying there, those things take the form of words, then words lead to fighting. So don't hurt the feelings of others, in thought, word or deed. Even in very religious places, if a dozen men are working together they start thinking evil of one another, with the result that the thoughts radiate and react in another's mind. You follow my point?

The heart is the Throne of God. The body is the Temple of God. If you defile the Throne where God is, then who will sit there? So blessed are the pure in heart, for they shall see God. Purity mainly lies in not thinking evil of others, in thought, word and deed. There are other factors too, but this is the main factor. Wherever you sit, even in an Ashram, if one man thinks of somebody else, that goes round like anything. That is just like a plague, an infection. A rat infested by plague goes around and spreads that infection everywhere. So this is a very strict condition, "Don't be the

unpaid apprentices of the C.I.D. of God. Don't take the law into your own hands." If you think good of others, you will radiate good. If you purify your mind you will purify the minds of others. By thinking ill of others, we spoil our own Temples of God first and then defile them. Outwardly, we are all right, quite clean, but our hearts are impure. We are defiled by thinking ill of others. We are all parts of the same machinery. If even one part is out of order, the machinery will stop working. So that is why it is said, "Wanted—reformers, not of others, but of themselves". Charity begins at home. We should first reform ourselves. Example is better than precept.

So today's subject is "Don't think evil of others, in word, deed and mind". If you think of anybody else, always think good of them. Why? because they are your brothers and sisters in God. God is active in every heart. Our bodies are the Temples of God. If we think evil, first we defile our Temples, then we defile others. Instead we should think, "Peace be unto all the world over, under Thy Will O God." This is what Guru Nanak gave out in His prayer. Let all the world be happy. How can it be happy if you defile everybody! So the foremost thing is, not to think evil, speak evil or hear evil of others. If you come to know something then it is for you to just keep it to your own self and try to privately tell others concerned for their own well being. We should not become reformers of each other. We should reform ourselves first. If we have sympathy for others, we should tell them privately what we think that they are doing wrong. Then the other person will care to listen. If a blind man is there, and you say, "O Blind

Man" he will take it to heart. If we simply say, "Well dear friend, when did you lose your sight?" the purpose is served. There are ways and means to express. So speaking, you might say, is an art. The same words that carry a loving and peaceful effect can also create fire. This is what we have to guard against. So we should not think evil of others at heart, in mind, word or deed.

God is not difficult to meet, but it is difficult to be a man. Man is in the make. God is seeking after a man who is a man. So when you are ready, God will come and also give you a commission.

I went to London, I remember, on my first tour. There were two children about 7 or 8 years old, that were given Initiation for hearing. I asked them, "What do you want?" "We want to become Masters," they said. "All right," I said, "you have been put on the Way, improve, progress on the Way and you might be selected as a Master." God is after finding out some man who is a man, so that His work may go on. It is not for us to pray for this, but for God to select who is fit for the job. Hankering or only propaganda to have that position which is not in man's hands won't do. It is a commission from God. I told the children, "Well, you may become a Master, that's all right. You have been put on the Way, go on with it and you may be selected as a Master." Each one has after all, to come to perfection. It is no sin. Every saint has his past and every sinner his future. This starts where? From our own self. First of all, we should not think evil. If there is evil in your mind, out of the abundance of heart a man speaks. That radiates, by thought and by word. First and foremost,

this is the Teaching of the Masters. We should examine our own self and see how we stand, where we stand. Because these things are there, how can we aspire to become Masters! So purity of mind is essential. Let it not be defiled by the thinking of evil thoughts. You should pray for forgiveness. You should also forgive and forget. Generally, we don't forget. We say, "Oh I don't mind," but that poison goes on working in our mind. That affects, sooner or later. So whenever anybody hurts your feelings in word or deed, forgive. Forgiveness is the only sweet water that will wash away all dirt. Justice won't do it, mind that! If you want justice, then that will react. Forgiveness only washes away all dirt. Forgive and forget, this is the way to Spirituality.

A man once went to Lord Buddha and began to insult Him like anything. He went on in this way for one, two, three hours, until it got dark. When night fell, he wanted to go away. So Lord Buddha said, "Well dear friend, just tell me one thing." The man asked what Buddha wanted to know, to which Buddha replied, "If anybody brings some present to somebody and if that person does not accept it, with whom is it left?" The man replied, "With the person who brings that present." "Well," said Buddha, "the present you have brought, I don't accept it."

So these are the things to be developed in us and lived up to. If you live up to them, your thoughts, your radiation will change. It is not a matter, I think, of acting or posing, it is a matter of living. The Masters used to say, "Those who live up to what I say, I am their servant, they are my bosses. I will serve them to the best I can." Truly any son, who would be

obedient to his father and would do all things what he wants, naturally he is most dear to the father. This is not done by mere outward assent, acting or posing, because the mind radiates. The Master knows the mind, not the outward things.

These things are not explained in general talks. They are heart to heart talks in which you are being given these topics. The secret of success is to keep your mind unalloyed.

4

NATURAL DIET

A NATURAL diet consists of fresh fruits, vegetables, nuts, grains and permitted dairy products. Animal foods such as meat, fish, fowl, eggs or their bye products, and spices and intoxicants should be strictly avoided. A strict vegetarian diet is what is wanted. The stomach should also remain partly empty. Let half of the stomach be full with food, one fourth with water and let one fourth remain vacant, so that digestion will not be difficult. The more your stomach is clear, the more concentration you will have. If your stomach is upset, then naturally you cannot sit, you cannot concentrate. So to help you in your meditations, the stomach should be set. No overfeeding should be indulged in. Eat when you really feel hungry, not everytime putting in something. Two meals a day are enough, though you may have a little breakfast in the morning. Sometimes the Masters say that those who would like to progress more should have only one meal a day.

Let the stomach remain partly empty. If you put more food in it than can be digested, naturally the things which are not digested will create disease. Eat as much as you can digest. Give some rest to your poor stomach. It takes at least four to five hours to digest anything. If you eat too much too often, your stomach will revolt. Eat a simple vegetarian diet, and only as much as you really need. The servant who is engaged to work 24 hours will revolt. He must have some rest during the day and night. So the stomach should also have rest, and that will only commence four or five hours after you have taken your food. If you take food at 8 am, then 12 noon, then 4 pm, then 8 pm, your stomach will have no time to rest. So simple diet, simple living and high thinking is what is required. The more you eat, the more you cannot digest, the more disease will affect you. So let your stomach have some rest. Men do not die only of hunger, but also from overfeeding. This creates diseases. So eat as much as you require when you are really hungry. Don't for formality say, "Now we should have something to eat." This is the usual course with most of us, children and adult.

The more we live a regulated life, the better our health will be. All phases of life are touched upon by the Master to help people. If you have a simple diet and eat only that much which can be digested, you will be healthy. If you eat more than can be digested the result is you cannot sit, you cannot think clearly, you cannot devote time, you feel lazy. So simple living, simple diet and high thinking is what is wanted. You should eat only what is really a necessity. Do not overfeed. Overfeeding will make you lazy and slothful.

You will always be procrastinating. You will say, "No I will do it later, let me rest." This is because the stomach is not well.

Once it so happened that Prophet Mohammed had forty followers. One doctor attached himself to them, so that if anyone fell sick, he would give him some medicine. For six months the doctor remained with them but nobody fell ill. Then he came to the Prophet and said, "Well, nobody has fallen sick, so there is no use in my being here." Prophet Mohammed told him, "Well look here, so long as they follow my behests, they will not be ill. I tell them to take one morsel of food less than they really feel like, not to have a full diet, to eat a little less, so that when they leave the table, they are still a little hungry. I tell them to eat twice a day and during the day they should work hard. They should also do their meditations. If they follow these behests, nobody will fall sick."

These are very small things but they have much effect. So a simple diet, a strict vegetarian diet with no spices, should be adhered to. Eat only as much as you need and leave the table still a little hungry. These are the things to be followed which will make you active in all your affairs, whether in meditation, physical work or anything else.

5

WHAT THE MASTER DOES FOR THE DISCIPLE

HELP and protection is extended by the Master to His followers. Just like a mother who looks after the comfort of her child. She cleanses its body which has become besmeared by filth. She feeds the child and sees that it should not suffer from cold or heat. She sacrifices her own comfort for the child, to bring it up. With all this, the child does not know what the mother is doing for it. Even when the mother is carrying the child, she is careful not to do anything to make it sick. Similarly, those whom the Master takes under His care, are looked after like a child. The follower does not dream of what the Master is doing for him, but the Master does not show anything. He looks after His follower in every way, for his comfort, feeding and development. He also looks after the outward comforts of His children; all facilities are given. Even the effects of the reactions of the past, from the gallows to an

ordinary pin prick, so much concession is given. So to have a Living Master is a great blessing. As a mother sacrifices all comfort for the sake of her child, even so does the Master sacrifice everything for the sake of His children. Even when the child grows up and becomes naughty, the mother cares for the child, that it should not be hungry. So whoever comes to the Master, has got a great blessing. Even if the disciple goes wrong, the Master does not cease to look after him, just like the prodigal son whom the father never forgot. The disciple might leave the Master but the Master never leaves him. He fills His followers with His own thought, with His own Life. So when the child remembers Him, well, it is the Master who first loves us, remembers us. When we remember Him, He remembers us, with all His heart and soul. He is always looking after the good of His followers. He is not the body. He is the Word personified, the Word made flesh. He is everywhere. We are simply to invert inside and see what He does for us. Even if we cannot invert, He still looks after us.

The worldly people are with us only so far as their purpose is served. When their purpose is served, they leave us. Sometimes people leave us when we are in distress, ill, sick, or have become penniless, but the Master does not leave us. Those who are very devoted to their parents will look after their welfare but at the time of death, they cannot help them. They pray that God should take care of their soul, that's all. But the Master does not leave us. Even on that day He comes along with you. So you should go to the feet of such a Master, who is conversant with here and the hereafter, who can help you here and in the Beyond.

I was just referring to a man, a villager here. He is a cultivator, a farmer. He was growing some melons and they had become ripe. He was about to harvest the melons and make them ready for the market, but it was getting dark and he decided to leave it until the morrow. He said to himself, "This is all the Master's, I need not worry." That night, some thieves came, five or six of them. They cut the fruit at one place but could not take it away. What happened? Five or six forms came up with sticks in hand and beat them one by one, and they all fled away. Next day, the owner of the field saw that the melons were lying there ready to be taken away, and wondered why. It so happened that in four or five days, those same thieves, who had been laid up with fever, came to the farmer and wanted to know why they had done something wrong. "All right," they said, "please excuse us, we are the thieves." So the farmer said, "I am not to excuse, it is up to my Master."

The Master looks after the comfort of His followers in every way, outward and inward. A true follower will see the Radiant Form of the Master, who is to guide you in the higher planes. If anything comes up for reckoning He says, "All right, I will look after it." The follower is to wind up all his actions from the date that he comes to the feet of the Master. So to have a Living Master is a great blessing.

He who has got a Master is better off than those who have no Master. Iron, even though it becomes rusty, will not be eaten up by ants, whereas ordinary wood will. So suchlike people who have come to the Master won't go to hell. They cannot go there. They might come back as a man, because the seed sown in them

cannot flourish except in the body of a man, but they are not to descend lower than a man. But if one does it in life, why should he return at all? So to have a Living Master is a great blessing. He guides you both here and in the hereafter. He winds up the reactions of past karmas, and for that purpose, you must go to a Master. The Masters are very frank. They say, "What is the use of going to a Master, if a man has to suffer all of the reactions of the past!" If a man goes to the feet of a lion and the jackals come and howl around him, would he not be all right? So today's subject is, "The Master looks after His followers, both here and hereafter." He does not leave until He has taken the soul to the feet of the Sat Purusha. The follower may leave, but He will never leave. In some letters written to my Master, it was said, "Now we want to leave you." The Master said, "You may leave me, but I cannot leave you." I have also had one or two letters like that. I reply, "My companionship will continue; you may leave."

So you see how great a blessing it is to come to the feet of a Living Master, the God in Him of course. How fortunate you are. Through your meditations you develop your love for Him, which is already within you, of course with His Grace. It is first He who loves us, our love is just reciprocal. Then you are not to return to the world. Why? What for? If you learn to transcend into the Beyond, thereafter He looks after you until He takes you to the feet of the Sat Purusha. These things are even given in books. Maulana Rumi said, "Sit at the feet of such a Master who knows here and hereafter. Who can extend you help and protection in the physical world and even when you go into

the Beyond. All others will leave you, but He won't leave you".

What behoves us now? Just keep His commandments. If you love Him, well, He loves you. Your love is reciprocal. He will love you more if you keep His commandments. He wants you to be pure. Just wind up your affairs by undergoing the Pralabdh Karma. He won't touch that, otherwise a man would die all at once at the time of Initiation. Spiritual deeds draw the line within which you should work and will make you a conscious co-worker of the Divine Plan. When you see that He is the Doer, then who will bear the fruit of any reactions of the past? So you will find that to have a Living Master is a great blessing, both here and hereafter. We are only to abide by what He says. When you sit in a boat, well sit in it, don't plunge outside. You will be taken to the other side of the river. Even if you fall out, every effort is made to prevent you from drowning. Those who do not abide by what He says, even then He does not leave them. Once He has sown the seed of Naam, that must sprout forth.

So every day you are getting something new. It is not really new, it is already there. You have to just thank God for the blessing you are having. Everybody will leave you, but at the last moment He will say, "Come on please, I am with you." Even now if you leave the body, He is with you.

6

HOW TO DEVELOP LOVE FOR GOD

We want to meet somebody who can tell us about the man whom we want to meet. So by hearing his words, our attention is diverted in that direction. Even to think of Him about whom we have heard, naturally you would like, when that desire grows strong, to meet Him. You would like to be in that country where He resides. When you reach that country, you would like to go to the town where He lives. When you go to that town, you won't stay anywhere, but will go straight to His house. This is but natural.

So for those who have got the human body, this is the golden opportunity in which they can go back to their Father, but first of all, they have to know about the Father. In the scriptures we read about those saints who met the Master, who saw the Master in whom the Word was made flesh and dwelt amongst us. He will tell you of His first hand experiences with

God, by hearing which your desire will naturally increase, so much so that you would also like to see Him, to have the same experience of God as has the Master. So by reading the scriptures about those Masters who had first hand experience of God, our attention is diverted in that direction. By doing certain practices, by reading scriptures, by praying for this and that, what is all this for? So that His sweet remembrance may reside in our hearts. God is love. Our soul is of the same essence as that of God, it is also love. Love knows attachment. We are conscious beings and our love should be for an all conscious being. Instead, it has been attached to the physical body and environments and is called attachment. We come again and again to the world where we are attached.

The man-body is the golden opportunity that we have got in which we can change our love from the world to God. Kabir says if we have neglected this subject all through life, now we should wake up and divert our attention from the world to God. So for that, what do we have to do? First of all, we read the scriptures, in which past Masters are speaking about God. We hear about God, learn about God, through past Masters speaking through books. This causes a desire to arise, it grows strong and we feel separation. In His sweet remembrance naturally the heart becomes full and that bursts forth in tears through the eyes.

So all these outward practices, reading of scriptures, are meant only for what? That the desire to see God, love for God should develop. What is the criterion of love of God? Whom you love, He is always in your heart. You never forget him. If you want to love

God, then what should you do? You should remember Him every second of your life, never forget Him. When you love somebody, naturally constant remembrance of that person remains in your heart. You wish to have love for that person and naturally, if you have constant remembrance of him and keep him in your heart, that will result in love.

So this is the man-body, in which you see what you are doing and how far you have succeeded. If by hearing about God, by reading scriptures, or by meeting somebody in whose society your sweet remembrance of God develops more, that is good. But best of all, even better than reading of scriptures, just have the society of someone who is overflowing with the love of God. By radiation you will have it. If you go to somebody who sells perfumes, even if he does not sell you anything, you will still get perfume by radiation. If he gives you a phial of scent, then.....? The best way to develop the sweet remembrance of God is to have the company of those who are overflowing with the love of God. You have got the man-body and this is the place where you can go back to the Father. You cannot go back until you develop sweet remembrance of God. This as I have told you, can be developed first by reading scriptures, by performing certain rituals, but first rate success will be had when second, you come across somebody who is overflowing with the love and devotion of God. The company of such a person is called Satsang. He is the mouthpiece of God. He will be able to open your inner eye to see the Light of God. True love arises only when you see Him. Until you see Him for yourself, you must have the society of somebody who is Word made flesh.

That comes first and precedes God. So the best way to develop love is to meet somebody, who is overflowing with the love of God.

The Masters say that you have got the man-body, which is the highest rung in all Creation, in which you can turn your love from the world to God. Now we have to see how far we have developed. Have we really got love for God? If so, God will meet you, sure and certain. But if you have got at heart of hearts the love of the world, which is called attachment, then you will come back again and again, that's all. We have to develop love of God. Only the question remains, where are we now attached? If we are attached to the physical body and environments, then we will come back again and again. If that very love is developed for God, naturally where will we go? We will go to God. We cannot have love for anybody, but we can have sweet remembrance and that can be developed. We cannot have true love for God unless we see Him. To see God, we need somebody who can open our inner eye to see the Light of God and the inner ear to hear the Voice of God. The man-body is the only opportunity in which we can do it, and we have got it fortunately for so many years. We have joined some school of thought and we have been doing something, but how far have we developed? When rain comes the clouds precede. If there are no clouds, there is no rain. If a fruit bearing tree has blossoms, there is hope for fruit. If there are no blossoms, then there is no hope for fruit. The blossom and the rain clouds are the foreshadow of the fruits and the rain. Similarly, in feeling separation, crying for God, your heart becomes full. Tears rain down like anything.

This is a foreshadow to show that you are nearing God. God is coming to you.

A Mohammedan saint was asked whether he first saw God and then said his prayers or whether God came after his prayers. He said, "God comes first, then I pray." He was asked how he knew that God had come. He said, "When my heart becomes full, my eyes begin to shed tears. I then think that He has come, that He is dragging me from within, then I pray."

So this is the foreshadow of the coming of God. Now, just introspect your life and see where you stand. Are you always keeping sweet remembrance of God? Just as if a man has been stabbed and feels pain, so should you feel pain for God. If that is not developed we are nowhere. We are wasting our human life. Remain in whatever society you are, that makes no difference. We are meant for it. You have joined certain schools of thought only for love of God. If you have got love for God in your heart, all your reading of scriptures, your outward practices, have borne fruit. If you have read everything and have learned it by heart and there is not a speck of love in your heart for God, then it is no use. It is better to burn them away. So the main thing is to have love of God. The criterion of love for God is sweet remembrance of God. You never forget Him, even while eating, sleeping, coming or going. If that is developed, then naturally you will go to God. So delve deep down in your hearts and see how you stand. Love is developed by reading of scriptures and outward practices. But the best of all is to meet somebody who is overflowing with the love of God. He gives you

this by radiation in His Society. I gave you an example of going to somebody who is selling perfumes. If he does not give you anything, you still have the sweet smell of perfume. If he gives you one phial of scent, then.....? You can have this even by sitting thousands of miles away, by directing your attention to the Master. Kabir says, "If your Master lives across the Ocean and you live this side, just direct your attention to Him". From radio and television you can hear somebody's voice, you can see their face. Similarly, the Master is Word made flesh and you can see and hear Him from thousands of miles away. So this is the criterion, now you decide where you stand. Do you remember God always, never forget Him? Do you feel a pain in your heart? Does your heart become full and your eyes shed tears? These are symptoms to show that you have got love for God. Such a man who has got that love within him cannot speak. The tongue of love is mute and dumb. Only tears from the eyes show that he has got that love. So this is the thing that we have to develop in our lives. We have got this man-body for so many years. Most of our life has already gone. In the little time that is left, we should hurry up and develop this love as soon as possible, so that we may have that ruling passion in us for God, then naturally we cannot come back to the world. If we are sent, then it is not as a prisoner but as a doctor. So today's subject is very clear. We must develop love for God. Do everything dedicated to Him. Those who are overflowing with the love of God, their sweet remembrance, their society also gives a boost to us in that way. All reading of scriptures, rituals or outer performances, bear fruit only when

your heart becomes full in the sweet remembrance of God and the eyes begin to shed tears. I think that you can better judge where you stand now. Every day you get something. It should be kept in our hearts and we should see where we stand. If we have got it, well and good. We should thank God. If not, then hurry up. Pray to God that He may develop that love in you for Him. Or have such a society which goes to develop your love in that way.

7

WHAT IS TRUE LOVE-I

Love is not love that is the result of our outward enjoyments, the physical enjoyments. Everybody repeats that he loves God, that he loves somebody, but how many really know what love is? Love is the attraction of the heart to something. It is a question of heart not of head. When the heart wishes something, there will be radiation and that will react to where the thoughts are directed. So as I told you, it is a subject of the heart and not of head. Whoever has got love knows service and sacrifice. There is no question of high or low, the king or the subject. Even kings are made to sit on the floor as a result of love. Love knows giving away everything, including your body and soul. It is a matter of surrender to somebody's will, to whom you are attached at heart.

Love is innate in our souls. God is love and our souls are the drops of the Ocean of all love, which is

also love personified. But love knows attachment. The love of the soul which should be attached to the Oversoul, or God, has been attached to the physical things and outward enjoyments. That very love has been turned into attachment. You go where? Where you are attached. That thing within your mind is where you are attached, the love of which you have got in your heart. If you have got love for worldly things, naturally you will come again and again to the world. If you have got love for God or the God-in-man, then where will you go? where He will go. If He is not going round and round on the Wheel of Transmigration, how will you go! He comes from the Father and goes back to the Father. He comes with a commission to take souls back to God.

So love is love if it is directed to God, otherwise it is attachment. We have just to think deeply in our heart what we want, with whom we have got real love. Real love is not a business, mind that. It knows surrender and dedication of everything to Him. How is real love developed? If you love somebody, you will naturally have sweet remembrance of him always in your heart. If you want to develop love then just have sweet remembrance of God all the day and night. The most effective way is to sit by One who is overflowing with the love and intoxication of God. His soul is intoxicated with the love of God. In whatever company you sit, you will have the same radiation. If you sit by a wrestler, you will develop a real love for strength. If you sit by a learned man, your love will grow for literary things. If you sit by somebody who is overflowing with the love of God, naturally you will have that same love by radiation. The Koran of the

Mohammedans says, "For every lover there should be some Beloved". We are souls, conscious entities. Our beloved should be the Oversoul, who is all Consciousness, who is God. We have made the world our beloved and naturally we come again and again. So our love should be for God. It should be developed, but it can only be developed if you sit in the sweet company of the God-in-man, who is overflowing with Godhood. Then naturally, you will have love by radiation. Your soul will be injected with love. Love knows service and sacrifice, no will of its own.

I was just telling the story of a king, who had four wives. He was going to some foreign land and asked his wives what present they would like, what he should bring for them. Every wife had something of her own liking, but the youngest was the greatest lover of the king. She wrote to him, "Well, I want you only, and nothing else. You come back." So naturally, when the king returned, he sent the presents to his other wives and he went to the youngest wife.

This is only to show that what you really want, that you will be given. There is a saying of the Masters that God has promised to give everything that a man wants, what his soul really desires. We simply say superficially that "O God, we want You," but at the bottom, we want worldly things. If you have got real love for God in your heart, God will come to you, He will manifest to you. But generally, we want only worldly things, here and hereafter. Those who care for the love of God don't hanker after the worldly things, nor the wealth of the other worlds. They don't even want emancipation. They would like to have only one thing. No heaven, no earthly things, not emanci-

pation, only to be with God, that's all. If we have really got that hankering in our heart, then naturally we must meet God. God will come to us. If we take one step that way, He will proceed one hundred steps to receive us. We have to decide what we want at our heart of hearts. Are we here only for the worldly things? Are we here only for the name and fame of the world? Are we here only to have things of the other world, or heaven? Are we really after emancipation from birth and death? A real lover wants none of these things. He wants God and God alone. This is the highest ideal that we can achieve in the man-body, and in no other. So you have to decide by an honest searching of your heart, what you want. If you want God, then God will meet you, sure and certain. If you want something else, you will have it, that's all. You will get nothing short with whatever you want. But why, when you go to a King, do you want ordinary pebbles and stones? So we should judge how we stand, day by day. The result of reading scriptures, doing penances, performing this or that ritual, or doing one pilgrimage or another, all depends on the amount of love that you have got in your heart of hearts. If you have developed love for God, well and good. If not, then.....? you must be going round in transmigration. It is a matter of only directing your attention, this way or that way.

Bulleh Shah was a Saint of India. When he came to his Master, who was working in a garden at that time, putting some plants here, some there, Bulleh Shah asked Him how God could be met. "Oh it is very easy," replied Bulleh Shah's Master, "it is just like taking one plant from here and putting it over there."

So you are to divert your attention from the world to God, that's all. God is already within you, He is not living in the Heavens. He is the very Power that is controlling you in the body. So this is what is wanted, just see where you stand. If you want God, or the God-in-man, you will have Him. These are things we have to check daily, where we stand. We have been doing one sort of practice or the other, or joining different schools of thought, for years and years. What is the fruit? What is the net result? Have you developed love for God? If so, you have made a true profit from your man-body. If not, then.....? you have made the preparation to come back again and again. So love needs no performance, rituals or outer labels. It does not even want your body. It is a matter between you and God. The man-body is given to you as a golden opportunity in which you can direct your soul to God. You will go where you are attached. Very simple, no philosophy required. If you are really attached at heart to God, or the God-in-man, naturally you won't return. You will go where He goes.

Masters do not want any man to change his outward forms or rituals. Remain where you are. You are souls, conscious entities. You have been endowed with this golden opportunity of man-body. Just direct your soul towards the very Power that is controlling you in the body. The body is the true Temple of God, in which you as well as God reside. Outward forms or rituals or labels of one school of thought or another make no difference. The Master looks at you from the level of the soul, not from the label that you are wearing on your body. He looks to you as

man, as soul. The same Controlling Power is active in your heart.

Have you understood what is love? It is a subject of heart, not of head. A very learned man may be devoid of heart. Love overrules head, but sometimes head stands in the way of love, of the heart. These are the things that we have to judge day to day, how far we have developed love and in which way, this side or that side. To the world or to the WORD. W-O-R-L-D spells world. If you take out "L" from the word WORLD, then it becomes WORD. When you lose the ego of "I-hood" by becoming a conscious co-worker of the Divine Plan, you are Word. GOD is WORD. "The Word was in the beginning, the Word was with God and the Word was God". Spirituality is not difficult. It is I think, a most natural, most easy way.

In the worldly things, you have to make a hypothesis and put in years and years of study. Even then, you cannot boast that you know everything of the worldly things. But by doing the other way, you come to the root of all Creation. It is only to direct your attention from this side to that side. This is the way to God, now you can judge what you want. You will have everything that you want in due course, but why not want God, that you may be His and He may be yours? Nobody else to intervene, neither body, mind or anything in the outside world.

So Masters always give this advice or wise counsel to the people at large, irrespective of whether they belong to one school of thought or the other. To the Masters, there is no difference whether you reside in a church, a temple, a gurdwara or a mosque. These places are

meant for worshipping God, to develop love for God. Merely attending these places is not sufficient. You must see what you have developed as a result. All these performances boil down to what? Just that a man is taken away. In conscription, I would say, a man is taken by force. He has to labour all day long and in the evening he gets no wages. At the time of birth, you are helpless and neither do you get anything when you leave. So what is the use? The fruit of all outward performances, reading of scriptures, doing practices, penances, is to see how far you have developed love for God. The best way to develop this is to meet somebody who is overflowing with the love of God, with the intoxication of God. This intoxication can be had where? Eyes are the windows of the soul and the soul peeps out of them. In whatever way a soul is imbued, you have the same radiation through the eyes. When we went to bow down to Him, our Master said, "What is down there? look at me!" So the eyes are the most effective way of having that radiation. You will forget everything, your body, the world, everything. Judge every day how far you have developed love for God. This is the highest thing you can develop in the man-body and in no other body. These things are not only for reading. You have simply to see what love you have developed in your body. One saint said, "If you have not developed love for God, you have simply laden yourself with books, with scriptures, laden over like an ass". You have filled libraries in your brain, not a drop of it in your soul. Once a student, who was carrying a book under his arm, went to see Ramakrishna Paramhans and was asked by him, "What is that book that you are carrying?"

The student replied that it showed how to make water. Ramakrishna Paramhans laughed and said, "All right, squeeze some of the pages of the book and see how many drops of water ooze out." You follow what he meant? So simply reading books is a first step. It is not all. How many drops of water could be squeezed from the pages of the book? You speak of God, speak of God-in-man, speak of love of God, but how many drops of love have you got? This is to be considered. We don't care for these things. We simply stick to the outer things. We lay down our life for them and that is deterioration, I would say. Make the best use of them. Know that you are to develop God consciousness and to be aware of how much love that you have developed for God. So I would say, step by step, this is the highest thing to be attained. When you are attached to the church, ritual, penances, this and that thing, sometimes God is forgotten and they take the foremost place. We have laid down everything for these outward things and have forgotten God. This is deterioration. Further deterioration comes when you forget God, even the church, everything. For selfish ends, you become the protectors and the contractors of the cults of the schools of thought which you have professed, and so there is dissention and strife. You follow now, what they lead to? So just see how far you have developed. With all that you have read, with all your carrying in your arms, in your brain, what is the result? Do you remember God, or when you hear the name of God, does your heart become full and tears flow down your cheeks? Then it's all right. It is something on the way. There is hope. As when you see clouds there is

hope for rain, or when there are blossoms on a tree there is hope for fruit. Otherwise, excuse me, all is fruitless. After all, for good things you will have reactions of good, but that will not bear the true fruit to reach God.

I have no rituals, no forms, nothing of the sort here. No temple, no church, no mosque. Why? because what I am telling you is the highest thing. Remain where you are, you are not to leave your religions but to make the best use of them and see how far you have proceeded, advanced, progressed on the Way. So that is one of the reasons why I have got no church, temple or anything. I take them as the elementary steps. People are stuck fast to them. They don't bear the fruits of performing the rituals or methods of outward performances. Here we have got no forms, we do not care what label you are wearing or what school of thought you have belonged to. We never care for it, we want just to enjoy that you are a man, you are a soul. The same God is within you. You must rise in that God consciousness. This is the main purpose of Ruhani Satsang, what we are after here. This is what the world needs today. Do not judge on outward appearances. If there is a mound of filth, over which a silken cloth is spread, do you mean to say that there will be no odour from it? So we can deceive the world, but not the God within us. Take to your heart what is being said. See how far you have changed, or if you are the same man with the same low nature. Outwardly you are very good, your dress is very neat. Outwardly you are making obeisance and paying homage, but the heart is not changed. What did Christ say? He said, "Change your hearts, for the

kingdom of God is at hand". Change your hearts, this is what all Masters say. We don't listen to their words. We simply go on with the outward things or do not seek further than the worldly things that we require. How many are there here who have come only for God's sake? If they have come for God's sake they will have Him, sure and certain. If they have come for some other thing, then.....? They will have only that thing, not God.

8

WHAT IS TRUE LOVE-II

LOVE is innate in our souls. God is love and our souls are of the same essence as that of God. Love knows attachment to somebody. We are conscious beings, our souls are conscious entities. Our soul should be attached to the Oversoul, which is all conscious. Instead, it has been attached to the world. This is the reason why we have been coming back again and again. It should have been attached to God, or the God-in-man. If our soul is attached to Him, the result will be, wherever He will go, we will go. He is not to return to the earthly sojourn, then why should we return? So, what is love? Love is the attribute of the soul. It is already ingrained, innate in our soul. It requires attachment always and is life-giving for a man. Just like water gives life to a fish. If a fish is taken out of the water, it will simply die. There is also one sort of plant that grows in water. The more water

it gets, the more it grows. Similarly, those souls which are endowed with the love of God, naturally they enjoy it just like life-giving water. It is the water of life for the soul. A man who is really detached from the world is not affected by it. Renunciation truly lies in the fact that we are not tied to the world, to anything outside. A man who has got love within him, love of God, is attached to God so much that all other things leave his mind, he is not attracted by anything else. For instance, if such a man is sitting here, there may be hundreds of others sitting around him, but he will be wholly and solely absorbed in the Master. This is a feat of love. Love also knows sacrifice. The Masters say that those who would like to play the game of love, should come with their heads cut off and placed in their palms as an offering. Even then, they would not mention what they have done. God knows the very trend of our mind, what lies in our mind. This is one fact that I show.

What does one who loves want? He always wants to see the Master. He loves everything of the Master's. I was just talking about one man who attended a Pacific conference here some years ago. He was a minister of Korea, and he came here to the Ashram and was initiated. He was so much intoxicated that he would embrace all the walls and the trees of the Ashram. He would say, these are very beautiful, very loving. Why? for the sake of the Master of course. Love beautifies everything; it is but natural. Another time, one man telephoned me from America. "All right, what do you want?" I asked him. "I simply want to hear your voice, nothing else. Just talk about something," he replied. I said, "What do you want?

tell me." "No, no, I just want to hear your voice." For about one hour he continued like that, he just wanted to hear my voice. You know how much that hour's telephone call must have cost him? I think no less than....., an ordinary telephone call costs about thirty or forty Rupees at least, only for a few words. That means at least $200.00 or even more than that.

So that is but natural. If he has got love, everything will appeal to him. There is a story in India about one Majnu, who was very fond of Laila. One day, he came across a dog and began to kiss its feet and hug it. People asked him, "What are you doing?" "Oh, I have seen this dog going into the lane of my beloved Laila," he replied. This is love, it is but natural.

So it is said that those eyes that do not see the Master should be taken out. Those ears that do not hear the voice of the Beloved, it would be better if they were deaf. That head is blessed that bows down to the feet of the Beloved. Guru Nanak and Shamez Tabrez said that those arms should be broken that do not embrace the Master. So these are the feats of love. What does a lover want? Naturally to be near to the Master, the God in Him of course. He wants to listen to every word that the Master utters. He will follow it at any cost. "If ye love me, keep my commandments". These things follow as a matter of course, I would say. He who loves, will follow what the Master says, whether he is in the Master's presence or away. The Master is Word personified. Whether the disciple is thousands of miles away, he is still being watched, because the Master is the Word made manifest. Sometimes the Master also manifests physically. So just meet with the wishes of the Beloved. This is what

love does. And what does it cost? It costs nothing. It asks only that you should have your whole attention rivetted on the Beloved. All other things will follow naturally.

Again this question comes, "What is love? Where is it? What does it want? How can it be developed?" This is what I explained yesterday. If you love somebody, he is always in your mind. If you keep somebody always in your mind, naturally you will feel attracted to him. When somebody comes to you and speaks of the Master, you take him as your true relative. So this is a feat of love. The most practical and competent way in which you can develop it is just to sit in the radiation of somebody who is overflowing with the love and intoxication of God. This is the quickest and most natural way of being, what you say, infected. You will get infected by the society of the Master, who is overflowing with the love of God. And what does it cost? It costs nothing. The Beloved wants that the lover should not look to anybody, not to hear anybody, not to think of anybody, except the Beloved. This is the feat of love. The man who has got such a love, why should he return to the world? He may return as a Teacher, as a Master, to bring back the children of God to His Home. But He will never come as a prisoner, as the reaction of the past, being attached to the world. So this is the feat of love and what it gives us.

Your attention is divided in so many ways. It is just like a pipe that has so many holes. When the water flows through the pipe, it will ooze out from each hole drop by drop. If you close all the holes except one, the water will shoot forth. So if our love, which

is now divided into so many things, is withdrawn from outside and only one avenue is left, to God or the God-in-man, naturally it will shoot forth. Love is already innate in our souls, it is simply divided in so many things,— in the body, in enjoyments, in children, for the name and fame of the world. If we just keep one hole open and direct our love there, naturally it will be detached from the others. That will work wonders.

Any words coming from the Master will be charged with His love and will radiate that love. Why do people come from thousands of miles to be here? What for? To look at the Master, to hear His words. They can of course have the same effect even thousands of miles away, just by turning their attention towards the Master. Kabir says that if the Master lives across the ocean and you live this side, you should just direct your attention towards Him. You will get the same benefit. But even if you have that, you cannot underrate the first hand experience of having the company of the Master. So this is the feat of love. When that is developed in the body, naturally everything else will follow of itself.

When suchlike people come to the world, the world is flooded with love, because by infection, by radiation, you get the same thing. When you sit by floes of ice, naturally you get cold. If you sit by a fire, you will have heat. So if you sit by somebody who has got love and bliss of God inside of him, naturally you will have an infection like that. If you sit by a man who is dyed with lust, contempt for others, retaliation and so many other things, naturally you will have heat, not cold. That is why the company of the Saints has

been so highly spoken of by them. When you sit by somebody, that society has the same effect by radiation.

God is love, our soul is love and the way back to God is also through love. All reading of scriptures, performances of one ritual or another, is for what? So that you may have your attention directed to God. Your love which is distributed in so many ways should be one-pointed only for that reason. If that is not the result, then all your outward penances are fruitless. To speak of love is one thing, to have that love in your heart is something else. I told you yesterday that it is a subject of heart, not of head. The head may be there to understand, that's all, but we have to develop love. So you cannot reach God except through love. This love is developed as I already explained to you yesterday and have further explained today. These are the things which we have to see whether we have got in our souls, developed in our own selves. Just by touching some object, going to some place, or just singing and this and that, won't do. Just see how far you have developed love within you for God. When you think of God, or have love for God or the God-in-man, naturally you will develop those very attributes which He personifies. To hear the Sound Principle of God is just like cutting a crop and putting it in one place to have all the grain out of it. That place then becomes an abode of all the grain. If you see the Light of God or hear the Voice (Sound Principle) of God, all virtues will become embedded in you. You will have all virtues only by coming into contact with the Sound or Light of God. These things follow naturally. Here we lack, we put in less time. We put in more time for the outward things.

So first of all, you should have God consciousness all through, first personal, then universal. We care more for ritual and outward performances than the love of God. This is deterioration. Blessed are those penances or rituals, by performing which, you develop love in you for God. It is only for His sake that you perform all rituals. They are good actions of course and will react in goodness, but not in God. So remain in any country, in any school of thought, that makes no difference. The difference lies in how far you have developed love for God. Those rituals, those penances which have helped you in developing love for God are blessed. So the company of the Saints is most needed. The society of good people will naturally develop goodness in you. The society of spiritual men will develop spirituality in you. That is why it is said that a man is known by the company he keeps. So this is the feat of love. The more you develop in this way the more you are blessed, the more you are making the best use of your life. If not, then you are just taking up a way that will bring you back again and again to the world. So blessed is the man who meets with the Master, who sows the seed of Naam within you. The seed of Naam, once planted, cannot be destroyed. If you just come in contact constantly with Naam you will have love for God. You will be detached from the world. Even the man who has just been initiated has got the seed of Naam within him. He has got some capital to start with. If he has not developed it in his life, forgotten it, he will have to come back, but not below the level of man, because in the man-body only can that seed flourish. What is the use of coming back, even as a man? Why not put

in more time and develop that thing which you have got already. You can develop more love for God or the God-in-man by following His instructions. Then you are not to come back. The more you advance in the earthly life, the higher will be the plane that you will go to.

So put in more time please, to your practices. Develop love for God within you. You will be blessed. You will have made the best use of your life. We have got oceans of talk, but how many grains of action? An ounce of practice is better than tons of theory. So—"Wanted—reformers, not of others, but of themselves". An example is better than precept. This is what is needed. We simply take to the outer rituals and do not care for the purpose for which they were meant. People will even lay down their lives for their performance, but forget God, for whom they were meant. That is deterioration, truly speaking. The highest religion is to develop love of God and God consciousness within you; to be in His Holy Presence, I would say. He is everywhere; where is He not? We are having our very being in Him. The question only remains of opening the eye to see Him. That eye is opened by the Master. He gives you a contact with the God-into-Expression Power, which is the Light and Sound Principle. The more you put in time, all virtues will become embedded in you. So just see where you stand.

9

HOW TO DEVELOP LOVE

Love can be developed in many ways, but the most effective way is through looking at the Master, into the eyes of the Master. Eyes are the windows of the soul. The Master is always within at the eye focus, so when you talk to Him, you should always be attentive there. He is also attentive when He talks and soul speaks to soul. The Master gives lessons through the eyes without talking. He is overflowing with the love and intoxication of God and the radiation comes through His eyes very strongly. Those who are embedded in His eyes by receptivity get a boost. There are other means too, but this is the most effective.

This is how we should attend Satsang, so as to derive full benefit from it. When you come to the place of Satsang, just forget your homes. When you come here and sit, forget everybody else. You will even forget your own body. Just be embedded into the

eyes of the Master. You will forget your body because eyes are the windows of the soul and the soul radiates its impressions through the eyes. This is the most effective way of developing love. There are other means, such as having the society of those people who are overflowing with the love of their Guru. When two disciples of the Master sit together, their love for the Master will flare up.

When you happen to go to a Master, just embed your attention into His eyes. Because He is overflowing with the love and intoxication of God, that comes direct to you. With the overflowing love in Him, what words cannot convey, His eyes can convey. Those very impressions go into the heart and wherever you sit, you will enjoy that sweetness. This is how love develops. Who gives it? It is first He who loves us. It is first the mother who loves the child. The child's love is only reciprocal. The question then arises, how to maintain this love? We should not be business-like. Sometimes we want this and that thing of the world. We should wholly have the love of the Master for the love of the Master. This is how that love can be maintained. What sort of love is required? We should have always a respectful love. Sometimes out of love we transcend our bounds. Sometimes we just try to vie with the Master. Well, the king is the king and the minister is the minister. The king may give the minister a good position and even make the minister sit by his side. Still the minister should think that he is a minister, not the king. Because of misunderstanding, we sometimes transcend the bounds of love. The king will not say anything but he will see that it is not respectful.

I was just relating a story of Humayun, who was a great king of India. He had one servant, Ayaz by name, whom he loved most of all. His ministers approached him and said, "It is a very strange thing, you love your servant so much that you do not love us. Why is this so?" The king replied, "Because my servant takes me as king." His ministers then said, "Do we not take you as king?" "No, not the least," replied the king. One day, the king sent for a cup that was embedded with jewels from his treasure house. It was a very costly cup, the most costly of all his treasures. The king put it in front of him and asked each one of his ministers to break it. He ordered them to break it. Each minister said, "O king, this is a most valuable thing, one of the wonders of the world, it should not be broken." One by one, all of the ministers refused to break the cup. The king then called his servant and said to him, "Break it!" Without any hesitation, the servant took a stick in his hand and broke the cup. The king then said to his servant, "Don't you know that you have broken a very valuable treasure?" The servant replied, "O king, this cup has no value as compared to the cup of your order."

You follow me? Implicit obedience and love which is always respectful gives you more than any other discipline. You may have other enjoyments, other appreciations, but unless you remain a minister, you will lose out. He might give you the kingship, but even then you should remain a minister at heart. Once I wrote to my Master and craved Him for love (it is the Master who can give love; it is He who first loves us), but such a love which was respectful. He

got that letter and put it on His breast and said, "I want love, but it should be a respectful love."

So these are the teachings which are given here. How love can be developed; how it can be maintained and further, who gives it. Also, what sort of love it should be. It should always be in a respectful mood. God is love. Love is innate in our soul and the way back to God is also through love. All performances, making obeisance and other things are the symbols of the respect that you have got at heart. The more you develop that way the better and, as I told you, the most effective way is through the eyes. One love pouring glance from the Master will go to the very depths of your heart and you will remember it all through your life; you cannot forget it.

These details are not given in the books. These are practical things which you learn from a practical man. If you get it, well, as I told you the other day, you will be detached from the world, you will have detachment at heart. When you are attached to One wholly and solely, that is true renunciation. That love which cannot be expressed by words is expressed through the eyes of the Giver to the eyes of the receiver and goes to the very depths of the heart. So this is what is meant by these little talks here. We must understand and see, find out where we stand.