SEVEN

What is True Living?

I HAVE BEEN addressing you as friends, but now I see that we have realized that we are all brothers and sisters in God: we are all children of Light. Most of us here have been able to have a glimpse of the Light of God which is controlling all the universe. Truth is one. Whoever realized the Truth, or became the mouthpiece of the Truth, always gave out the same thing: in the human body that we have—which is considered to be the highest in all creation—the highest aim is to know the Truth. You can have the experience of Truth when you rise above body consciousness and come in contact with it. That Truth is clothed in Light. There is Music of all harmonies emanating from the Truth. Those are fortunate who have had the good fortune to have a contact with It. That seed has been sown: it will bear forth fruit. The only thing that remains is that we live up to that Truth.

Our Master [Baba Sawan Singh Ji] used to say, "If you take some laxative pills, whether you take them by error or knowingly, they will give you motions." Similarly, whatever experience of Truth has been given you, if you live by it, knowingly or unknowingly, or by compulsion even, you will have the effect. The only thing is that we should take it up and live up to it; and from day to day we will progress; and one day we will find the True Home of our Father.

God-into-expression has two aspects: Light and Sound—

Music of the Spheres and Light. To come up to them, we require love. Also, *Truth is above all, but true living is still above Truth.* Our true living will safeguard us from losing the Truth that we have got. And what is true living? Masters have been giving this out in their own way from time to time.

The first thing is, we should observe truthfulness. What we mean we should say; whatever we say, we must mean. Our hearts and tongues and brains should all agree with what we give vent to. This is what is called truth or truthfulness.

You will simply find that we have no control over the words of our mouth that go to express what lies in the heart of our hearts. The two things should agree: what is in your heart and what you are giving out with your tongue. If these two agree then there is one thing to test the usefulness of the truth you are telling; that is, if your truth goes to harm anyone. Say only that much that is required so as not to harm anybody else. Don't do the work of the unpaid apprentices of the C.I.D.* of God. Don't carry tales. If somebody tells you some thing, mind your own business. What are you after, really? You are really after knowing God and adopting certain ways which go to help you on the way. If you see something wrong somewhere, just point it out to the person privately—heart to heart; don't broadcast it like anything. A true friend is one who sees others to be on the right path. But there are ways and ways to say something. In the case of Father Abraham—I read his life story, and it was given there—he never spoke lies, but told half-truths. By a half-truth is meant only that part of the truth which does not go to harm anyone. This is one very important thing. If your heart and tongue and brain agree, your brain will test what you are going to say. Your intellect is to test whether what you express goes to the benefit of others or to harm others. If it is going to harm others,

---

* Confidential Investigation Dept, the Indian equivalent of the American F.B.I.

then don't speak. Then wait. Better set it right then and there.

As I told you before, don't work like the unpaid apprentices of the C.I.D. of God. It creates much trouble, first within your own hearts; because you have those things, which you don't need, in your own way. Those things go to stand in your own way, in the way of your own progress. The first thing is, we must be true to our own selves: what we think at heart we must give out. But before giving it out, think twice: What are you going to say? What will be the result of it? There you will use your intellect. And the only criterion is, not to give out anything that goes to harm others. This is the first thing.

Next comes humility. Water stays in a place which is low. It may be raining cats and dogs, in torrents; but the water will not stay on a steep place. It means that all good resides in a heart which is lowly, in those who are meek. St. Augustine was asked, "What is the way back to God?" And he said, "First, humility; second, humility; and third, humility."

When you are humble you learn something. When you know you know everything, you are naturally stuck fast in your own self-assumed ignorance, which may be taken as truth; but it may be wrong. You have taken up something, and that is good. If you hear that there is someone else who knows better, go to him, and hear him. Whatever you know, you know already. If you only hear from him what you already have in your mind, it will be confirmed. But if he has anything more to say, you can grasp it. You will find that many people do not have more of the truth, because in their own egotism, they consider that they are right; and that may be wrong. Only when he is humble can a man go to somebody. And if you go to somebody, then listen to what he says. What he knows he knows. Sometimes you simply say, "Oh, we know this already; this is no new thing." Just listen; he might have something new to say. If a glass is put under a tumbler of water, it will be filled. If the glass is kept above the tumbler of water, it won't be filled. Even if you have progressed

on the way and you have known the Truth, you will still become truly humble. When a tree is laden with fruit, all branches bow down to the earth. You will find that the Saints who have become conscious co-workers of the Divine Plan are truly humble: because they see, "It is He Who is doing it, not I."

So the second thing required is humility. And the third thing is chastity. "Chastity is life and sexuality is death." Be chaste. Chastity opens the door of meditation. You will have quicker results. Marriage does not mean having unchaste lives, if it is lived according to what the scriptures say. The scriptures tell us that marriage means taking a companion in life who will be with you in the earthly sojourn. You should help each other to know God. This is the ultimate goal of the human body which we have. One duty may be that of begetting children, but it is not all of our duties. Try to adjust your lives according to the scriptures. And what did the Bible say? "Love your wives as Christ loved the Church." That is taking a companion in the earthly sojourn for some higher purpose.

So chastity is the ground on which the building of spirituality can be raised. First of all, those who are chaste have their body, brain and everything built on it. So if you are married, try to live up to what the scriptures say.

These are the three things. If you observe them, Tulsi says, "If you don't reach God, be rest assured: I am your surety that you *will*, you *must.*" For this, you will find that we have to attain to Godhood. God and Godhood are not two things. There is God Absolute, which cannot be seen at any time. And there is God-into-action, which can be seen and contacted. The expression of God-into-action Power, which is called Word or *Naam*, is Light and Sound. To come in contact with them is coming in contact with the Truth. They are the electric lifts: if you come in contact with them, they will take you to the ultimate goal from which they emanated. Fortunate are those who have been put on the way by having a lift

above the Iron Curtain of the physical body! We are to develop that from day to day. But to do that, something is very important: purity of life. Purity of life has so many aspects. First is the purity of the body. The body is the temple of God, the true temple of God. The outer temples raised by people are made in the image of the human body; they are models of the human body.

The Light of God and the Voice of God are already within your body. You can hear it; you can see it. Christ said to his disciples: "Blessed are you who see things that the old prophets and the righteous men could not see; who hear things that the old prophets and the righteous men could not hear." So, there are seals: our eyes and our ears are sealed. With the grace of God in the Master, if those seals are broken, you have some experience of seeing and hearing. Then, we have to take heed of how we should keep this human body, which is the true temple of God. In this human body only you can have an experience of the same. If we keep the outer temples raised by the hand of man so clean and tidy, why should we not keep the human body, which is the true temple of God, in which God resides, clean?

There are two ways to keep it clean. The first is: "Cleanliness is next to Godliness." Keep your body clean. It is the true temple of God. Also don't put anything into it which goes to defile it. When we consider what we are to eat, the first thing required is that our livelihood has been earned by the sweat of our brow, in which there has been no dishonesty: you have been true to your work. Work is worship.

And further, whatever kind of food you take should be a helping factor spiritually. It should be food that does not go to flare up passions within you and that is digestible. You will find that this is generally fruits, vegetables, grains, milk and any products thereof. All Masters came and advised this. Even Christ said that. If you read the Essene Gospel of John you will find it there: "Whom you cannot give life to, don't

take their life. Fruits, vegetables, milk and grain I give you for meat." This is the exact wording. All other Masters have had the same thing to say. So first, our livelihood should be earned by the sweat of our brow—honest earnings. It does not matter whether somebody is seeing you or not: the God in you must see to it.

Two men went to a Master. The Master told them, "Look here, what have you come for?" They said, "We have come to know God." "All right." He gave them two pigeons, one to each, and told them, "Go and kill them where nobody will see you."

One man was very clever. He went round behind a wall and killed it and came back within a few minutes. And the other man—poor fellow—was tossing about from place to place: he could not find any place where nobody was seeing him. In the evening he returned. He said, "Master, I have not found any place where nobody was seeing me." And he asked, "Who was seeing you?" "The very pigeon was seeing me."

Mind that, when a man is initiated, that God-power resides with him and watches his every action. Our Master used to say, "If a child of five years of age is sitting by you, you will not do any thing wrong in front of him." You'll want secrecy. When you think that that God-power is already residing within you, how can you commit any sin?

And the last thing is: whatever things you have brought for your eating, the hands through which these things pass should also be of those with pure thoughts. Because little, little things charge those things which pass through the hands of people who are unchaste. I have read in scripture that unchaste thoughts are like dogs. So earnings should be pure and honest, and the quality of the food you take should also be clean; and the hands through which these things pass should also be clean; they should be of pure heart. Because everything is charged, you see. Whatever thought reverberates in your mind, you have that charging. Why don't you feel it?

That's the point. We do not feel it because there is already so much filth in us, say tons, that if a *maund* or even a *seer**—a kilogram—is added to it, what difference does it make? Those who are pure in heart, even little ounces will affect them. So, these three things are important: honest earnings; the quality of the food; and the hands through which these things pass should be pure. The first two things are, I think, for those who earn their livelihood and bring things in from outside. And the third part is for those who cook, who prepare the dishes. They should be pure, with very noble thoughts of God and love for all: with no anger, no enmity, nothing of the sort.

Then, last, will come good character. So these are the things which go to defile anything we eat. If your hearts are pure, you will feel that little things will affect you. For that reason, because it is the temple of God, we have to keep the body clean. And also keep it clean from within by giving it food that does not go to defile it and by living a way which is pure. "Blessed are the pure in heart, for they shall see God." Even if a fish is put in a river, still the bad odor does not leave it. Water can cleanse your bodies, but unless your thoughts are pure and your mind is pure, your body cannot be pure. I will give you an example: every morning you take a bath; and if for one day you do not take a bath, you sense a bad odor in the body. That is due to the thoughts that cross your mind daily. Every thought has its own effect, its own odor, its own color, mind that. I tell you, those who have lusty thoughts, the odor from their body will be such that even if the body is cleansed every morning, they will again find that bad odor there. What results if you are feeling anger and are resentful or are always having something against somebody? That affects your body. Just smell your body. You will find a bad odor there, like the smell of a cloth burning. If you are very

---

* Units of weight in India. A maund is about 82 lbs., and a seer is slightly over two lbs.

greedy in eating, too voracious, the smell of your body will be like the bad odor of a fish. So there are different odors. If your hearts are pure; if you have only good thoughts coming in you, striking you; if you have love, thoughts of love, thoughts of spiritual heights and love for God; then the smell of your body will be like that of jasmine.

These are the things which are not given in books; but this is how you feel. So the mind must be pure. If your mind is not pure, no matter how you cleanse your body, it will again give out a bad odor. That is why we use so much toiletry every day: we again find the bad odor there. For this, we have to keep our thoughts clean. In the human body of someone whose thoughts are clean, you will find the good ground for God to manifest. Tulsi tells us, "Just cleanse your heart, your mind." And what is the cleansing of the mind? Let no other thought other than that of God strike there. Even if you are living in the world, amongst your children, your families, your friends, the needle of your compass should be towards God. It is God who has given; it is God residing in them. If you always think: all men are alike; they have the same privileges from God and are born the same way; they are the same embodied souls, and the very same God-power is controlling them in the body; their bodies are the true temples of God; then, naturally, you will have respect for all. So this is the purity required for being able to progress from day to day.

And last of all comes selfless service, love for all, love for God and love for all others. All Masters said this same thing: Kabir said so; Guru Nanak said so: "Peace be unto all the world over, under Thy will, O God." Christ said so: "Love God with all thy heart, with all thy soul, and with all thy mind, and love thy neighbor as thyself." So we have to love God; and love knows service and sacrifice. Love knows giving, sharing with others. Sometimes you will even sacrifice your own interests for the sake of others. That will go to expand your self. If need be, you will sacrifice your own life

for the sake of others. Man is truly one who lives for the sake of others. Animals do live for their own selves; and they do love their children. What is the difference between a man and an animal? This is the only difference: a man lives for others, too. He should share with others; because we are all brothers and sisters in God. We are all sharers and partners in God. We are the limbs of the same body of God. And we have the same conscious essence working in us all and the same God-power controlling us in the body. For these reasons we must have selfless service. If we live for others, naturally others will live for us. "An example is better than precept." When you learn to give for the good of others, naturally you will feel joy; because your self expands. You will feel fresh. If you don't share with others and go on congealing or holding things for your own self, like animals, what will be the result? If there is a well from which no water is drawn out, it will give a bad smell. It will not even, I think, I be good for drinking. But the water of any well from which the water is taken out profusely is always fresh, and fragrant, too. For that reason, Masters say, "Let your boats of life remain in water; but let not water enter your boats." That means that we should not live for outer attachments and outer possessions, but they should live for us. We have to make the best use of them.

You will find that these are very important things, which are always helping factors. Being put on the way and given the contact with the God-in-action Power, which is Light and Sound, is just the commencement. Now you have learned a little bit how to rise above body consciousness. That Light and Voice—whatever you have contacted—is just the initial thing. That still has to grow more and change, to ultimately take you to the place from where it emanated: to the Wordless state of God. The word *Satsangi* means: *Sat* means eternal, unchangeable permanence; and *sangi* means one who comes in constant contact with the Truth. You have had some experience to start with. But you have to go on still further and

live up to it. "Rome was not built in a day." Time factor is necessary. When you develop from day to day you will become conscious of that Light and Music of the Spheres that is reverberating throughout all creation. It will come like that in due course, but we have to work for that. Mind that, one does not become a Satsangi, truly an initiate, simply by being given an inner contact. Of course, some experience is necessary to start with. If you have no experience, it cannot be developed.

So, fortunate you are, that with the grace of God, all of you have some contact with that. Now we have to develop it, so much so that even while sleeping, working and being anywhere we will always be conscious of it. So the initiate must mold his life in accordance with the principles of *Satsang* in thought, word and deed. You must be pure and live up to what you are told, even in your thoughts, even in your own speech and even in your own actions. Live up to them. And the Master tells us, "Those initiates who live up to them, I am at their service."

So actions speak louder than words; and thoughts are even more potent. You are not to tell others that, "I am a flower; the flower is very fragrant." Let the flower emit that fragrance, and let others say that the flower is fragrant. Let your lives prove that you have something higher. Otherwise, these things already exist in our scriptures. Knowing something is not becoming something. Knowing means just having in your brains and in your memories something that such and such scripture says; but that does not really give you anything, unless you live up to it. People will judge you only by your actions and what you speak. Your thoughts are even more potent than that, because thoughts radiate: if you have loving thoughts, those thoughts will radiate love. In the lives of the Saints, events have occurred in which even snakes would not go to harm them. In one story of Guru Nanak, he was lying under a tree. His whole body was love personified,

and love overflowed his body. He was lying under a tree, and he was in meditation. The angle of the sun changed, and the shadow which had been over his head also changed. Now the sun's rays were on his face. A cobra came up and stood in the rays, so that no rays of the sun should fall on his face. The ruler of the place passed by. He thought that Nanak was dead because the snake was there and he must have bitten him. When he went near him, the snake went away, and Guru Nanak was alive. Why? Love radiates from our lives.

We had a similar event in our Satsang meetings at Delhi. About two thousand people were sitting there; and while I was giving a talk, one cobra, a little cobra, came out and stood on the stage just like that [Master demonstrates] in front of me. And the people said, "A cobra is coming!" I said, "Never mind; go on with it. Let him come and stand here."

And he—that cobra—stood for one full hour, hearing the talk that was going on, looking at me. When the talk was over, he sneaked away, and the people said, "Let us kill him." "Why? He has not done anything. Why kill him?"

So this all is meant to say, if you have love for all, even snakes won't harm you. We have got a proverb: "Be wise like snakes." Snakes are very wise, mind that. When you see a snake and think, "Oh, kill him!" the very thought goes out, and he safeguards himself by attacking. If you have no evil thoughts for anybody, they won't do any harm to you. So, I am telling you, thoughts are more potent.

The initiate's daily conduct must reveal that he is a follower of a true Master. When you are given something very unusual, the special gift of God, your duty is to maintain it: "Take heed that the light which is within you is not darkened." By not observing these things, whatever light we get inside or whatever music we hear is almost stopped. That is why you will find I have prescribed diaries for self-introspection under certain heads: truthfulness—no harm, nonviolence, in thought, word and deed; chastity—you see? the

underlying principle; and love for all. All Masters, when they came, told us, "Love one another so that people may know you are coming to a true Saint." Masters are overflowing with the love of God and love for all humanity. They take up this role as given by God. Otherwise, if they were doing it in their own name, why should they be going around for no purpose, no selfish motive? They have only one motive: to just bring all children of God back to God. That's all. They don't need any payment; their talks are given free; they live on their own earnings; they are not a burden to anybody else. So when they say something, they say it out of their love for all. This is what is wanted.

Now, you will find that "an ounce of practice is worth more than tons of theories." Of what use is it to know the principles, if one does not live up to them? If you say, "Tell the truth," and you don't tell the truth; if you say, "Love others; don't think evil of others," and you still think evil of others; what is the use of knowing that? That's holding information in your brain. "Such and such scriptures say such and such; such and such Masters say such and such." Well, what is that to you? We should learn to live up to them. A learned man with no practice is no better than a beast of burden carrying a load of books, of scriptures, that's all. So it is infinitely better to practice than to preach. First live, then say. Otherwise, even though you may be a scholar and you may have written commentaries on certain subjects which sound outwardly very religious; even though you read scriptures and preach them to others; if you do not live up to them, then what is the sense of that? Truly, suchlike preaching does not carry any effect. Only the arrow that is drawn to the chest goes to the target. The words that come out of our heart, as we live up to them, carry effect by radiation to others' hearts.

I remember a case of one woman who brought her little child to Gandhi. She said, "This child eats too much sugar." Then Gandhi told her, "All right, mother, bring this child

back after three days." She went away, and she came back after three days. Then he told her child, "Well, child, DON'T EAT SUGAR."

And the mother said, "Well, Gandhi, if you have only that much to say, why didn't you say it the other day?" He said, "Because I was eating sugar then."

Mind that, if you don't live up to what you say, those words won't carry any effect. I think there is so much preaching going on nowadays: perhaps in the olden days nobody even dreamt of it. And with all that, how many lovers are coming up? How many Saints are there? With all our preaching, our lives have not changed. What is the reason why? The preachers are themselves not living up to what they say. Mind that, any wind that strikes a burning fire and passes by it, those men who are sitting on the other side of it will have hot winds. And if there is some ice—maunds of ice, tons of ice, heaps of ice—and if any wind passes by it, the man who is sitting on the other side will have cold wind.

So whatever thoughts are in our hearts and any words we give out come charged with those very things that are already there. If a man openly is very good—"I am a very good man"—and his heart is full of passions and he is not living up to what the scriptures say, naturally whatever words he utters—even though they may be very sweet words—will carry the effect of heat. And if there is a heap of ice and you put a black blanket over it which does not appear to be very cold, even then, anyone who strikes that heap of ice, apparently covered by a black blanket, will receive cold. Do you follow my point?

This is what is required. A spoon passing through a sweet dish does not have any taste of it. This is just the way it is with persons who have so much knowledge at the intellectual level, but don't live up to it.

As I told you, an ounce of practice is worth more than tons of theories. This is one thing. And above all, I would say, as I

told you before, a pure heart is most essential for spiritual progress. You cannot expect a king to enter a filthy cabin. Even a dog does not sit in an unclean place: he cleans the place with his tail. How can you expect God to appear in a heart full of passions, greed, pride, attachment or egotism?

So, what is a Saint? He is a man like you, but he is developed in that way. A little word of his carries more effect than hundreds of lectures given by others. As I told you, so much preaching is going on in almost all the holy places of worship of the religions. And are many men changing? Not in the least.

Our body is the temple of the living God. It should not be polluted, I would say, with the intake, as I explained to you, of anything that would go to defile it, anything that is not a helping factor on the way, such as meat, fish, fowl, eggs and alcoholic drinks. We have to keep our bodies pure and simple and have a loving heart for all, a helping hand for all. For that reason, we should live up to what the scriptures say. Try never to harm the feelings of others. If a blind man is there and you say to him, "Oh, blind man!" he feels it. If you just sit by him and say, "Dear friend, how did you lose your sight?" the purpose served is the same. Little words carry much effect. These very words go to work either as a consolation or to flare up feelings. For that reason, we must live up to what we say.

This is one side: this is self-introspection. Along with it, put in regular time to your meditation practices. The secret of success on the Path is practice, more practice and still more practice. Practice makes a man. What is the way to concentration? There is no high road to concentration. The only high road is to concentrate, concentrate and concentrate. For this very purpose, diaries for self-introspection have been prescribed. They will make you regular in your practices. They will bring to your notice any shortcomings that you have in your life. When you know there are so many scorpions and

snakes sitting under your seat, naturally you want to clean them out. You have to weed out these things from day to day. For that reason, what should we do? Keep a diary. It is a very helpful factor, I tell you. It can make a Saint out of a robber. Man, who has the human body, has the birthright to see God. We can change, especially when we are helped by others: by those who are competent to give us help, who will take us in their charge and who have good will for us—not for us, but for our souls. They look to all the world over from the angle of God in them. They see all as the children of God, as their own children. When Guru Nanak left his hearth and home to carry the message of God to the world at large, he had two children and a wife. His mother-in-law came up and said, "Well, Nanak, what are you doing? Why are you leaving your family?" He said, "All humanity is my family."

They give and see from that level. This is also what Christ said. Once it so happened that his mother was seeking for him in the multitude and could not reach him on account of the greatness of the multitude. Someone told Christ, "Your mother is seeking for you." And he said, "Who is my mother? Who is my brother?" He pointed to the men sitting around him: "They are my mothers, they are my brothers, who hear the voice of God."

We already are brothers and sisters in God. Those who have been put on the way, they are *true* brothers and sisters in God. You see? This is the angle of vision from which the Masters look to us.

I'll tell you the story of a certain prince. He left his hearth and home to become a Saint. His name was Gopi Chand. He went to his Master. What did his Master tell him? (There are ways and ways of Masters. This was a yogi Master.) He said, "All right. Leave your hearth and home and come here." He sent him to beg, because they had nothing to eat or live on: "Go and bring alms from people's homes." But first he advised him to go to his own family, to his own wife, and

then to others: to his mother and then everybody else.

He went to his wife, begging. She said, "Now that my husband is gone, what are all these things for? I am left alone." She gave him all the ornaments that she had.

Then he came to his mother. He had taken up that way of life under the advice of his mother. (Some mothers are very spiritual. They wish their children to be godly. So she had advised her son to take up that spiritual way.)

She said, "Look here, I will give you three pieces of advice to live by. The first is that you must always remain in a strong fort."

And Gopi Chand asked his mother, "Well, mother, there's no place to live in. Sometimes we'll have to pass our nights on the roadside. Why do you say that I should always live in castles—in very strong fortresses?"

Then she explained to him, "Look here, live always under the custody of your Master." That's a very strong fort, mind that. Master is one at whose pole God is manifest and radiates His protection and love, even from thousands of miles. If you can catch a voice from thousands of miles through the radio, why can't you have the radiation from the human pole at whom God is working? By radiation you can have it. That means: live where you are, perhaps near or far; always think of that God-power. Mind that, God is the true Master in whatever human pole He is manifested: that manifested God is the true Master who pervades all creation. When you come under the custody of such a God-in-man, or man-in-God, when he initiates you, he resides with you always. Never forget him. And Christ said, "If you love me, keep my commandments." That everybody knows. We should live up to them one hundred per cent of the time, if we would like to derive the full benefit of the man's life and his teachings.

But Christ said one thing more: "Let my words abide in you and you abide in me." The first part, everybody can understand: "My words abide in you." Whatever you have

been told—all those things—live up to it. But how can you abide in me? Whomsoever you remember truly at heart, that reacts in the heart of the one whom you remember. That reacts. By that reaction, you abide in his heart. What is meant by this? Never transcend what he says, and live up to it one hundred per cent. But all the same, always have your attention directed to that God-power which is working at some human pole which has given you contact with God. That resides in you at the very time of initiation. The more you think of Him: "As you think, so you become." And that reacts in the heart of the one whom you remember. That gives you receptivity; that gives you quicker results. You can have that radiation whether from near or far. Kabir said, "If your Master is living beyond the seven seas, and you are living on this side, direct your attention towards him. You will have radiation and effect."

That is why Christ said, "When more than one man sits in my name, I am there." Mind that, Christ did live before Jesus. Jesus was the human pole at which that Christ-power worked. What is Christ-power? It is the God-power; it is the Guru-power: not the son of man, but the God-power that never dies. Christ said, "I shall never leave thee nor forsake thee till the end of the world." That power always exists and resides in you from the very moment you are initiated.

So it is a great privilege to be put on the way, or initiated. It is no ordinary thing. It is the special grace of God. The very same thing that people could not have after many long years, you get on the very same day. Previously the Masters used to prepare men first. Only when they were ready, they gave them something. But the times have changed. Also, in those times, the initiates had to live with the Master for months and years. So now the times have changed. Now Masters give the initiates some thing within to start with and also take on the duty of "making" them by giving them a self-introspection report to keep and submit at regular intervals.

So this is the first advice that his mother gave to Gopi Chand. And the second advice was: "Always sleep on very soft, and very nice and elegant beds."

Then again, Gopi Chand told his mother, "Well, mother, there's no place to sleep there. We might have to sleep on stones and on earth. How can you say that we should have very fine, very soft beds?"

Then she told him, "Well, look here; don't go to sleep unless sleep overtakes you. When sleep overtakes you, there's no question of whether you're lying on stones or earth or in a bed."

These were two pieces of advice given by the mother to her son. And the third thing she said was, "What should you eat? Eat the very best dishes; very delicious dishes."

Then again he asked his mother, "Well, dear mother, how can we, when we are begging alms? Somebody will give us dry bread; sometimes we won't even get anything to eat. How can you say that we should always have a very rich diet, very delicious dishes?"

Then his mother told him, "Look here, don't eat unless you feel very hungry. Do you see? Very hungry. When you are very hungry, even the grams* that you eat will taste delicious."

So these are the three pieces of advice given by the mother of Gopi Chand to her son. If you live up to them, you will find how much good they carry. Live up to the sayings of the Masters. They say, "Have pure lives." They say, "Let your earnings be honest." They say, "Just have good lives, good thoughts, good words and good deeds." And they say, "Always have the sweet remembrance of God."

On spiritual health depends the life of mind and body, both—the health of body and mind, both. You have been given something for spiritual health; that is, the Bread of

---

* In India, a kind of beans or chick peas.

Life. And that Bread of Life and Water of Life is the Light and the Sound Principle of God. That is the true food for bread.

You have to give your body something to eat. But we are not born to eat; eating is made for us. It is said, by way of a parable, that the things we eat and drink complained to the god of nourishment that "people eat us too much—very relentlessly." And the god of nourishment said, "All right; those that eat more than is required for them—you eat them up!" Do you see? If you eat what is digested, it will give you strength. If you eat too much, it is not digested; and it flares up diseases in us. If you have pure lives, normal lives, as required by scriptures, and live on hard-earned money, then you'll find that your body will also be all right. Nature has a curative power. Our soul has a curative power. Doctors simply help us to clear the way, that's all. When you leave it to nature, the soul has the curative power that cures all diseases of itself.

So these are the three instructions that were given by the mother of Gopi Chand on how to live his life. You'll find: "Never step out of the commandments of what the Masters say." If you just carry this out and live within the four walls of the teachings of the Masters, you'll develop from day to day.

What do the Masters say further? They say, "Silence is golden. Speak as little as possible. SILENCE IS GOLDEN. SPEAK AS LITTLE AS POSSIBLE. When you speak, speak in the most kind and gentle manner. Don't lose your temper over anything. Always keep your tongue under control." This is one thing. The wound given by a sword will be healed in a month or so, but the wound given by the tongue is not healed. All through life, whenever you remember again, it becomes fresh.

So these are the things that we have to look after. Masters tell us, "Just fill one-half of your stomach with food, one fourth with water, and leave one-fourth vacant—empty." The

more you keep the stomach empty, the more therein you will find the light of God developed. We eat more than what is required generally. We eat too much. We die of too much eating rather than of hunger. [*Audience reacts.*] Yes, just consider; that is why Masters tell us this. I circulated in one of my circulars: *simplify, simplify and simplify!* Live in a simple way. You won't need to earn more money. You'll not have to cut the throats of others. Even from our hard-earned money, after you have spent what is legitimate, you can share with others. Generally you say, "We cannot live within our earnings." Where do they go? They are spent only on things which are not really required by us.

So, man becomes an angel by eating less, by not eating too much, and a beast by eating too much. Too much eating and sleeping clouds the inner vision, and over-eating always makes one feel sleepy and sluggish. The less we sleep, the more spiritual progress we make.

One man came to a Master in India, named Shivbrat Lal. (He came to America, too, some time back—I think about sixty years or fifty years ago.) One man came to him and complained, "I've got a headache." He said, "Look to your stomach." Another man came up and said, "When I sit in meditation, I feel drowsy and sluggish." He said, "Take care of your belly." A third man came and said, "My mind is not under control." Then he said, "Look to your belly."

So eating is made for us; and we are not made for eating. These are little, little things which, if you act up to them, you'll find of much help.

Daily find some period of silence; and night is the best portion of the day for that. The tenth Guru of the Sikhs tells us, "The night is your lonely place." Those who have utilized their nights have become Saints; they have become gods. And students have become scholars with the best use of the night, the right use of what it is: those who have spoiled their nights have spoiled their lives. If we go to shows and have

company and other engagements at night up to eleven, twelve, one or two o'clock, how can we progress in any way? A student who has burned the midnight oil becomes a scholar. A lover of God who has put in his nights in the best remembrance of God, taking in that all-solitude, becomes a Saint.

So, silence is best. Then we also have to take up solitude. Try to live alone as much as possible. "Cease from men; look above thee." Just mix with others as required. Sometimes we simply, for enjoyment's sake, waste time, kill time. And we complain that we've got no time. Out of twenty-four hours, you'll find that the amount of time you put into your daily earnings is, say, eight hours, ten hours or twelve hours; not more in any case. You've got then, twelve hours at your disposal. Give to sleep, say, five hours or six hours—six hours is due it; give two more hours to your eating, drinking and this thing and that; even then you've got four hours at your disposal. When people say, "We've got no time," they have to adjust themselves. Time has not to come from anywhere else; it is already there. We have to just adjust ourselves to it.

You'll find, the fewer wants we have, the happier we are. So cut down your wants, cut down your desires. Whatever subject you take up, put in more time towards it. You'll become a good scholar, a good scientist, a good lover of God, or good in any line you take up.

For that, as I told you, a pure moral life is required. As I told you, TRUTH IS ABOVE ALL; AND TRUE LIVING IS STILL ABOVE TRUTH. A man is known only by how others find him. If you are true, you are helping, you are good, and you set a good example, others will follow you. They will not even give you credit; but they will give the credit to the school to which you belong—to the Master with whom you are connected.

For this, there is one principle to be followed. That principle is: perform no action in secret, except prayers. If any thing requires secrecy, abandon it at once. Deeds of darkness

are always committed in the dark. Do nothing which, after being done, leads you to tell lies. And don't desire evil for anyone, irrespective of his creed or color, even in thought, word, and deed; because thoughts are more potent. Help some poor person, as He is in all; and do not hurt anyone by word and deed. These are the things which go to help us.

Always think that the God-power is residing within you and watching your every action. This is the first thing. And the second is: don't transcend the commandments given by him for you to live up to. If you do that, Kabir says, "You are not to be afraid in the three worlds, here and hereafter."

With all these things, devote regular time mornings and evenings to your practices, and do it fully, just like a child who has no wisdom: simply out of love, go to the lap of the Father or the Mother. Leave off all your wisdom and leave everything aside; go lovingly. In the evening, remove your evil daily life; and like a strict judge, try to weed out all the imperfections that you have, from day to day.

Even robbers have become Saints, I tell you. I met with suchlike robbers who were the heads of the dacoits. They took initiation, and now they are putting in six hours a day meditation. They even brought other bandits and recommended them for initiation. So man can change. There's hope for everybody. Every Saint has his past and every sinner a future.

Mind that, *See no evil, hear no evil, talk no evil, and think no evil.* If you follow these things, you will progress from day to day. And especially those people who are made group leaders: they should set an example for others who are coming on the way. They have not yet become Masters, I tell you. We are on the way. We may be selected as a Master; it is for God, I mean, to worry about whom He should give to continue the work. It is not our job, you see. We may be selected as a Master. But we should live up to what the Masters say. Those who live, they are selected as one.

I wish each one of you to become ambassadors of Truth.

But that you can become only when you live up to what you say. And the diaries are meant for a very noble purpose—if you live up to them, as I told you. Send me blank diaries; I will accept them: blank diaries I will accept. But how long will you continue sending me blank diaries? You would not dare to send them blank every month. You'll feel morally that you're not doing right. You'll come round. I tell you, the diaries are not to be sent to the police station or broadcasted. They are meant for your own purpose, so that you may know what the shortcomings in you are; and further, to weed them out one by one. They are sent to me only for the purpose of guidance wherever necessary; because Rome was not built in a day. A time factor is necessary.

As I told you, these are a few of the words which come out of my heart to you all whom I hold dear the most. You are all more dear to me than my sons, my own family. I wish you progress, spiritually. You have the human body by the grace of God, and by the grace of God, you have been given a contact with God. That you have to develop with due regard to the self-introspection which will come up by keeping regular diaries sent to me at regular intervals, say quarterly. If you live up to it, everything will be cleared, I tell you honestly. If you sit by fire, all cold will go; if you sit by ice, all heat will go. If your soul comes into contact with the Light and Sound principle, all doubts will go. Doubts and other things arise because we don't live up to what we say.

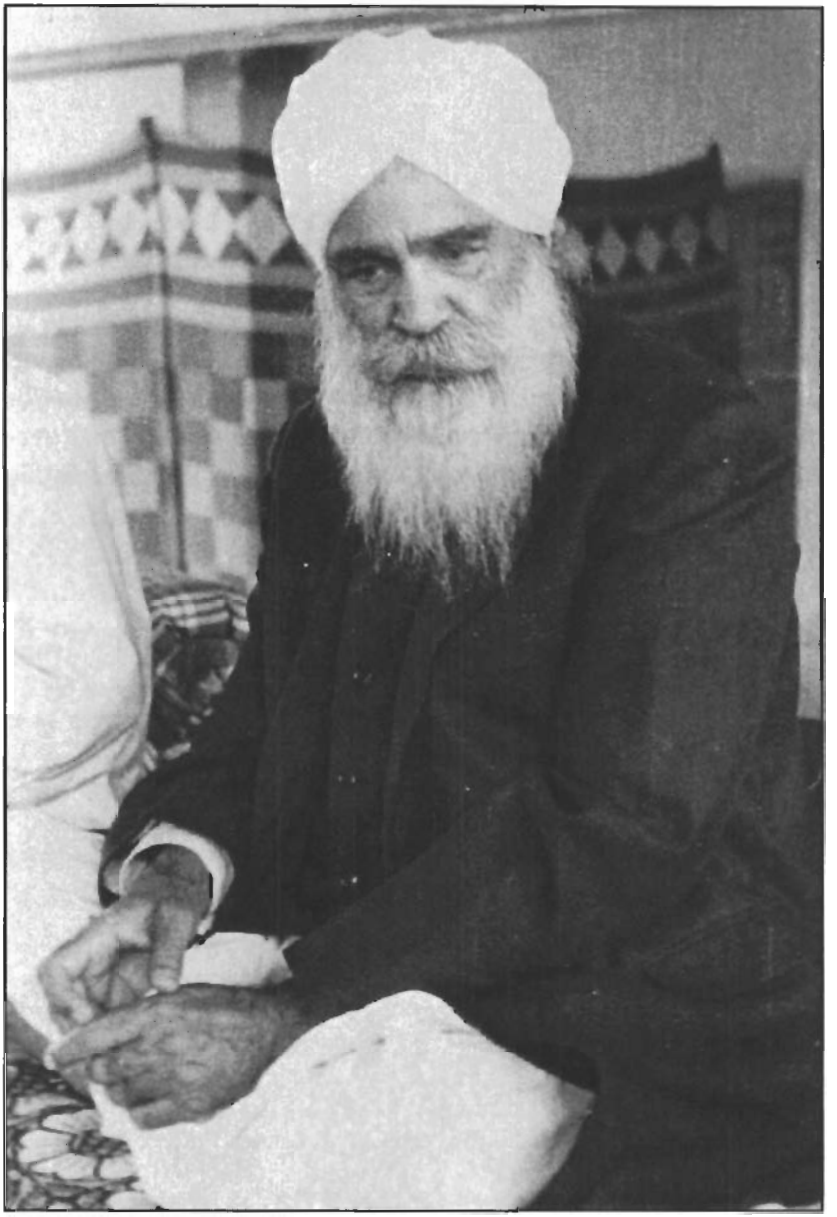
These are the few words I'm telling you at the time I am with you physically. I may not be able to see you or you may not be able to see me physically, but the God-power, which is the true Master, now resides with you and "shall never leave you till the end of the world." It will take you to the true Father, and the true Father will take you to the Wordless state of God. My best wishes are with each one of you.

I wish you progress. This is the highest thing that I had in my life, with the grace of God; and through the grace of God

working through my Master, I have passed it on to you, with His grace. Live up to them and derive the full benefit of this golden opportunity which God has given you.

So, with best wishes to you all, I'll be leaving tomorrow for Tustin. Those people who would like to come, I'll be too glad. And about the twentieth, I will have to leave for Dallas and to other parts of the U.S.; then go to Panama and South America. And after that, God willing, I may go back to India. But my heart: you are always on my mind. Keep regularly in touch with me through your diaries. If anything comes up that is very urgent—a life-and-death problem—you can write to me even before. But my real pleasure will go to you when you live up to this. You may be proud of me, but I will be proud of you, if only—you become what I want. I want each one of you to become like myself, or more than me, I would say. This is the truth that has been given to you. Well, live up to it. Don't be misguided. All scriptures tell us about that which has been given to you—an experience thereof—with the grace of God. If you find anything puzzling to you, please write to me. If I find that that truth is more than what has been given to you, I will also follow you. This is what my Master used to say. He said, "The truth has been given to you. If you find any more truth, take it up and tell me; I will also go there." We are after truth, you see.

So, I thank you all. You can meet me tomorrow or today when leaving. And my best wishes will always remain with you.



This Birthday Message was given by Master Kirpal Singh at the Friends' Meeting House, in Washington, D. C., on January 25, 1964. A birthday celebration had been arranged for this date since Master was soon returning to India. This love-filled celebration was the only one ever held for Him in the West at which He was physically present.

EIGHT

Love Is the Way

WE ARE ALL children of Light. I was wondering how I should address you, because I see you in me and I in you. I think the best way I can address you is as my friends. I have not made you slaves, but equals: because only an equal man can recognize what he is. Those under him cannot know him from that status. You are all my friends; I have love and regard for you. Ever since I came in contact with you physically in 1955, although physically I was in India, I have been carrying your sweet remembrance with me all along. During the day I was very much burdened with the work over there, but at night I was all along with you, replying to your letters. During the day I was there, at night I was with you. This is the other part of the world: when there is night there, there is day here. So I was working all during the day, there or here.

I have been appreciating your loving thoughts which you have been sending to me from time to time and your anxiety to have me here. I wanted to be here, but on account of exigencies of service, I was tied down over there. But you know, "Stone walls do not make a prison house nor iron bars a cage." Though physically I was bound there, in my mind and spirit you were with me all along: that I can assure you. Even hereafter, the God in me will be with you, guiding you and helping you in all your affairs. It is through the grace of my Master [Baba Sawan Singh Ji] that this is being extended

to you, that it was extended to you in the past, and that it will continue to be hereafter, too.

Ever since I've come here I've been feeling quite at home: I never thought of my home; I forgot India, because of the love that radiated all around me. There I was among my friends, and here, also, I am among my friends. Of course, during the day I am here, but at night I have to attend to India, in the same way that I did for you here when I was in India. You are all dear to me. Whether you are in the East or the West makes no difference to me. Outer forms make no difference. I see you from the level of the human body or at the level of embodied souls. You are children of Light. This present tour has been taken as the extension of what my Master wanted of me. He impressed on me to have a common ground for all men, irrespective of whether they belonged to one religion or the other. They are all the same as man, and further, they are embodied souls. He wanted me to have a common ground for all, where men belonging to all religions, of the East or West, could sit together on the same earth and under the same canopy of heaven. So it is with his grace that this present renovation, you might say, or revival of the old, old truths taught by all past Rishis and Masters is being given out. In the Vedas—the Atharva Veda, the Rig Veda—it is said: "Thousands of you sit all together; pray to God."

We have joined various religions, which are our schools of thought, and we have joined them to know God. These religions are our recruiting centers from which we have to "join the army of God." We have to become the true *khalsas*, in the terminology of the tenth Guru of the Sikhs. Zoroaster was asked: "We are to join the army of God: what is required to do that? What is the qualification?" He never mentioned any one religion or the other. Masters always look to all mankind from the level of the human body—from the universal level. They consider all humanity to be their family.

Guru Nanak had a wife and two sons. When he left his hearth and home to carry this message to all the world over,

the worldly people came up to him and said, "What are you doing? Why are you leaving your family?"

He said, "Look here, the whole of mankind is my family."

This is the level from which all Masters who came in the past gave out their teachings. They laid before us the way to come up to that level. These schools of thought that are called religions, which we have joined and whose outer forms we took as badges, were means to the end to free our souls and unite them with God. They were meant for our freedom, but those very religions have become the chains and fetters to bind us. That was never the purpose of joining any school or religion.

"So, what is required," the people asked Zoroaster, "for joining the army of God?" He said, "Righteousness." "And what is righteousness?" "Good thoughts, good words and good deeds."

This is what all other Masters said. Guru Nanak said the same thing: "Truth is above all, and true living is still above truth."

While you are here on this common ground of spirituality you forget your outer levels of living. This is the first quality you acquire when you come to some Master: you lose all otherness. You see all mankind as one; you see the same soul in everyone, the soul which is the drop of the Ocean of All Consciousness. We are all children of Light. Naturally, what lies before us is to love God. We love God, and that very God resides in every heart. Since our souls are of the same essence as that of God, naturally we love all. To love all is the main thing, because God is Love. God is Light and we are also children of Light. God is Life and we are all conscious beings. God is Love and we are also Love; so the way back to God is also Love. This is the main lesson that we learn at the feet of the Masters. It prepares the way to God. All our outer rituals, rites, saying of prayers and reading of scriptures are meant to develop that love and devotion in us. Blessed is the society or the school of thought to which we belong, in which we develop this very precious jewel of love.

What is required, as I told you, is righteousness. And righteousness means good thoughts, good words and good deeds. It further enjoins us, naturally, to live a life of continence, of control over our senses. So many senses are dragging us, through our outgoing faculties, to all the world over. If you would like to control one passion, you must have control over all outgoing faculties. If you control one organ of sense and let the others run loose, it is just like putting your hand into fire and expecting that it will not burn. This is what is required: control over the senses. The attention, which is the outcome of our souls or expression of our souls, is diffused into the world through the senses and sense organs. We know now how to know God: by simple ways. God cannot be known by the outgoing faculties, by the intellect or by the vital airs. It is the soul alone that can know God: Like alone can know the like. So the outward expression of soul is attention, which is diffused into the outside world. It is to be collected, you might say: the rays of attention are to be brought back to their source, our soul, which is at the back of the eyes. That is the first thing to be done. You are not to touch the pranas or to have recourse to any physical exercises or to engage in intellectual wrestling to come to some conclusion. This is because it is the attention, or the expression of soul, that gives life to the intellect, to the mind and to the outgoing faculties.

I think you might at some time have experienced that when you sat in a very absorbed condition, you went into a transport: your intellect and your outgoing faculties did not work. The way of the Masters is purely withdrawing the attention from outside, entering this laboratory of the human body and leaving these organs of sense. Retrace all the rays of the attention back to their source: the soul at the back of the eyes. When you come there, you will find God already there. This is a natural way. This is called the *Surat Shabd Yoga—Surat Yoga.* Or you might call it "The Path Divine." This is the easiest way: even children see light, if a little

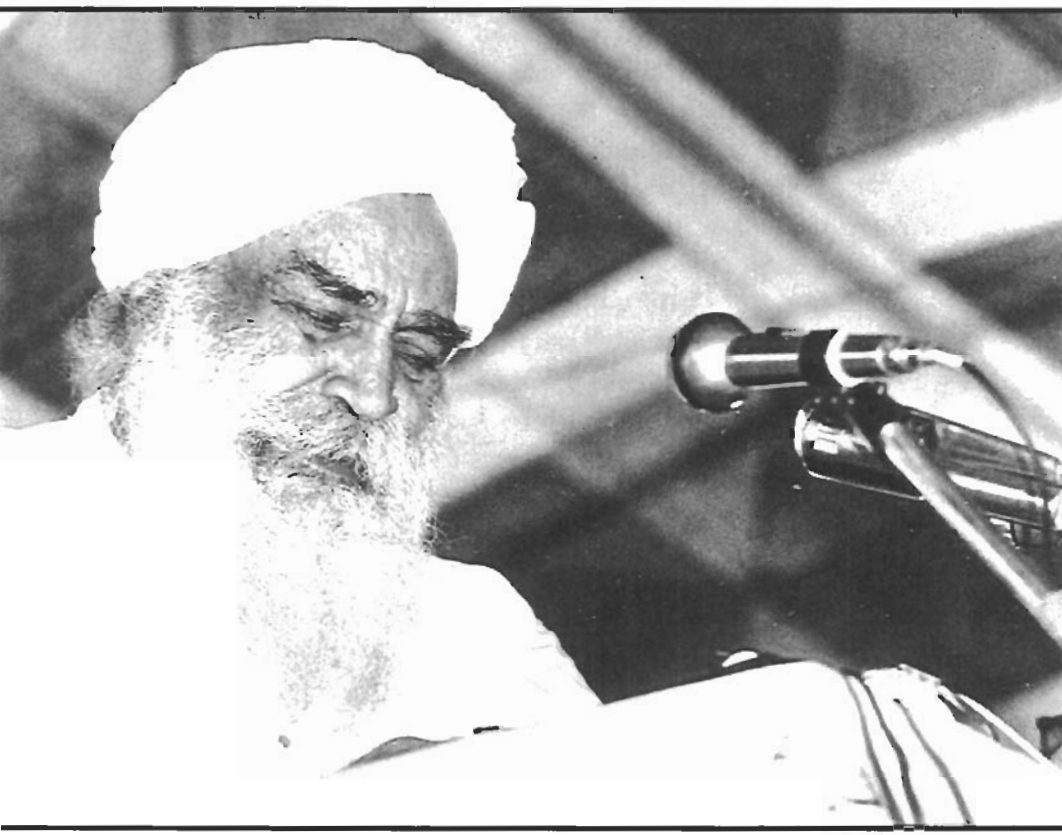
attention for withdrawal is given. This is the natural way, which all Masters gave to children, to the old, to the learned and to the unlearned.

When the Masters came, what did they tell us? I mentioned it very briefly in a few words in my message, too. They said, "Love is the way back to God. God is Love and our souls are also Love, and it is through love alone that we can know God. Love knows true renunciation, service and sacrifice. For whom? Not for the self, but for the good of others without any consideration."

All Masters say that love is the way back to God. Read any scripture. And there we are wanting. We are very intellectual; we are very wise in all other affairs; but we are wanting in love. Love is not grown in any field; it cannot be bought at any shop. It is already within you, engrained within you; it is innate. That love has simply been misfit. Where does that misfit love take us? To the body, to the enjoyment of the senses and to the attachments of the outside world. The result is, where do we go? Where we are attached.

So this love, which is misdirected, is called "love." But if you look to its reality, you will find it is God in itself. Because God is Love and our soul is Love, when love is withdrawn from outside and we come within, we come in contact with All-Love. This is what is required. Christ said, "Those who do not understand love cannot understand God. Those who do not know love cannot know God." The tenth Guru of the Sikhs also gave us the same thing: "Hear ye all, irrespective of whether you belong to the East or the West, to one country or the other or to one religion or the other—I tell you the truth: God is had only through love." But we have not understood the true meaning of love. We take it to be the enjoyment of the senses with the body and outside things. That is not true love.

Mind that, love is a gift from God to man. Love seeks union with the beloved. First there is yearning, there is pining. You



want to see him, to be near him. What is love? What is the result of love? When love is there, whatever, for whomever, you are always, constantly in sweet remembrance of him. That is the outward token of love. First, you would like to be near him; then you would not like to disobey any order he gives. As Christ said, "If you love me, keep my commandments." He said further: "I give you a new commandment, 'Love one another.' " We say we love God, but we do not love one another. Why? All Masters say, "Love God, love thy neighbor and love all creation." If we love God and do not love our brothers, then what does the Bible say? "You are a liar." Do you see? "If you do not love your brother whom you see, how can you love God whom you do not see?"

So love, ultimately, after yearning, wants to be near him; to obey him: and then obedience will result in surrender. Obedience seeks the pleasure of the beloved. Why do you want to be obedient? You want to seek the pleasure of the beloved, whom you love. One who loves is a lover of the beloved, and one who obeys is the beloved of the beloved. If you love your Master, Master loves you. Those who are more obedient, who love him and never transcend any of his injunctions, become the most beloved of him. Ramakrishna was sometimes seen weeping for Swami Vivekananda when he did not find him. It was by the grace of my Master that I used to go to him twice a week, sometimes weekly, the maximum number of times I could. Sometimes it happened that I could not go. And he would send someone to go and find out why I did not come. It also happened that he took the car and drove to Lahore, about forty miles, and he went and stood under my office and sent a man up to call me down. Do you see? If you love the Master, the Master loves you the most: you become the beloved of the beloved.

We have not ever thought of the value of love. We say we are lovers of the Masters. Then why is there so much discord and disunion? When two men love the same thing there should only be competition of this kind: if one man puts in six hours in

meditation, you put in seven hours; if one man serves selflessly, you do even more service than that; if one man puts one shoulder to the wheel, you put your two shoulders to the wheel. This is what he really means by love. About love, I say: one who loves is the lover of the beloved, and one who obeys becomes the beloved of the beloved. Who is the greater? And that love should also be within a respectful mood. Once I wrote my Master a letter in which I said, "I pray, grant me love, your love; but that love should be within respectful limits." Sometimes, out of love, we transcend the limits. Sometimes we want to overrule the one whom we love. That's not the way of the true lover. He received the letter and put it on his breast. He said, "I want such a one who loves within a respectful mood."

You will find that for one who surrenders, nothing has any existence other than the beloved. Surrender is above obedience. Obedience is sometimes practiced in a willy-nilly way. But surrender means giving up everything for the beloved: you have nothing else except the beloved. So greater than love is obedience, mind that: greater than love is obedience. And all these can be summed up in "Love Divine."

This is, perhaps, the only lesson or injunction or counsel I can give you to make you successful in all ways of life, especially in your spiritual life: because you abide in the one you love. Christ said, "Let my words abide in you and you abide in me." How can you abide in him? First, by obedience, and second, by surrender. "As you think, so you become." The fifth Guru of the Sikhs tells us that "if the disciples remember the Master, what does the Master do? Whom does he remember? His loving souls."

Never for a moment think that the God in the Master forgets you. For instance, I told you at the commencement of my talk that when I was in India, I was there with you here at night. When I am here, I am there at night. When the sun rises there, I am there; when the sun rises here, I am here. Do you see? That is God in me, not the son of man.

Godhood is the birthright of every man. Fortunately we have that birthright; it is the grace of God. And the grace of God has further descended in that we have some desire, some yearning, for God. It is to achieve Him—to find Him—that we have cared to join any school of thought or religion.

It is possible through love alone to become God, I would say. The lover and the beloved both become one. Christ said, "I and my Father are one." And St. Paul said, "It is I, not now I, but it is Christ that lives in me." This is what is meant by the word *gurumukh*—Master is God-in-man, and a lover of the Master becomes a gurumukh: he becomes the Guru—a Godman in man. This is the ultimate feat of love, and this is the easiest way.

I remember a story that has just struck me: Lord Rama went into exile for fourteen years. He went to the wilderness where many other yogis were living. There was one lady there of a very low caste. She heard that Lord Rama was coming into exile into the wilderness, and what did she do? She thought, "Rama will be coming and he may be barefooted, so that the thorns might prick his feet." So she simply cleared the way of all thorns. And then she thought in the heart of her heart, "When he comes, what shall I offer him?" In the wilderness there is no food to eat, but there are berries everywhere. She began to pluck berries and taste them: those that were sweet, she put in her pocket. So, she kept all those tasted berries with her.

Each of the yogis who was living there thought that perhaps he was the greatest of the yogis and that Lord Rama would be coming to his cottage. (Mind that, this I-hood—"I know better; I am better than all these others"—is the last weakness that leaves a man, even the so-called Masters.) But where did Rama go? When he went to the wilderness, he met the lady who had collected the berries. And what did he do? She offered him those berries that were tasted, and he ate them. Love knows no law. Love is above all. The yogis living

there had been doing penances for hundreds of years. Then he went to them, and they came up to him and asked: "Will you kindly grace our cottage?"

There was a pond of water where they lived that was full of small insects. There was no other source of water, and they asked Lord Rama if he would just clean the pond of all dirt and insects by his grace, by putting his feet into the water. He said, "No, I think you are the greatest of the yogis. Why don't you put in your feet, for they must be better able to clear up the pond." They did, and the water remained the same.

Then they forced him: "Kindly put your feet into the water, and all insects will go."

He said, "All right. It is up to you." He also put his feet into the pond, but the insects were still there. Lord Rama had to demonstrate the greatness of love. True love does not know any show, mind that. He said, "I think it would be best if you called that Bhilni* and let her put her feet into the water."

Then she came and put her feet into the water, and the pond was cleared. These are instances to show that love is a great miracle. God is love. Through love only you become one with God. You can become one with him whom you love. "As you think, so you become."

But we have not seen God. How can we love? We can only love one whom we have seen, who is at the same level at which we are working. The Mohammedan scriptures tell us, "Each man must have some beloved." What sort of beloved? Not one that leaves you, but is ever with you: one who does not leave you in this life and in the life hereafter. And who can he be? It is the God in him. Christ gave an example to show this: "So long as the branches are embedded in the fruit-growing tree, they give fruit. But when they are cut off, they cannot give fruit." Then he said, "I am the vine, ye are the branches. So long as you remain embedded in me, you will

---

* A Bhilni is a very low caste woman.

bear forth ample fruit." Do you see? This is what is meant by love. Hafiz, a great saint, tells us, "O God, people call me Hafiz, but I am no longer Hafiz. I am He Who lives in me." So, for men, God becomes man and has love for His beings. In that man who has become one with God, God becomes man: God in man and man in God. This is the word I have given in this message, too. And who was he? My Master. I saw him; he was man in God. To love Master is to love God: the God in him, not the son of man.

Mind that, there is no *sadhna** greater than love. All outer performances, rites and rituals and the saying of prayers are only meant for love. If you have developed love, everything is there. There is no higher law than love. And there is no goal beyond love: because Love is God and God is Love. In this way, God and love are identical, for the one who has Divine Love has reached God. He is one with Him. That is why I said here that what the Masters taught in their lives is a religion above all religions: they gave out that very Love.

No amount of intellect can fathom God. No amount of austerity can enable you to attain God. Only when one loves Him and loses oneself in Him, can one find Him. It is only by the feat of love that you can lose yourself: when the two become one. And there are no other means, there is no other way back to God, except through love.

The question was put to St. John: "What is the remedy for all our ills?" He said, "Love, and all things shall be added unto you." And a Mohammedan saint tells us: "Whoever has no love is a dead body." Love, even on the level of man only, revives a man. When you are in a loving mood, your face freshens. Is it not so? And when you are wanting love, you have a sad, pensive, long face. If even in outer ways you find these things to be so, then how will it be when that love

---

* A spiritual, mental or physical discipline in the quest of enlightenment.

overflows your soul? We go to a Master because he is overflowing with love for all. When you go near him, your love is flared up. The love that starts in the flesh and ends in the flesh is no love. That is passion. The love that starts from the flesh and dissolves in the soul—that is true love: that makes two into one.

Love burns the lover, and devotion burns the beloved. He has to take care of everything for you when you are devoted. Love seeks happiness for the beloved, not for the self, mind that. We sometimes love in a business-like way. Love knows giving.

Devotion seeks blessings from the beloved. His kind look is all he wants. Nothing more. He is not showy. He sees the heart in you. That power which is working at that human pole is residing in you. He sees all hearts, also the heart within you. So love seeks to shoulder the burden of the beloved. He wants to shoulder whatever the beloved has taken up and help him with that. And what do we do? We show more and do little.

Devotion throws the burden on the beloved, mind that. Once my son was dangerously sick. The doctor advised me: "He will pass away in a day or two. Take two or three days' leave and sit by him for at any moment he may pass on."

It so happened that within those three days there was a day on which I had to go to attend to a Satsang, about twenty-seven or twenty-eight miles away. I thought, "Well, the doctor has said he will die. What should I do now? All right," I thought, "life and death are not in my own hands. They are in the hands of the Master. It is left up to him."

I went to the Satsang, and when it was over it was about eleven. Then, as Master lived near that place, about twenty miles away, I thought: "Let me have it." I went there and reached there about two during the day. The Master was up stairs. He sent a man at once: "Call him up."

I went up. He was lying in his bed. I bowed down and

sat down. He sat up in his bed: "How is your son?"

Then I had to tell him he was sick. And he was very sad and pensive. I told him, "Master, whoever thinks of you be comes jolly. What has made you sad?"

"Because you have thrown the burden on me."

Do you see? The Master's job is very hard.

So devotion seeks blessings from the beloved, but love seeks to shoulder the burden of the beloved. And devotion throws the burden on the beloved. Love gives: love does not require the presence of the beloved, mind that, in order to love. One who loves, he loves—that's all. He is never alone: a lover is never alone, mind that. He may be in the wilderness: he keeps sweet love for the pure. He resides in him—the beloved resides in him. They are one, whether they are near or far. So devotion asks, and love is silent—and sublime, devoid of outward expression. Such is the ideal of love. This is what Master always referred to as love, love, love, and love. Love has great blessings. Devotion expresses itself in outward things, but devotion demands the presence of the beloved to express affection to the beloved. Then what is greater? Love—and surrender.

This is the message that has been given by all Masters, whenever they came. I am giving you no new thing on this birthday, which you are going to celebrate. The true celebration of the birthday will lie in the fact that if you live, you have love. Have a life of love. "Love, and all things shall be added unto you." To my mind, I don't feel joy for the day I was born. I will feel joy only if the purpose for which I am meant is completed. Then I will feel joy. I quite appreciate that you have expressed all your love, devotion or surrender: you may decide among these in your own hearts.

I want you to love. That will give you physical health, moral health and spiritual health. That is the only way back to God. Physically it is not possible to be everywhere; but the God-in-man—God-in-him—is everywhere: that can materi-

alize everywhere. When you rise above body consciousness, there also you can contact him and talk with him face to face. By God's grace, working through my Master, you are all of you having some experience to start with, the very first day of initiation. Truly speaking, you are all on probation, but not on such a probation from which you can be discharged, mind that. In the outer world, any service on probation is subject to discharge if the work is not satisfactory. But this is a probation from which you cannot be discharged. But truly you become a follower when you meet the Master within and talk to him face to face. He is ever with you and you are ever with him.

I wish you all to progress on the way, to be regular in your practices and to lead a life of love. Love does not even dream of harming anyone. If you want to know God and you do not love the God in men—if you harm those where God resides—how can you expect to know God? This is what is wanted. As I told you, love is the innate quality of the soul. Love knows no duality. Oneness. I think that is why they say God is Love and Love is God.

I wish you to progress spiritually. Physically I have not been here for so many years, of course. But as I told you, I was with you all along in thoughts. You know this is God's grace; and with the grace of my Master through whom He works, you will remain in my mind, so long as He wishes me to continue in the physical body. I think the best way of celebrating this physical birthday is to live up to what the Master says, that's all. And I don't want anything from you except love. You will be truly nonviolent; you will be truly truth-speaking, truly truthful; you will become truly chaste, because your love will go into the soul and not remain in the body; and you will have love for all. Love knows service and sacrifice. *Love knows service and sacrifice.* When you know love, you will give, give and give, with no compensation. If need be, you will have to sacrifice yourself for the good of

others. If love always knows the betterment of the good of others, not of one's own good, then you will have to sacrifice your everything for the sake of others. If you but learn this very lesson, I think there will be peace in the world, peace all around: the kingdom of God will come on earth.

Sometimes Masters teach by parables and sometimes by direct talks. I just gave you a digest of something very directly, in a few words. Now I will give you a parable that is in the *Puranas* of the Hindus. The God of Nourishment invited all the good and bad men: because God provides for everyone, whether he is a bad man or a good one. He laid out a very rich banquet hall. When it was ready and the food was served, the guests were made to sit in their own rows, the good on one side and the bad on the other. Then he rose and said, "Look here, all this that is ready and served is for you. Eat it to your hearts' content, as much as you desire. But there is one condition: Don't bend your arms to bring the food to your mouth."

Bad persons always judge things from their own level. They considered among themselves: "If you don't bend your arms, how can you bring the food up to your mouth?" They decided that they could not find any way out and concluded: "The Lord has ridiculed us. He does not want us to eat."

Everyone throws the blame on the other one, even though he does not understand the situation properly. They left the hall. The good men, with some concentration, thought, "It is a God who is telling us this thing; He is not an ordinary man. There must be some truth in it." (Take a lesson from this: Master is God in him; he is not an average man. If he said something, there must be some truth in it. We decide from our own levels, and then we begin to blame the Master through the God in him.) They said, "There must be some truth in it. Let us consider it calmly."

Then it struck them: "Oh, it is very easy. Here's the food. I put it in your mouth and you put it in my mouth." Do you see? So all were fed.

These are parables. If we look after the good of others, everyone will attain good. If we care to feed others, all will be fed. If we care to clothe others, all will be clothed. This is what we have to learn. Love knows this. Love knows giving, service and sacrifice, with no compensation.

On this day I am giving you the best of all I think I have come to know, and that is love. You must become conscious of yourself. God is Light and Consciousness. That Consciousness is now enveloped by matter. You are not matter. You are sparks of Light. Be one with the great conflagration of Light.

I think that in a few words, I have given you, to the best I know how, what I came to know by a parallel study of religions and by sitting at the feet of my Master. He had love for all. Sometimes people rake up many things. Once it happened in his life that while he was speaking from a platform, some people set up another platform near him and gave talks against him. He never showed authority over anyone—"I dare you to say these things!"—or anything like that. The poor fellows had no arrangements for food, because they had to come from somewhere else and spread that propaganda against the Master. So they had to arrange to bring food from outside. When they had given all their talks against him, Master went there and said: "Brothers, hear me. You are here all alone. Our kitchen is always ready. Have your food here." ("Have your food here, and carry on propaganda against me!") This is what is meant by "love your enemy." Do you see? Without any consideration. These are the words I have given you in this message. It is a practical experience. My Master lived it. And this is what the lesson is.

Master wrote to me. He wrote sometimes out of love. One letter has been my guiding star all through my life. He wrote, "We saints come into the world. We have no easy life." He continued: "In the Satsang, so many kinds of people come up. Some come to pray and to appreciate—they come to love and surrender—and others come only to find fault, to criticize."

He said, "If a bad man does not leave off his bad habits, why should a good man leave off his good habits?"

I think this is the sum of what I can give you. If you keep to it, God will help you. Whether I am here or not, the God in me, with the Master's grace, will help you. Love knows no showing: he feels it at heart. He gave me one or two things: once he gave me a very big carpet; he gave me something to wear; he also gave me an overcoat. I am keeping them for worship, you see? Whom you love, you love his things, mind that. I was thrilled when I came to know this is Master's.* . . . [*There is a very long pause, while Master cannot speak because of tears.*] "Love, and all things shall be added unto you," that's all right.

Have respect from the heart. It is not a matter of show. The more you live a righteous life and practice true living, the more you live up to what you are told to do, that eases my burden—my burden. You help me, that's all I can say.

---

* Master is referring to a carpet next to him. Just before Master began his talk, it was announced that the carpet on which he was sitting had been used by his Master. Upon hearing this, Master pulled the carpet from underneath him, and gathering it together, put it on top of his head. He then put the carpet next to him, where it remained throughout his talk.

This, Master Kirpal's last public talk in America on his second world tour, was given in Washington, D.C., on January 28, 1964.

NINE

On Lust and Anger

IN A FEW WORDS: man is the highest in all creation, and the highest aim that is before us in the human body—as has been given out by all Masters who came in the past—is to know God. To know God, we must know ourselves first. God cannot be known by the outgoing faculties, the intellect or the vital airs. It is the soul alone that can know God. But our soul is under the control of mind, and mind is under the control of the outgoing faculties. Our attention, which is the expression of our soul, is diffused into the world through the outgoing faculties and is so identified with them that we have forgotten ourselves.

As I told you, it is the soul alone that can know God. Like knows the like. Soul is a conscious entity; God is all consciousness. So the primary thing is that we should know ourselves. Whenever the Masters came, they gave out the same thing: Know thyself.

How can we know ourselves? We can by liberating ourselves from the clutches of mind and the outgoing faculties; or, you might say, by analyzing ourselves from mind and matter; or, still further you might say, by rising above body-consciousness. When you know yourself, you will see that that very God Whom you find within is already there.

The human body is a wonderful house that we live in. We are living in this body, and we are also controlled in it be-

cause of some higher Power overhead: otherwise, we could run out of this body. There are so many apertures in this wonderful house we live in, but we are controlled: we cannot go out of it. Our breathing goes out, but cannot remain outside; some Power is bringing it back into the body. The very Power that controls us in the body, controls all the universe. That is what is called God-Power: it has been given so many different names by various Masters. When God, Wordless or Nameless, came into being, it was called Name, *Shabda*, Word. That God-into-Expression Power is the cause of all creation.

You reside in this human body, and so does He Whom you are after. To find Him is the purpose for which you have joined various schools of thought or religions. He also resides within you: "The Kingdom of God is within you." If you would like to find Him or enter this Kingdom, you will have to enter into the laboratory of your body. You might be seeking outside for years and years; you might be observing so many rites and rituals, performed at the level of the outgoing faculties; and yet, you cannot find a clue to His Kingdom. Guru Nanak says, "So long as you do not know yourself, you are in a grand delusion."

It is a pity: we are the indweller of the human body, and that very Power that we have to find is also already there: a fish living in the water inquires where water is. In the scriptures you will find a description of what the Masters found in their lives when they came in contact with the God-Power. Reading the scriptures can flare up an interest in you to know Him and to have those very same experiences that the Masters had. But there the scope of the scriptures ends.

What do the scriptures say? "God is within you; the body is the temple of God." All Masters say that: in their own words, of course. So, if God is within you, you must try to find Him where He is. If you try to find Him in outward things or outward places, you will not find Him. We have regard for all scriptures, for they give beautiful, fine records

of the experiences that the Masters had in their lives. We have respect for all places of holy worship, because they are models of the human body: Hindu temples are dome-shaped, like the head; churches are cross-shaped, or nose-shaped. Within them are the symbols representing God: God is Light and God is Music of the Spheres. So these two symbols are kept in the temples and churches to show that this Light of God is shining within you and this Music of the Spheres, or Voice of God, is reverberating within you: it can be heard. You can have a contact with them when you rise above senses, above body-consciousness. It is a matter of practical self-analysis.

How can you rise above body-consciousness? If you can rise above it by your own efforts, you are welcome to do it. If you cannot, you can seek the help of someone who goes up and has the competency to raise your soul, to liberate your soul, from the clutches of mind and the outgoing faculties, someone who is able to give you an experience of opening the inner eye to see the Light of God and opening the inner ear to hear the Voice of God. Call him by any name you like. He is a man like you in his outward appearance; but inside he is developed in that way. He has analyzed his soul from mind and the outgoing faculties; he rises above body-consciousness daily. This is what is meant when the scriptures say: "Learn to die so that you may begin to live." This is what is meant when Saint Paul said, "I die daily." This is what is meant by, "To be born anew." This is what is meant when it is said: "The Kingdom of God cannot be had by observation; it is within you."

In worldly subjects, we do need the help of someone who is an expert in them. If you need someone to guide you and help you in these subjects that have to do only with the outgoing faculties, why wouldn't you need that help in the subject that starts when you rise above the body and the outgoing faculties? It is a matter of common sense. If you can do it alone, well and

good. A blind man needs two eyes to see. So we need someone: "The Son knows the Father and others to whom the Son reveals Him." And that Sonship continues.

This is what is before us, and for that purpose we have joined various schools of thought. You will find that whoever can withdraw from outside is not attached outside. Whoever is attached outside or is given up to outward pleasures and lives a sensuous way of living, such a man is not fit. There are five passions connected with the outgoing faculties, but two of them are the most dangerous:

The first is *lust.*

The second is *anger.*

All are dangerous, but these are the most dangerous. And even between these two, the first is more dangerous. Kabir says, "I forgive all sins; but not those who are given up to an unchaste life." These are his words.

Naturally the question arises: what can be said about those who are married? All scriptures tell us what marriage means. It means taking a companion in life to be with you in weal or woe on this earthly sojourn; and to help each other to know God, which is the highest aim before us. One duty may be that of begetting children; but it is not one hundred per cent of our duties. About such a marriage, Saint Paul wrote: "Husbands should love their wives as Christ loved the church." They should have chaste lives. *One* duty, as I told you, is begetting children. When you have one or two children, all right; set your example and make their lives sublime.

The first thing needed is a life of continence. The *rishis* called having a life of continence observing *brahmcharya.* "Brahmcharya means control of all the organs of sense. It does not mean mere control of animal passions. If a man controls only one organ and allows all others to have free play, he is bound to find his effort fruitless. To hear suggestive stories with the ears, to see suggestive sights with your eyes, to taste stimulating food with your tongue, to touch exciting things with the hands, and

then expect to control the only remaining organ, is just like putting your hand in fire and expecting that it will not burn."*

You will find perhaps that the palate is the chief of all. Brahmcharya means: the word *charya* means "the course of conduct"; and *Brahm* means "God." So brahmcharya means to have a conduct of life adapted to the search for God. It is, therefore, the control of all the senses; and it will become easy to anyone who controls his passions, his palate. Diet has very much to do with our lives. Whatever sort of food you eat, you get that very same effect. If a dog is kept on mere vegetables, he will be very amiable. If you keep him on meat, he will be howling and growling. Any diet that flares up passions, we have to eliminate.

Diet flares up passions, I tell you. Maulana Rumi says, "It is not love that arises out of eating bread; but love is of the soul, of charity." Love attached with the physical body is called lust. You will find that animals observe brahmcharya more than men. When any animal gets sick, the first thing he does is not eat. There is also a time for their mating; and man has no special time. It is a pitiable state, I would say. That is why we are not born for eating; but eating is made for us, so that this body may be maintained. This body is the golden opportunity that we have: maintain it; keep it as long as you can. It is not for eating; but eating is made for you to maintain it, so that you may know God.

Similarly, all other organs of desire are required to be controlled. All Masters have laid *great* stress on that very subject. These two things are specially important. What does it all mean? All these five passions practically mean the same thing; they hinge only on *desire*. To be desireless is to cut off, to exterminate, the very root of other things. Many Masters have come and said this. Lord Buddha said, "Be desireless."

---

* Quoted from Mahatma Gandhi; see *Self-Restraint vs. Self-Indulgence,* p. 92.

The tenth Guru of the Sikhs said, in his own language, "Be desireless." When you have no desire, there is no question of anger. What is anger? When you want to do something or have something and someone appears to be standing in the way—either directly or indirectly—that impediment to the achievement of your desire causes anger.

When there is anger, what happens? You cannot speak slowly. Take the example of a little rivulet or ordinary canal flowing strongly in a narrow channel. When there is no impediment in the way, it flows on smoothly. But if you put a big stone in it, the water retards and strikes against the stone, and two things happen: one, there is froth and foam, from the striking; and the other, there is noise. Similarly, those who become angry cannot speak slowly, and there is foam in their mouths. Then when there is any wish: "Oh, I must have it; there is no reason why I should not have it." He puts in all efforts at having it; he makes parties, and this and that. When he achieves it, he does not want to leave it; he is attached. This is called *attachment.* And then he enjoys it.

So all five passions hinge on the one thing: desire. Out of these, as I told you, two are the most important, or the strongest ones controlling us in the body. All Masters have been saying that. They say, "Chastity is life"—here we lack very much—and "Sexuality is death." Those who are not married should observe strict chastity. Those who are married should regulate their lives according to what the scriptures say. And what they say, I have just laid out before you. The Mohammedan and almost every scripture says the same thing.

So, "The abandonment of sensual desires draws the soul towards heaven." The more you control this, the nearer you are to God; because on this very power depends the health of mind and body both: your intellect, your brain, your physical body. They say that what you eat forms chyle; from chyle, blood is formed; from blood, fat is formed; from fat comes the bones; from bones, the pith in them; and from the pith, this

thing is formed—how valuable a thing it is! As I told you, animals observe chastity more than men: men have no special mating time. All Masters laid down: "Any unchaste look, thought or act, and all profanity of speech is declared to be unpardonable." We don't pay attention to these things. "A perfect man *must* be pure in every word and in every action in his own life. The Holy Spirit comes to him from the day he becomes pure." You know the *utmost necessity* of being pure in thought. That is why Christ said: "Blessed are the pure in heart, for *they* shall see God"—not others.

All Masters have been laying stress on this. Shankaracharya in the Hindu religion said, "When a man follows the way of the body, true wisdom is not born within him." When you are attached to the sensuous way of living, where is the divinity? Similarly, "Lust and temptations are like the sharks in the river of life." *Sharks*—they eat up the man! Kabir says, "Lust and anger eat away the body, just as aqua regia, when put on gold, dissolves it." "As the dawning of the day comes simultaneously with the passing of the night, so the dawning of true knowledge follows simultaneously with the dawning of control over the self." Do you see how important it is, and how we have let these things loose?

All Masters, whether they came in one religion or the other, have been very particular about this point. And nowadays, how dangerous it is! Young men and women—I don't know whether you will take it ill or not; I have pity for the state of affairs we are having nowadays—are let loose, going like anything: wild animals, running here and there. Marriage is a sacrament; it is not a contract. As I told you, Saint Paul said, "Husbands should love their wives as Christ loved the church." This is the main thing. "He who is affected by passions *cannot* obtain liberation." This is what Shankaracharya said. Not one, but *each* religion says so. We belong to one religion or the other; but we don't follow its teaching.

"Fascination with the body is a great debt for him who is

seeking liberation." I am quoting you these things from the scriptures. *These aren't my words.* They are there in whichever religion you belong to. Chinese philosophy tells us, "To be guileless and pure: this is the way to nourish the spirit. When lust and desires are deep, the springs of the heavenly are shallow." What more do you want them to tell you? What are we doing? These things are given great stress, but we people don't care. That's the pity. Buddha says: "I proclaim the annihilation of lust. I teach the doing away with lust. *Nirvana* means the subsiding of all human passions. When inner fires of lust are extinguished, then one enters into the Nirvana. This is the lesson of lessons."

This is the most important thing and the most ignored. I tell you, when we were quite young and our brothers and sisters were born, we used to ask out of curiosity where they came from. And we were told that "the midwife has left it here." Such innocent lives we had! Our parents had such chaste lives that children did not know where children came from. But now, small boys know. Why? They see you. How can you expect that not to happen?

This subject is the most important and the most ignored; everything follows this. May I quote you history? History shows that when Napoleon, whose name was dreaded throughout the whole of Europe, was caught at Waterloo, he had fallen down in this way the night before. Indian history shows that Prithvi Raj had repulsed all invaders. But the day after he had fallen down in this way, he was caught. Your own experiences show that when you go in for that, the following day you are not happy; your spirits are down; your eyes are sunken.

Excuse me, I have just taken up this subject because some friend of mine was asking about it today; there was an article in the papers on this very subject. They are recommending all these things, whereas these are deadly against the highest principles of spirituality.

So, as I told you, control of the organs of sense is of the

first importance: that is to have a life of continence. Lust assails us through the eyes. Do you want to save yourself? Don't look into the eyes of others. Anger is flared up through the ears. How can you control it? Leave the place. The more you hear, the more your anger is flared up; and you won't talk slowly. You will go on talking loudly; and what will be the result? There will be foam in your mouth, and you will not be able to speak. Attachment comes through the skin. There are centers in the body. When you are attached to anyone—to your son or daughter—you hug him, here [to your heart]. These are centers in the body.

The human body is the highest in all creation, and we have it! If only we could withdraw! What is the best way to control it? Just control your attention, withdraw it from outside and bring it up to the seat of the soul, which is at the back of the eyes. This is the best way. When you have full control, this can be had by regular practice. Practice makes a man. You use your eyes and you may not see; with your ears you may not hear. When will this be? When your attention is controlled.

I tell you, Prophet Mohammed said about these two things: "If you control two organs—the one between the two lips and the other between the two thighs—I am responsible for your liberation at the court of God." Tulsidas said the same thing: "If you are truthful, have humility and are chaste, if you consider others as mothers, sisters and daughters, except for your wife" (and that also, only for a while; wives are not machines, mind that. Excuse me; I am a bit very clear today. They are not for that purpose. That is only one duty, not one hundred per cent of our duties.)—"I am responsible for you at the court of God." And Kabir said, "I will forgive all sins; not him who is unchaste." We have no chastity left anywhere, that's a pity.

These are the basic things that are flared up; others follow. To achieve God is just to have a pure heart. "Blessed

are the pure in heart, for they shall see God."

You are always thinking. Simply sit down and listen to what others are saying. Either they will be speaking of unchaste things—excuse me—or with animosity. What does this do? Any thought, I tell you, any intention that considers someone to be retarding us, to be putting an impediment in our way, turns into anger. That's all. So we must have a life of *contentment.* All Masters say this is a necessity. All scriptures tell us to love God and to love all humanity; God resides in every heart. An ethical life is a stepping stone to spirituality.

Although there are others, these are the two main things. Here we fail very much. You fail with the tongue if you have no control over your eating or what you are saying. Think twice before you speak. "Will this word I am uttering carry an effect?" If there is any controversy, quietly follow what the other one is saying. If you are angry, mind that, never say anything. Keep quiet.

These are the ways to save yourself. But the highest aim is another thing. If you have love for God, and God resides in every heart, and we are of the same essence as that of God, then naturally we will have love for all and have no hatred. When you love anyone, you won't harm him, you won't usurp his rights, you won't tell lies. All things follow love. So God is love, and love is the way back to God. For the way of love, it is necessary for you to have a life of continence.

This is, I think, the last talk I can give you. I have been referring to these things in my talks and enjoining you to maintain your diaries. Perhaps you have been thinking that I was talking to someone else. This is the stony ground on which you can raise your building of spirituality; otherwise, you are raising your building on sand. I think that the best I know and have found, I have given you. Man's highest aim is to know God, and we should eliminate whatever retarding factors there are. Whatever are helping factors, we should adopt in our lives. Whoever has to solve the mystery of life,

naturally the day this question enters his heart is the greatest day of his life: this question cannot be stamped out; we must find a solution, sooner or later. There is food for the hungry and water for the thirsty; where fire burns, oxygen comes to help. Demand and supply is the law of nature. God sees: "My child is after Me." He makes some arrangement to bring you in contact with someone who has known himself and who knows God: who sees God as I see you and you see me. And he tells you how to control these outgoing faculties.

All outgoing faculties can be made to stand still if you control your attention. This is what the Masters have always given out: *Surat Yoga*—the way of attention, of controlling the attention. The Masters give you an experience of how to withdraw, how to analyze yourself, how to rise above body-consciousness and how to be reborn: "Except ye be reborn, ye cannot enter the Kingdom of God." It is a matter of pure self-analysis. Blessed are you. With the grace of God you have been put on the way. Christ said to his disciples: "Blessed are ye who see things that the old prophets and righteous men could not see. Blessed are ye who hear things that the old prophets and righteous men could not hear." So you can see and you can hear. Is it not a great blessing of God? Go on further. Just self-introspect your life like a strict judge, like a hard taskmaster. Don't spare yourself. And go on with your meditations; weed out all imperfections; send your diaries at regular intervals. Have love for all; love God; God resides in every heart. Those who do not love, cannot know God.

These are, I think the best things I could give you in a few words. Tomorrow, the last day, I will be physically leaving you. Please keep it in your hearts and live up to it. The more you live up to it, the more you will feel blessedness within you. Remain in any religion you like. Religions are our schools of thought, to know God.

I thank you all for all the cooperation and help extended by you—not in words, but in thoughts and deeds. You have

been helping the cause of God: in other words, you have been helping your own Selves and helping me, too. My best wishes are always with you, and the God-Power is with you. He can never leave you. He will be extending all feasible help and protection to you.

I will be glad to hear from you about your spiritual progress at regular intervals, say, quarterly. Give what you want in brief. Long yarns won't do. Suppose you write a letter of eight pages—sometimes people write ten or twelve pages. So what do I do? The short letters I reply to first. That is what I have to do. So write short, to the point, what you want. That Power is within you; it will compensate you straight off. Your diary shows everything about how you feel and any difficulty you have in your meditations. If there is anything special, you can put it down. That will help you, and I think I can attend to it more clearly. My correspondence is increasing by leaps and bounds, because the number of disciples is growing. And I wish each one of you to remain in contact and attend your group meetings. Those who are there, have love and respect for them. Love one another, for the sake of God and God in Master, that's all.

I wish you all my best wishes and love. Tomorrow I will be leaving at about, I think, ten or eleven o'clock. . . .

COMMENT: *Master has been a source of great blessing. Even if Master goes away, He has left so much.*

THE MASTER: It won't be lost if you simply turn your face to it. It is always fresh. Remain in contact. God will help you.

COMMENT: *He'll be coming back again, if all goes well.*

THE MASTER: It is all in the hands of God.

COMMENT: *We want to thank all those who started Satsang in*

the United States; without them, we wouldn't be here.

THE MASTER: Do you know how much love I have for them? If you people have any anger, send it to me. Don't throw it here. Anything that is not good, throw in the wastepaper basket: consider it sent on to me. Love one another; that will help you. Be cordial and friendly when you see each other: when two disciples meet, intoxication comes up in the sweet remembrance of God and the Master. I am very glad. . . . All these nothings we should forgive and forget. These little daily dyings should be set aside. This is all, I think that will earn my pleasure. . . . All are on the same way, and how can the Father leave the children?

That's all right. Thank you so much, each one of you.

This is the unforgettable talk given by the Master at the American Legion Hall, Fairfax, Virginia, on September 25, 1972, at 4 p.m. I was present when Master gave this talk, and I immediately wanted to publish it. I had to leave Virginia that night, and unfortunately when I finally came into possession of a transcript, it was very inferior: Master Kirpal was often very hard to understand unless we were familiar with his vocal patterns, and the transcriber was inexperienced. I tried to get a copy of the tape to check the transcription against, but I could not. Trusting in him, I edited the manuscript against my very vivid memory of the talk, and took it to him. He went over it in my presence, handed it back, and told me to publish it just the way it was—thus charging it all over again, as it were.—THE EDITOR