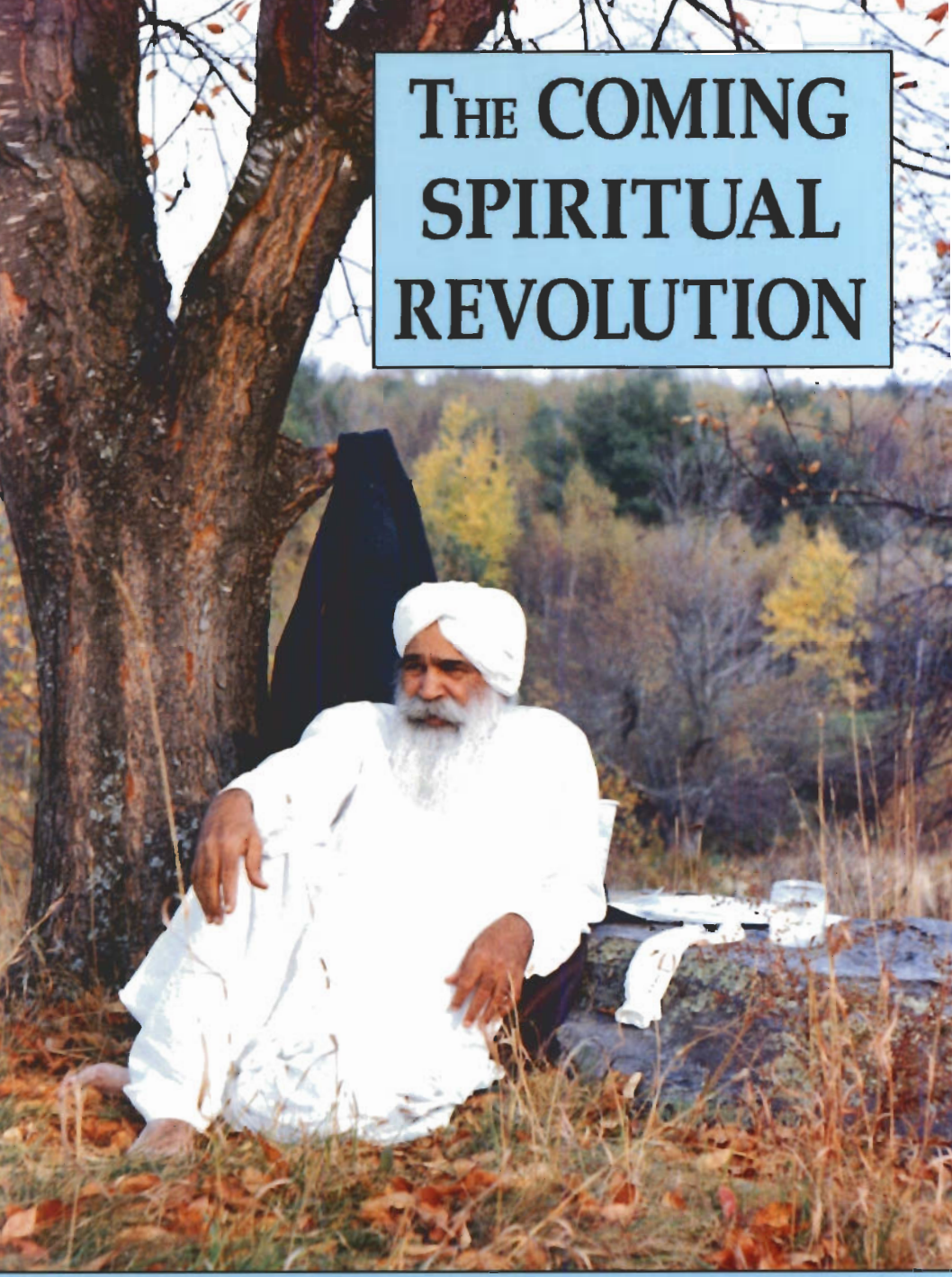
# THE COMING SPIRITUAL REVOLUTION



KIRPAL SINGH

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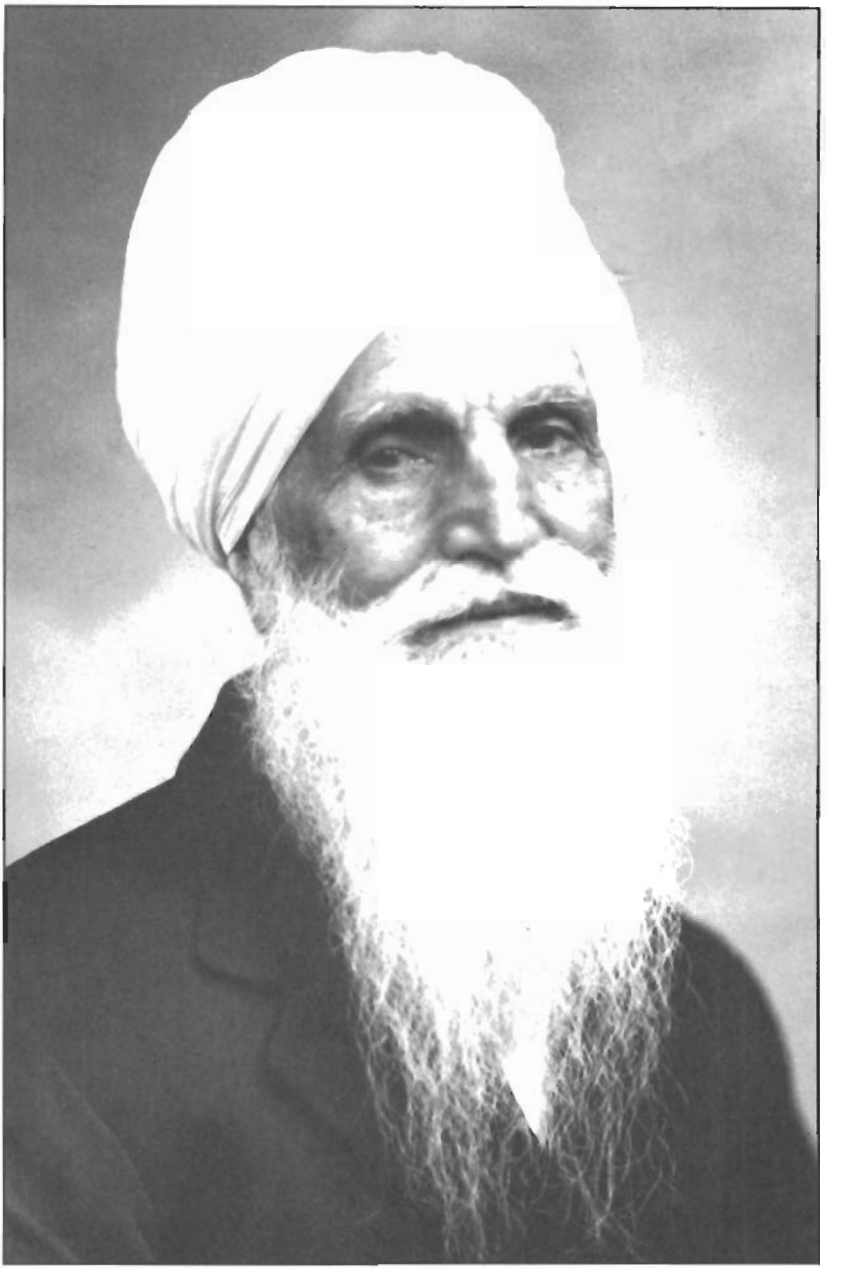

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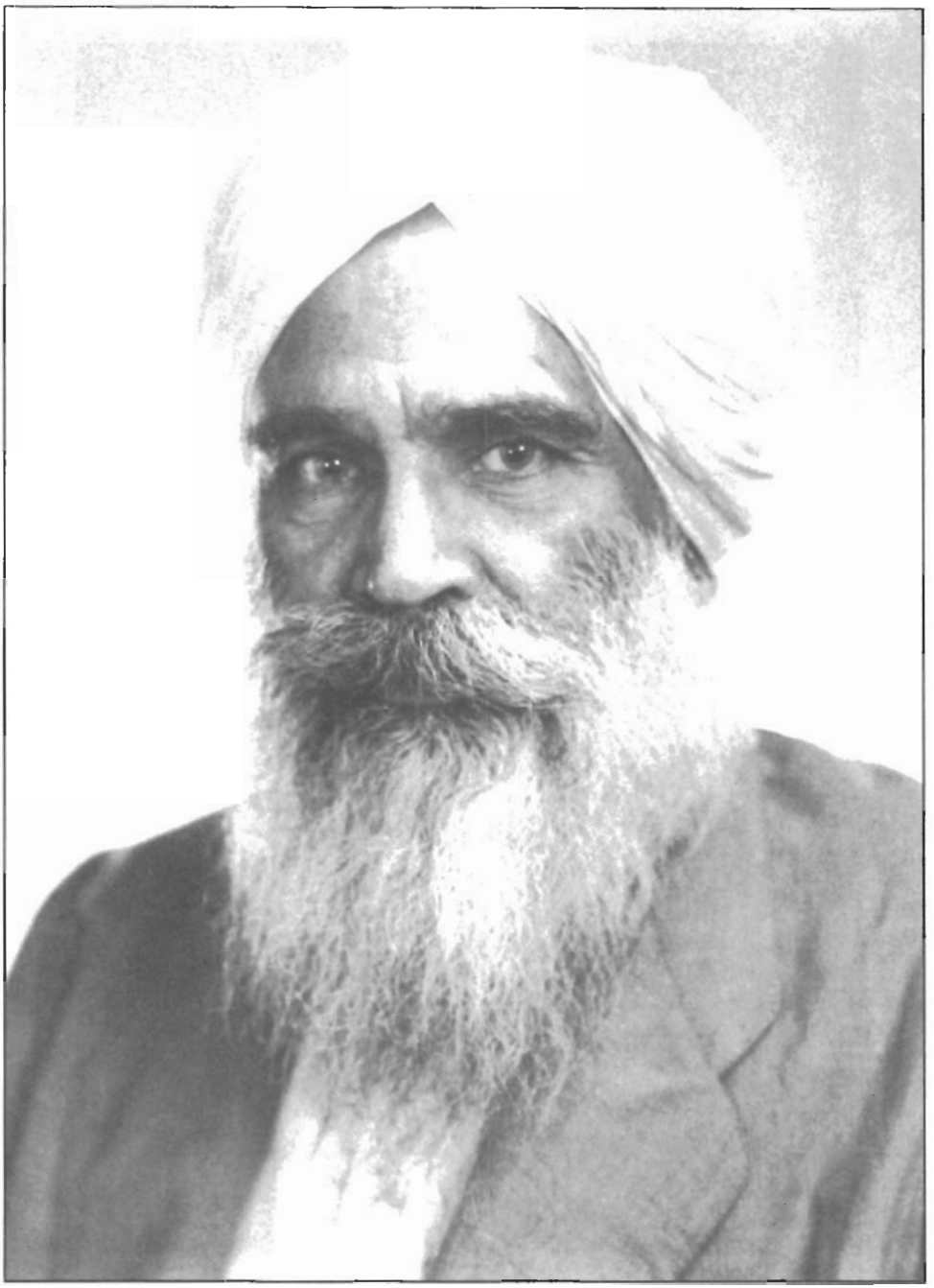

PARAM SANT KIRPAL SINGH JI

# The COMING SPIRITUAL REVOLUTION

KIRPAL SINGH

Sant Bani Ashram
Sanbornton, New Hampshire
1997

## *Correction Notice*

Dear Reader: An error occurred in the printing of page xiii. The last line on the page should end with the words "of not" — so that the sentence would read: "His story of not closing his eyes . . ."

Please mark your copy or keep this note with the page. We apologize for the inconvenience.

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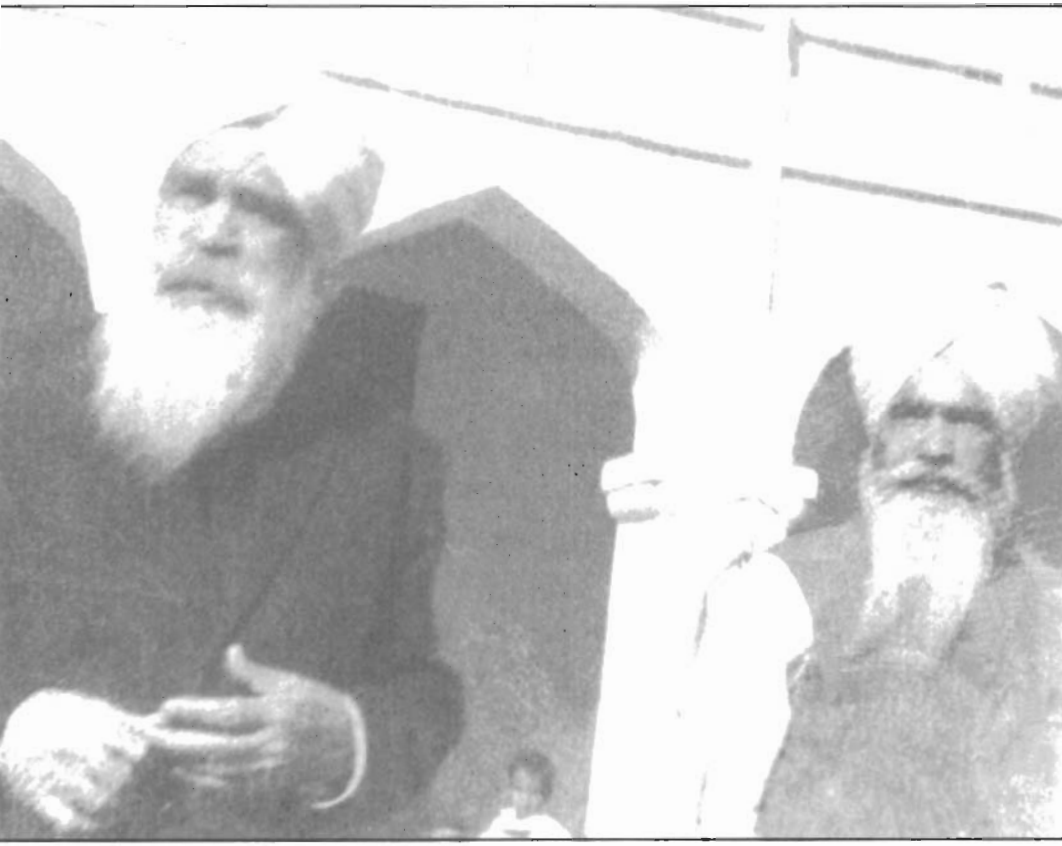
International Standard Book Number: 0-89142-049-5
First printing, August 1997

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



*Kirpal Singh and Ajaib Singh, Rajasthan*

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# Foreword

Sant Kirpal Singh Ji (1894-1974) was the towering spiritual figure of his time: a giant of Biblical proportions, whose remembrance lives on forever in the hearts of those who knew him. A seeker after Truth from the beginning, he met his Master, Baba Sawan Singh Ji of Beas (1858-1948), in 1924, after seeing him within for seven years. After a discipleship that was remarkable both for his closeness to his Master and for the degree to which he was able to become a living example of his Master's teaching,* he was entrusted with the Guruship when his Master left the body in 1948.

He established his headquarters ("Sawan Ashram," named after his Master) just outside of Delhi and gave solace and spiritual healing to the thousands of suffering refugees pouring into Delhi from the first India-Pakistan War. His reputation as an absolutely authentic spiritual Master grew and grew, and he expanded his mission constantly, making three World Tours (1955, 1963-64, and 1972), becoming President of the World Fellowship of Religions in 1957, establishing the Manav Kendra (Human Center) in Dehra Dun in 1970, and presiding over the World Conference on Unity of Man in 1974—all of which were

* For a wonderful eyewitness account of Kirpal's discipleship, see "The Merciful One" in A. S. Oberoi, *Support for the Shaken Sangat*, pp. 57-94.

variations on the theme of effecting the spiritual revolution, as he explained later.

But as this book makes clear, Master Kirpal Singh's main work was always and ever the bringing about of that revolution through the connecting of the individual seeker with the manifestations of God within his or her own Self, and the taking of that seeker from plane to plane until he or she reached his or her place of origin at the heart of the Universe. This is the eternal work of the Masters in all religious traditions, and it was the preeminent work of Kirpal. And when he left this physical plane, he entrusted that work to his *gurumukh* spiritual son and successor, Ajaib Singh of Rajasthan (1926-1997), who continues to ease the pain of those whom he initiated and show them the reality of their being to this day, even though he has, to our great sorrow, left his physical body and is now with his Master in Sach Khand.

Sant Kirpal Singh Ji did not use the term "spiritual revolution," as far as I know, until late in his career; but the term described a concept which had been central to his teaching from the beginning. Quoting Jesus (and John the Baptist), he would often say, *"Change your mind!* For the Kingdom of God is at hand" — "Change your mind" being a more accurate rendering of the Greek *metanoeite,* usually found in English as "repent." But the word literally means "turn around," and implies the kind of shifting of angle of vision that we associate with the word "revolution." And all his life, Kirpal Singh taught the kind of turning around, or mind change, that enables us to see the presence of God in all life: to know that "God resides in every heart" and to act accordingly. This is the essence of the spiritual revolution, and it is a message that those of us living in this contemporary hell we call our world need to hear if we are to survive with a recognizably human soul.

The talks found in this book were given over a period of ten years, from 1963 to 1973. Most of them were given in English on Kirpal Singh's second and third world tours (1963-64 and

1972, respectively), but two of them (talks 4 and 12) were given in India and are translated from the Hindi. All of the talks were published in *Sat Sandesh* magazine and have been reprinted from there. It was my great privilege and blessing to have been present when nine of these talks were given; they are among the happiest memories of my life—because when a great spiritual Master gives a talk, much more than a talk is given. I have observed many times with both Sant Kirpal Singh Ji and Sant Ajaib Singh Ji that when they hold satsang, the atmosphere is charged sometimes to a degree that has to be experienced to be believed; we know that the Master is working on many levels, and that our mind and soul are hearing the essence of the talk directly, as it were, at the same time as our ears are hearing the outer words. This dimension of course is not translatable to the printed page; for that matter, neither audiotape nor videotape can get it; so that the actual physical presence of the Master is something other. There is nothing like it in this world.

Why the term "spiritual revolution"? Because the Masters are saying that the condition of the world in general is a natural expression of the human beings who make up that world; so that in order to change things, the human beings who make up that world have to change. It might seem an impossible order, but history shows that it makes more sense than anything else that has been said on the subject, and perhaps it is the only thing that will work.

The Master lays great emphasis on "right understanding," which is a revolution of our world view along these lines: *First*, recognizing that, since the universe is created by a Maker and pervaded by consciousness, it has a purpose. *Then*, that each human being (in fact, each living being) is a manifestation of that consciousness, and so *the way in which we relate to each other is the test, the definition, of whether we believe in God or not.* The Masters have made this point repeatedly; it's also in the Bible:

Those who say, "I love God," and hate their brothers or

> sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also. (I John 4:20-21, NRSV)

This point cannot be made too often. Why? Because *we must remember each time we meet somebody.* Each time we think about someone, we have to remember, "He or she is my brother or sister, or father or mother, or son or daughter, in God." They are fellow expressions of the consciousness that created the universe, walking around in front of us. And *this* is the right understanding, that that consciousness created the universe, pervades it, and resides in the heart of every human being. And then, when the Masters come, if people have this understanding, they are open to receive the next thing, the opening up of what Master Kirpal calls the "secret chamber or closet" within them, which in fact is a door into a new world: we go into the closet and we find that the other end opens into infinity, and we just keep on going. And the Master's point is, it is possible for the world at large to expect this, *if* the right understanding which the Master refers to above has been already inculcated.

The talks in the book are divided, somewhat arbitrarily, into two parts. The talks in the first part are more general, and those in the second part more specific. But there is often a considerable overlap, so that some of the "general" talks contain very specific points, and some of the "specific" ones are very general in places. Within the parts, with the exception of the title talk, they are arranged chronologically.

The Appendices have been added because they throw light on aspects of the Master's teaching not emphasized in the body of the book. "On the Role of Women," for example, is Master Kirpal's most elaborate statement of principles that he acknowledged all his life, and which he articulated very clearly in the

following interchange in Chicago on October 29, 1972, as recorded by his long-time disciple and chronicler of the Third World Tour, B. S. Gyani Ji:

> The following afternoon at the Palmer House, Master was asked, "Can a woman become a Master? If so, why haven't there been any women Masters?" Master said, "Look to history; there have been women Masters. A soul is a soul; it makes no difference, man or woman. It is only according to Karma whether your body is male or female." (*Sat Sandesh*, January 1973, p. 20)

Of course, Master Kirpal's use of language did not always reflect this; English was not his first language, and he spoke it the way he was taught. He used "man" and "human" absolutely indiscriminately, often using the word "man" to refer to a specific woman, as I observed on several occasions. But no one should assume from his use of the word "man" that he does not mean "human," or that women are excluded from the responsibility and the promise; it is just not so, as the above extract (and Appendix I) make clear.

Although the talks included in the book stand on their own, and someone unfamiliar with Kirpal Singh can get a clear understanding of his teachings from reading it, study of some of his other books (particularly *The Way of the Saints*) would illuminate many passages; this book is in many ways a companion volume to that one.

I am grateful to Sant Ajaib Singh Ji for his encouragement and support in preparing this volume, and for his allowing his words to be used as an Introduction. His perspective on Kirpal is invaluable because he is a *gurumukh sant*, someone who has completed the spiritual revolution within himself and become a living example of what Kirpal Singh is talking about throughout this book. He sees Kirpal as he really is, not veiled as he appeared most of the time to most of us. His story
of not

closing his eyes when Master put the dear ones into meditation (p. xxi) always makes me think of these lines of William Blake:

> God Appears & God is Light
> To those poor Souls who dwell in Night
> But does a Human Form Display
> To those who Dwell in Realms of Day

It is the great good fortune of Kirpal's initiates that Sant Ji was able and willing to obey his Master and take on the responsibility of guiding them and initiating new seekers in the years since Master Kirpal left; thank God for him. As Kirpal Singh says in the title talk of this book:

> So springtime is upon us now; there will be more fragrant Saints, I would say now, who will come up and give us through the grace of God, a contact with the God-into-Expression Power. And this is the revolution, the spiritual revolution, which is coming up—an awakening all around.

And as Swami Ji says in *Sar Bachan*, "Whoever seeks the Satguru will surely find him, for the Satguru is an incarnation eternally present upon this earth."

RUSSELL PERKINS

# In Remembrance of Kirpal

*A unique Light has come,*
*Who has become the help of the suffering ones;*
*He removes the pain*
*And makes them meditate on Naam.*

*When the black night of falsehood comes,*
*The Truth becomes hidden;*
*When the clouds of tyranny come,*
*Religion feels suffocated;*
*But when the will of the Lord comes,*
*It shows His skills openly,*
*To remove the tyranny,*
*To make us meditate on Naam.*

*He is everyone's companion*
*And He makes them meditate on Naam.*
*Obeying the orders of the Lord,*
*He makes them drink the cup of Nectar.*

---

This introduction was compiled, according to Sant Ajaib Singh's instruction, from his words, as follows: "Ik Jot Nirali Aayi," *Songs of the Masters,* p. 52; "In the Remembrance of Our Beloved Master," *Sant Bani,* August 1981, pp. 16-18; "Aj Shub Diharda E," *SM,* p. 32; "To Solve the Mystery," *Streams in the Desert,* p. 336; "Teri Kudart Tu Hi Jane," *SM,* p. 113; "The Pearls of Spirituality," *The Ambrosial Hour,* pp. 266-268; "Kirpal Yahi Sandesh Deta," *SM,* p. 203; "Message for the Birthday of Master Kirpal," *Sant Bani,* February 1997, pp. 19-20.

*Becoming a man, He came,*
*And showed the secret of Sach Khand,*
*After meeting Sawan,*
*To make others meditate on Naam.*

*We are dirty for ages and ages;*
*He makes us clean.*
*He Himself removes the dirt*
*By becoming the washerman of souls.*
*We have no control over Him:*
*He is always teaching us,*
*To put us on the Path*
*And make us meditate on Naam.*

*He is the dear Divine Light*
*Of His father Hukam Singh.*
*Poor Ajaib wants support*
*And He has been helping him.*
*The sangat has come together*
*To congratulate Gulab Devi*
*And to celebrate the bhandara of Kirpal.*

I thank the all-gracious Lord Who left His real home, Sach Khand, and His Real Form of Shabd, and, taking the human body, dwelt among us. His parents gave him a very beautiful name, *Kirpal*, which means "one who is gracious." That Kirpal showered such grace that he taught everyone the Message of Love. He taught everyone that we are the children of the same God, we are living under one sky, we are living on one earth, and we are all created by God; and that is why we should treat everyone with love and affection.

That Kirpal left no stone unturned in showering his grace; he always showered his grace. He used to say, "Now the giver has come; take it." And those who were ready to receive his grace understood that great Soul according to their receptiv-

ity, and they got grace according to their receptivity. We can even say that Kirpal had sight and we were all blind in front of him; and he himself called us and made us hold his finger, and only then were we able to recognize him.

We know that always he had the word of love on his tongue; whatever he spoke was of love. He was prepared to bring everyone in this world together in love, no matter to which country or religion they belonged. He was very pleased to bring everyone together in the relationship of love. He used to say, "We have come here to do the devotion of the Lord," and he always made us do the devotion of the Lord. And he said, "We can only do the devotion of the Lord if we have love for the creation of the Lord." If we claim that we love God we need to love the creation of the Lord more than we love the Lord: because the Lord has created this whole creation, and unless we have love for everyone and give up enmity and jealousy for others, we cannot do the devotion of the Lord. The Lord has come down from Sach Khand and we must do His devotion and go back to Him, but unless we have love for everyone, we cannot do His devotion.

So that all-gracious Kirpal was an Ocean of Love, and all those who became devotees of love, received love from him. So we should also follow his teachings, obey his commandments, and go back to him and become a part of him.

*Today is the auspicious day and it has come*
*with good fortune:*
*For we had the darshan of our beloved Satguru.*

*One who is entangled in this world;*
*One who is always forgetful in this world;*
*One who has gone many times up and down;*
*One who is stopped in this world;*
*One who was caught in the superstition and*
*blind faith of the world—*

*He has been taught the teachings of Satguru,*
*and Satguru has put him on the Path.*

*Today He speaks some of Light,*
*Some far and near,*
*And other matters are coming on His lips*
*Like waves in the ocean.*
*He has awakened us from within by saying*
*Some incidents of past days,*
*Some of the present days,*
*Some of the coming days,*
*And He has told us many good things.*
*Thus He has awakened us from within.*

*He Who is the Beloved*
*And worthy of worship in this mortal world,*
*He is free from all temptations.*
*He is the star of this dark world;*
*He has removed the sins from the world—*
*from me and you.*
*He has cleared up the difference between the*
*liar and the truthful one—between the low*
*and the high.*

*One destined for hell gets heaven if he comes to*
*His Path.*
*This is in one's own hands.*
*One who does this, whether today or tomorrow,*
*Will never die out of hunger for Naam—*
*Because, coming to this Path,*
*many sinners have turned into devotees.*

*God is not achieved in the mosque,*
*Nor is He in the temple.*
*He is not in the wilderness,*

*But He is within everyone.*
*When we close our outer eyes and walk*
*On the Path shown by Master,*
*And do the Simran of Master's teaching—*
*Master Himself unites us with God*
*after bringing us to the Path.*

*From the shadow of the clouds,*
*From behind the drops of rain,*
*From the cold of winter and the fire of summer,*
*Master's teachings,*
*Master's grace,*
*And Master's sayings*
*Have liberated millions of sinners*
*Who have remembered His Naam*
*Only once.*

*This is the determination of Ajaib:*
*Always be attached to Kirpal.*
*Always be happy in His Will—*
*Whatever He gives, be contented with that.*
*This is your Path.*
*If you go away from it, you will go astray;*
*You will suffer.*
*Because those who have forgotten their Satguru*
*have not been happy.*

When he came, I didn't put any question to him, I didn't even ask him, "Who are You?" Once Master asked everybody: "Do you want to see God?" And everybody raised their hands and said, "Yes, we want to see God." Then Master told them, "Those who want to see God, close your eyes." Everybody closed their eyes. But I didn't close my eyes. There were some dear ones who complained that I wasn't closing my eyes. Hazur smiled, and he told them, "Yes, he has under-

stood." Because I said, "You have told them that those who want to see God should close their eyes, but I am seeing my God with open eyes. Why should I close my eyes when I am seeing my God walking and all other things?"

Once I was sleeping in the room with Master Kirpal, and we were both lying down, and I was looking at Master Kirpal and Master was looking at me. Suddenly he asked me, "Are you awake?" and I answered, "No, I am sleeping from ages and ages." Then Master called me near him. He told me, "Come on, come here," and he sat on the bed, and he told me to sit on the chair. And then he looked into my eyes, very deeply. He awakened my soul with that one look only.

*Only You know Your nature; no one else can know.*
*Only he upon whom Your grace descends will recognize You.*

*Age after age You came.*
*First You were called by the name "Kabir."*
*Liberating the world from rites and rituals,*
*You made them devoted to the spiritual path.*
*You suffered the pain and torture;*
*You told them the secret of the Real Home.*

*Becoming Nanak You liberated the world;*
*Then You had the name "Angad."*
*You were called "Amar Dev," "Guru Ramdas Ji," and "Arjan Dev."*
*Guru Arjan Ji sat on the heated iron*
*And became grateful to the Will.*
*Har Gobind, Hari Rai, Hari Krishan Ji, are the Beloved Ones.*
*Satguru Teg Bahadur sacrificed his head for dharma.*

*Guru Gobind Singh graced Ratnagar Rao*
*And gave honor to the homeless ones.*

*Tulsi Sahib, the lover of Naam, liberated Swami Ji.*
*Swami Ji made Jaimal Singh board the ship of Naam.*
*Jaimal Singh's beloved Sawan*
*Separated the milk from the water.*

*Beautiful Sawan developed this garden in which he placed a gardener.*
*His name is "Beloved Kirpal" and he is the protector of the Sangat.*
*Listen to this request of poor Ajaib:*
*Protect the honor of the honorless ones!*

*Only You know Your nature; no one else can know.*
*Only he upon whom Your grace descends will recognize You.*

I had many opportunities to sing bhajans in front of Master Kirpal. I did not prepare for singing the bhajans. It was not that I would write a bhajan and then sing it to my Master. It would come instantly. In fact it was he himself who would make me say the words of praise of him. So whenever in my words of poetry, in my bhajans, I would sing the name of Master Sawan Singh Ji, at once the tears would start rolling down his cheeks and he would start weeping. And those fortunate souls are the best people, those who shed tears in the remembrance of the Master.

When Supreme Father Kirpal left the body of five elements—he came in the Will of God and he left in the Will of God; but when he left his physical body this poor Ajaib wept

very much in his remembrance. When I was weeping, one person came to me and said, "You have always said that you should never cry or weep when anyone leaves the body, because just by weeping or crying for someone you cannot bring that person back. You have always said that, but now you yourself are crying. You are a wise person; why are you crying?" At that time I was in deep pain, I could not talk very properly, but still I told him this story:

There was once a king who decided to go on a tour to some other states, to some other kingdoms. He told his queen that he was going on the tour. When he left he did not really go on the tour; after some time he just came back, canceling his tour. But the queen was in love with another man, and when the king had left for the tour she had already made arrangements with the man she loved, saying, "The king has now gone on tour and he will not come back for some days, so you come and we will enjoy." When the king came back, at that time the queen and the other man were enjoying and sleeping together. The king was surprised to see that another man was with the queen and he was also surprised because that was the palace. How could another man come into the palace? But when he saw that the other man was with his wife and they both were sleeping naked, he did not get upset. He did not show that he was there and they did not know that the king had come back. The king simply took off his shawl and covered them with it, and he went into the other room.

Now when both of them woke up, the queen was terrified to see the king's shawl over them, and she thought that the king would give her punishment because he had seen all that they had done: because this was the shawl of the king, and nobody else would have come and covered them with it except him. So when the queen thought of that, she became very afraid. But the king did not mention anything about that to the queen; even though they met many times after that and

lived together for many years, the king never mentioned anything about that to the queen.

After some years, when the king's end time came, he called his sons and gave them the successorship, and then he told them that they should respect their mother and obey her. "Take good care of her, she is a good woman; do whatever she tells you." And then he transferred some property and things for the expenses of the queen also. But when the king was telling his sons to take care of their mother, the queen started weeping and went on weeping very bitterly.

The king asked her, "Why are you weeping now? I have transferred so much property to your name and you will be comfortable when I die. What else do you want, why are you weeping?" She said, "I am not weeping for any wealth. I am crying because now, when you are leaving, who will come and throw the shawl over me? Who will hide my faults?"

So I told the dear one that that was why I was weeping. I told him that when the Beloved Master was in the physical form he used to hide my faults, he used to forgive me for my faults. Even now when he has gone back to Sach Khand, in His Radiant Form he is showering grace on me, and he is forgiving me and hiding my faults. But when you have the physical form of the Master in front of you, you can express what is in your heart, you can go and weep at his feet.

Just by having the darshan of the physical form of the Master you can get rid of so many bad sins and bad karmas that you have done, which you cannot do very easily when the Master is not there in his physical form. So that is why those who go within and see the glory of the Master within, and who know how the darshan of the Master works, they weep in the remembrance of the Master, because they know that now the Master is not going to come back in his physical form and hide their faults: He is not going to come and throw the shawl over their faults.

*Kirpal gave only this message,*
*and even the wind also teaches us this:*
*If you keep walking while doing the Simran,*
*the destination comes to you by itself.*

*The fort of deceit will be destroyed in this world,*
*Because walls of sand do not last.*

*There are so many sins with you — you are a great sinner —*
*Hail the Power of Almighty Kirpal Who carries all the burden.*

*No one is an enemy; no one belongs to anyone else;*
*Everyone is Your very own for, as the Gurbani teaches,*
*All this world was created from One Light.*

*O Guru Kirpal, the Negative Power trembles,*
*And death also is nervous in front of whomever has caught hold of your finger.*
*Ajaib says: Apologize to Kirpal if your soul wants happiness.*

*Kirpal gave only this message,*
*and even the wind also teaches us this:*
*If you keep walking while doing the Simran,*
*the destination comes to you by itself.*

Dear ones, the great Satgurus left their Home of permanent peace and happiness and came into this burning world for the forgetful sinners like us. Working so hard, day and night, they brought the people of different kinds into the gardens of heir Satsangs. They protected us and took care of us like

tender plants. We are the forgetful jivas. They gave us the holiest, purest, and simple teachings of the meditation of Surat Shabd. They put us on the Path of Spirituality. Every day, giving the water of Satsang, and sprinkling the drops of their gracious sight, they made our burning and dry hearts green. They brought us close to each other by sewing us in the silken thread of Love, and made us brothers and sisters. They made us the members of their spiritual family, and explained to us that we are the children of the same Father, so our relationship is very firm here, and also in the Beyond.

In very forceful words, the great Satguru explained to us that this world is a travelers' inn. No one has ever lived here forever, nor is anyone going to live here forever. Remember that you have to leave this place. So make your life and your earnings clean. Make the Satguru and the fear of him dwell in your heart. Make room for his love in your heart. Spare at least ten per cent of your time, and use it for the meditation of Shabd Naam. Make meditation an important part of your life, so that with the grace of the Master, and under his guidance, you may reach your true abode and have his darshan in abundance.

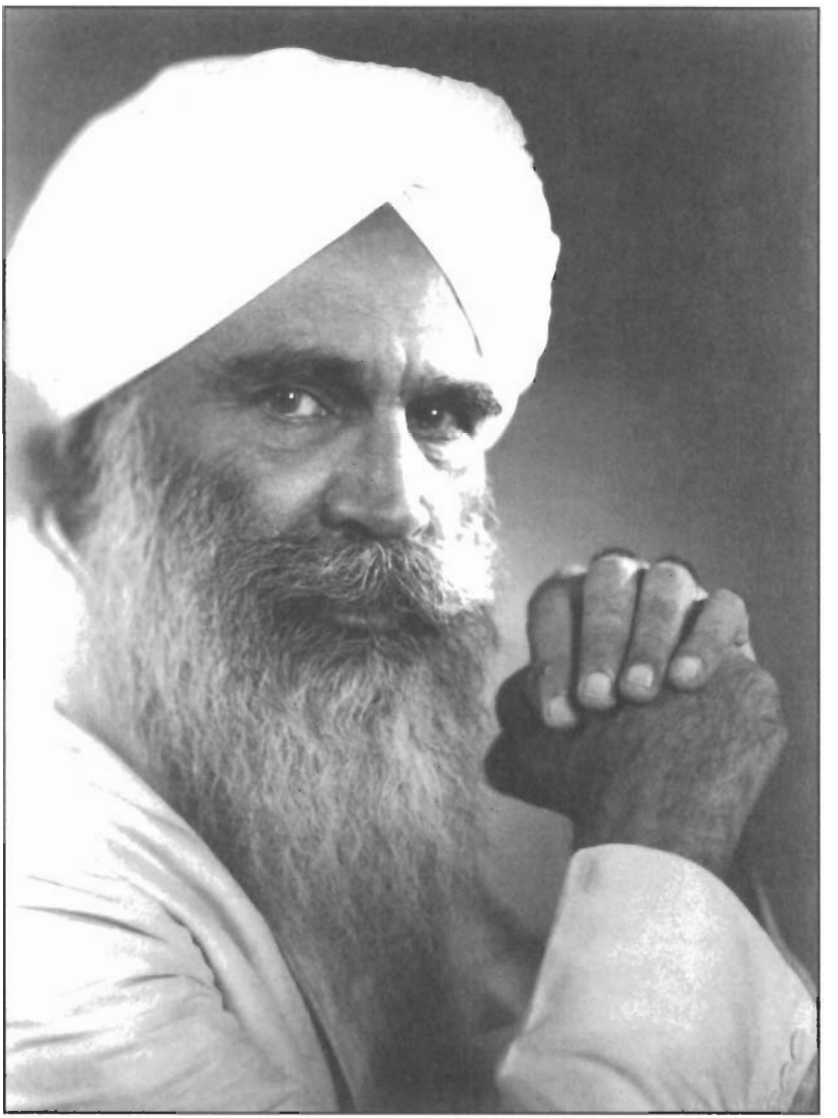
Dear ones, we have spent all our life beautifying our body. Now the time has come to pay attention to our soul. The soul has been crying, but we never pay any attention to her. We never pay any attention to cleaning her. Today on this holy occasion, and remembering the beautiful Form of the Master, let us all take this vow, make this promise, that from now on we will spend as much time in meditation as possible. Falling at the Feet of the Master with all humility and with a true heart, let us all pray that he may give us such understanding and strength that from this day we may understand the long-forgotten work of doing Simran as the most important and personal work, and start doing Bhajan and Simran.

Dear ones, today is a very auspicious opportunity to pray

to the Master and ask him for his blessings and grace. We should clean the soul with the broom of Simran, and with meditation beautify our souls. Apologize for our faults. Who knows whether we will get such an opportunity again or not? I can assure you that if our efforts are determined and our faith in the Master is strong, definitely the destination will kiss our feet and will welcome us.

So let us appreciate the time, and not let it slip out of our hands. Let us apply ourselves in cleaning our soul, so that we may make our birth successful and earn the pleasure of Hazur Kirpal.

AJAIB SINGH



# PART ONE

# The Coming Spiritual Revolution

*This talk was given at the end of the Master's third world tour, in South Florida, December 7, 1972.*

ONE

# The Coming Spiritual Revolution

DEAR BROTHERS AND SISTERS, the people are crying for peace. How can we have it? Peace should start from our hearts. We should give out peace as prayed by Guru Nanak: *Peace be unto all the world over, under Thy Will, O God.* And for this, naturally, there must be a spiritual revolution.

The world is already in revolution; but this revolution should be different. This revolution should not be of the body, but against the evil propensities of the mind which keep us away from God. This will be achieved if we give right understanding to the people at large, which will result in right thoughts. First comes understanding; then come right thoughts, which result in right speech, and right speech will result in right actions. The whole thing starts from right understanding.

So you will find right understanding first lies in recognizing that there is a Maker of the universe who is the Controlling Power and permeates all creation. This world did not come out of itself; there is a Maker, and scientists lately have come to this conclusion, that the whole creation is controlled by some Power which is conscious.

So this is the first thing: the whole world is the manifestation of God, no East and no West, the earth below and the sky overhead is His manifestation.

Guru Nanak went to Mecca. At night he was lying down

with his feet toward the *Kaaba,* the house of God. The clergymen over there rebuked him, "Why are you lying with your feet toward the house of God?" He politely told them, "Dear friend, I see God all around, there is no place where He is not. If you think there is any side where God is not, you may turn my feet that way." You see? So Masters say: *All is holy where devotion kneels.* This is the first right understanding.

A great Muslim Saint says, *The whole earth is blessed because God permeates all. If my followers find the time for prayers they can sit on any ground anywhere and say prayers to God. No matter what way their face is—because God is everywhere.* The Koran, the Muslim scripture, also says: *God is everywhere.* It matters little whether we face toward West or East; say your prayers where you are.

So this is the first right understanding: We are living in Him, have our being in Him, He is in us, outside us, above us, below us. Like fish we have our existence in Him. That is right understanding. And further: God made man with equal privileges, all born the same way, no high, no low; all have got the same outer concessions—eyes, ears, etc.—and all have the same inner concession: we are kept in the body by some higher Power which is the same for all. So this is right understanding: that we have this thing—God resides in every heart—and that all is holy where devotion kneels, all are born with the same privileges from God—no high, no low, no East, no West. And this will result in right thoughts.

On my last visit a meeting was called for the East and the West. Others who were visiting America attended this meeting, and I was also one of them. Each man told us where he was from. When my turn came up, I told them: "It is said, of course, that 'East is East and West is West and never the twain shall meet.' But there is no East and no West: the whole creation is the House of our Father. All countries are so many rooms in that House. It is we who made these things, on account of our want of right understanding." So this is one

thing; if you have this understanding, what will be the result? Your whole angle of vision will be changed; you will see that we are all children of God, the same Father. The true Fatherhood of God and brotherhood of man will be cemented. So this is what I mean by spiritual revolution—from Godlessness.

Kabir says, *Behold but One in all things.* Guru Arjan says, *The visible and the invisible, all are His manifestation.* Lord Krishna says, *He who sees me in all things and all things in me, he is my peer.* So when Masters come, the first message they bring is, *There is God.* They say, "We have seen God." With what eyes?—The eye which sees God exists in everybody, and is different from the eyes of flesh and blood; it is called Third Eye, Single Eye, Latent Eye. So the whole world, they say, is His manifestation, and He resides in every heart; and as such, these physical bodies we are having are the true temples of God. So by right understanding, I mean that; if this is brought to the notice of people at large, then from this right understanding will arise right thoughts, and from them will come right speech and right actions.

Although we are wearing different labels of religions, all the same we are all one. These labels show only that we have joined some particular school to realize this unity. The ultimate goal of all religions is to know God; and to know God we must know ourselves first, because God cannot be known by the outgoing faculties, mind or intellect; soul alone can know the Oversoul. Like can know like. So God is one, though there may be many outer ways of worship, you see; but the ultimate, the inner Way, is the same for all. Rajab, a Muslim Saint, tells us, *The archers may be many, but the target is the same.* And the Kingdom of God can come on earth; peace will reign supreme in the world, if some spiritual Master is there who can give us a demonstration of the inner Way—which will give us true peace and right understanding. No politician has ever been able to bring peace to the world, and harmony,

and cooperation. But if their work were in harmony and cooperation with the spiritual Masters, peace would be achieved quickly.

When the Masters come they are conscious of God from the very beginning; even in childhood they are conscious of Him. Guru Nanak was sent to school to just have some education, and the teacher began to teach him, "One, two—" The teacher proceeded further, but Guru Nanak said, "Wait, stop, wait—what do you mean by *one*?" A child of four or five years old! And Nanak said, "This *one* means there is one God." You see, he was *conscious*. Then he said, "What is He, that all this creation has come out of Him? He is eternal; the Maker of all creation; the ruling Power; He has got no equal —no enmity with anybody, no fear of anybody; He has come about of His own Self—no one is His maker."

Then the teacher asked him, "What is this? How can it be had?" He said, "With the grace of a Master; it is the gift of a Master." Further, he said, "I do not mean, when I say 'God is one,' that He is one; I mean, this 'one' stands for something else which is expressed as 'one.' But He is neither one nor two. He is something, which can be experienced. We can go into Him, absorb into Him; that experience can be given by a Master, and he can give us a realization of that for which the figure 'one' stands." And how? He said, "Burn away all your outer attachments; burn them away, and from their ashes make ink, and with your conscious Self go on writing the praises of God." As long as we are attached outside, we cannot know ourselves; when we know ourselves with our conscious Self we can see what He is. Kabir says, *If I say "one," then the question of "two" arises; that amounts to calling Him names. God is neither one nor two; He is something, expressed by this word, "one."* So, He is, within Himself—something, which can be realized, not expressed in words.

Guru Arjan gives a reason for that—why we call Him "one." He says, *We are finite, O God, You are infinite; be-*

*cause we are finite, we can only measure with our finite scales.* Is it not true? So the Absolute God cannot be seen by anybody, and nobody has seen Him so far—the Absolute God, Nameless God, Wordless God, which has not come into expression. That Power which came into expression, that is called "Word," that is called *Naam;* the outer expression of that Power is Light and Sound, and that Light can be seen, that Voice can be heard. That is why the Bible says, *Thy Word is a lamp unto my feet and a light on my path.*

Every human being has a secret chamber within himself which is called the "closet of the body." That is higher than the mind and heart both, and provides mind with understanding to a certain extent, and the heart with feelings of love. This chamber is the Kingdom of God within us. This is the crest jewel, the pearl of great price. The Saints, when we come in contact with them, open this chamber by withdrawing all our attention from outside. The test of a true Master is the fact that in his company, the smallest realm opens up within us, and the Light, Divine Light, the expression of the God-into-Expression Power, is seen. Christ said, *If thine eye be single, thy whole body shall be full of light.* Prophet Mohammed said, *The light of Allah is found where? In the human temples.* Why am I quoting these things? Because right understanding was given by Saints and Masters coming from time to time. Lord Krishna said, *I will give you divine light and you will see my glory within.* Buddha said the same thing: *Every man possesses the bright mirror of illumination.* This, all the Buddhas realized. Buddha further proclaimed that: *The way of the illumined ones is the growth of snowdrops behind the eyes;* and then Christ came, and it was as if a few crocuses opened their hearts to the winter sky. But now the time has come when we can have a rebirth; this is what Christ spoke of when he said that the poor in spirit shall inherit the Kingdom of God.

So Springtime is upon us now; there will be more fragrant

Saints, I would say now, who will come up and give us through the grace of God, a contact with the God-into-Expression Power. And this is the revolution, the spiritual revolution, which is coming up—an awakening all around. Why are all these people coming, you see? In the past, these things were told in the ears of the disciples after a long time of testing. Now it is given out from open platforms; people are having it without distinction, whether they are ready or not ready, they are getting something. This is what is needed—the times have changed now. And Masters come from time to time to bring these things into the experience of others who are born as man, because in the human body only we can know God, and in no other.

So Absolute God, you know, is called Wordless or Nameless; when He wanted to be many, He manifested, and from the manifestation there were vibrations which result in two things: Light and Sound. This primal manifestation of God is called "Word" or "Name" (*Naam*) and is the cause of all creation. He is the Maker of all creation, Controller of all creation, and permeates all creation. This is why it is said in the Bible, *In the beginning was the Word, the Word was with God, the Word was God; all things were made by him and without him was not anything made that was made.* The Vedas say the same thing: *In the beginning was Prajapati, with him was the Word, and the Word was verily the Supreme Brahma.* They use the word *Prajapati* for God, otherwise it is exactly the same words. Similarly, Guru Nanak and all Saints tell us that Naam is the Creator of all this universe. So this Power has been given millions of names by Masters and others; some call Him *Swami*, which means "Lord"; others call Him *Agam*, "incomprehensible" or "indescribable"; *Sat Purusha* means "eternal." There are many other qualitative names which go to express the Name of this Power. To differentiate between the two, these are some words given to denote that

Power which is the cause of all creation, the outer expression of which is Light and Sound.

So Masters differentiate and clarify the whole position. Guru Teg Bahadur, the ninth Guru of the Sikhs, asked, *What is that Naam, the remembrance of which leads to Nirvana?* Again he said, *What is that Naam, the repetition whereof enables a person to cross over the world of thoughts?* So that Naam is the God-Into-Expression Power, the outer expression of which is Light and Sound. To describe that Power there are myriads of names given by Saints.

So this is the God-into-Expression Power, to contact which is possible only while in the body. Guru Arjan says, *A contact with Naam makes one self-luminous—luminosity comparing with millions of suns.* I am quoting only to show what the Masters really meant. We say "Ram"—*Ram* means, "permeating all." The word *Ram* describes what is permeating; but that which is permeating is different from the word used to describe it. So these words are used to express that Power which is the cause of all creation, which can be seen; not with the eyes of flesh and blood, but through the Third Eye or Single Eye which is opened by the Master.

So, by the grace of God, a true initiate prays, "O God, manifest the Divine Light of Naam within me." It is already there; *take heed that the light which is within you is not darkness.* So all Masters have been telling like that. Kabir says, *There are myriads of names in the world, myriads; but none of them can grant salvation.* There are myriads of names given to God but none of them grants salvation. And which is that particular Name (*Naam*) which gives salvation? The Primal Name is a hidden one, and a rare soul can know and realize it. That is the Power permeating all creation, the outer expression of which is Light and Sound, which can be seen by the Inner Eye, and can be heard by the Inner Ear which exists in every man. So you will find, through the grace of some

Master who can open this new world within us, we see.

Take an example, you see, to understand the thing. Water is a liquid something, called by different names in different languages. In English, we say "water"; in Latin *aqua*, in Hindi *jal* or *nir,* in Persian *aab,* in Urdu it is called *pani.* These are the words which go to denote that liquid something, by drinking which you can satisfy your thirst—not by repeating any of those names which denote that liquid. So the God-into-Expression Power is called Word, *Naam, Kalma;* He is the Creator of all, and has two aspects: Light and Sound. And when Masters come, they contact us with that Power within us, you see? They open our inner eye by raising us to some extent above the physical body and outgoing faculties; we begin to see.

That is why it is said, you see, that *Devotion to Naam is the only true worship.* God is spirit; we can worship in spirit alone. Guru Amar Das says, *Everyone does worship but on the sensual plane only; so they get no results which end in salvation. But absorption in the Naam purifies the mind and bears fruit in abundance.* You follow? Words are words; but what those words denote is a different thing; that is the Controlling Power of all creation, permeating all creation, and controlling us in the body too.

So, the body is the true Temple of God, in which we dwell, and also that Power which keeps us in the body. *By the Word of the Lord were the heavens made, and all the host of them . . . He spake and it was done; He commanded and they stood fast.* That is what our scriptures say. Now do you follow what is meant by *Naam* or "Word"; or God? Christ said, *Man does not live by bread alone but by every word that proceedeth out of the mouth of God.* So Masters say that there is God—very definite—Who is the Maker of all creation, permeating all creation; and further, they say that this world did not come out of itself, but is made by some Power which is conscious. So Masters tell us like that. Then it follows that all this

manifestation is God's, because He is the Creator; there was nothing before Him. All this was made after Him and thus is the manifestation of Him.

Now, the question arises: Why can't we see Him? When the Masters say that they do see Him, why can't we see Him? They say, Because He is the subtlest of the subtlest: *Alakh, Agam.* Try to understand by an example. The air appears to be all vacant—nothing there; but if you look at it through a microscope, what happens? What you see is magnified seven hundred times, and then you find that the atmosphere is full of microbes. So if our eye becomes as subtle as He is, or if He becomes as gross as we are, we will be able to see Him.

So Saints tell us, "Well, strange enough: While God is with us in the body, we see Him not." *O Tulsi, every man is stark blind—Fie on a lifeless life like this.* They see that the Light is within everybody. *Take heed that the light which is within you is not darkness.* So Masters come *to make people see who do not see.* But it cannot be seen if it is not already there.

Kabir says, *The entire world is groping in darkness. If it were a question of one or two they could be set right.* But he says, *Wherever I look, I see all are blind*—in the terminology of Spirituality. Guru Nanak said, *To the enlightened ones, all are blind.* If a man who sees Him is there, and other people do not see Him—naturally they are spiritually blind. When you come to a Master, he makes you see. So in the terminology of the Saints, the word "blind" does not mean those who have got no eyes on the forehead, but those whose inner eye is not opened. The eyes of flesh see Him not, but the Master illumines the eye, you see, within. A worthy disciple begins to witness the power and glory of God within himself. When the Master comes, he opens the inner eye.

Why can't we see? Again, I would say, enveloped in darkness we strive for God by deeds not less dark; *for without a perfect man, none has found the way,* nor can one do

so. As I submitted yesterday, you know, we do need somebody to guide us in the outer ways—at the level of the outgoing faculties, mind, or intellect. And this is the Way which is where all philosophies end and true religion starts. So somebody is needed to usher you into the Beyond—to raise you above body consciousness and withdraw your attention from outside, and open your single eye to see the Light of God. Here such a person is required; there also you will need Him, to guide you further.

So, before one comes across a perfect Master, he cannot see; when he comes to the Feet of a Master, he begins to see. We are dead before coming to him, in the terminology of the Saints; when he gives a sitting, we become alive. When we come to him, we are deaf, spiritually deaf; when he gives a sitting, we begin to hear the Sound, the Voice of God. Jesus said, you see, *You see what the prophets and righteous men desired to see, but could not; you hear what they desired to hear, and could not.* Are you people not most fortunate to have a living Master?

So, *body is veritably the true temple of God and the Holy Ghost dwells within it.* Emerson says, *Tap inside;* President Truman used to say, when he was tired with his outer performances and duties, he entered into the "fox hole of the brain." The Vedas call it *Brahmrendra.*

Perception, intuition and reasoning just help to understand Reality to a certain extent—not beyond. You are understanding all this, you see, at the level of the intellect; but seeing is believing. Seeing with one's own eye—the inner eye—that is an ingress we know little or nothing about. This is what the Masters give. Nanak says, *The blind know not the door,* and Christ refers to it, *Knock and it shall be opened unto you.* And, *Whoever hears my voice, I will sup with him and he with me.* So we will have to revert to the third eye, the latent eye or the *Shiv Netra* within us. God said, *Let there be light.* The result was what? *There was light.* Genesis says so!

And this is *the light that lighteth every man that cometh into the world; that light is the life of man. Such light is within you. Take heed that the light within you is not darkness.*

All scriptures describe rays of Light vibrating with the Music of Life; they go hand in hand. The "Ringing Radiance," you might say; the Ringing Radiance emanating from the formless Absolute Existence when It came to manifest the world in its variegated colors and countless shapes and forms. Thank God! He has made all creation, and He is still not away from that. He permeates in the world. He permeates in all creation; He is still quite above all creation.

So This pervades all four grand divisions of the universe. Kabir says, *I went to Mecca; on the way, God met me and began to rebuke me: "O Kabir, who told you I am residing here? Am I not in you? Why are you coming here?"* If the One we are after resides in us, and we leave this body and go searching in outer things, can we ever find Him? At the most, they can give us an incentive toward our goal, that we should know God—nothing more. Places of pilgrimage, holy temples, they remind us that there is something, there is some God; they sing praises there.

Can we see God? Guru Nanak was put this very blunt question; he said, "Yes, God is pervading everywhere." Masters say what they see; they don't give any reason for it, because they are competent to give a demonstration of that—and let you see. He is nearer to you than your hands and limbs; the Hindu scriptures say, *He is so near to you—Nothing in the world is nearer to you. He is the very life of you.* Kabir says, *Once I was in doubt, but really it is so; because when my eye was open, I really saw Him—then all my delusions have gone, all my doubts have vanished. I see Him everywhere.*

This is one function of the Master. We confound him with the teachers of the world, with due respect to them all, at whose feet we have learned something. But this is something

which begins where all philosophies end; when your contact with the physical body and your outgoing faculties are set aside. Shamaz Tabrez was asked, "What about God?" He said, "Don't believe unless you see God," you see. Masters also say, "Don't believe in the words of the Master unless you can testify yourself that this is so." You must have something to start with; it may be little, or more. How much depends on each man's background, but you must have something to start with. A man comes up and gives a very wonderful talk on business principles. It is very informative, but the poor fellows to whom the talk is given have no money to start with! So all teachers promise to go on doing this, doing that—"you'll have it after some time, you must be prepared, you must be ready, you'll get it at the time of death, be rest assured your life will be insured." Well, don't believe that. A bird in the hand is better than two in the bush. "Give your all and then you'll have everything?" No, I don't think so. You must have seen first. He does not want anything from you; he says, "I've come to give—it is God's gift—have it free!" Do you have to pay for sunlight, for air? Then why for the gift of God should we have to pay? That is the first thing, you see. Masters come to give—not to take. They stand on their own legs; and as Shamaz Tabrez said, *You should be able to see the Beloved within you with your own eye which you have got within; and you should be able to hear His voice with your own inner ear.*

Now the question comes: How to open that eye with which He can be seen? He says, when you close your eyes, there is darkness. Look penetratingly into it; put your whole attention into it. That is knocking on the door, you see, and it shall be opened. You continue to look directly into that and you will find Light. Who will see that Light? Your very Self. You will find all Saints—Tulsi Sahib, Shamaz Tabrez—all say the same thing. *Sit down in meditation, nothing comes up for years and years and years; Tulsi says, How to penetrate this*

*darkness? Sit at the feet of a Master—He gives you a boost, you see Light.* Is it not wonderful? Is it not a miracle? What more miracle is required?

You see, unless a man rises above the life of senses, the inner Way is not open. It is you who have to see. That is why it is said, *Know thyself, O Man, know thyself—who you are, what you are.* What are we? Conscious entities. We have got *attention.* When the attention is diverted from outside and concentrated to our own Self, there you see the Light. Very simple. Do you see the common sense point of what is being put before you? He says further, Why do we not see Him? Because of the ramification of the mind. Ripples are going on in the subconscious reservoir of our mind. Until those ripples stand still, you cannot see Him. It is something like a pond covered with weeds. If you take out the weeds little by little every day, you can look in the water and see your face. And what are those weeds? Your body; body is the beginning of all delusion. We are having the body, and we are working at the level of the body. Body is changing every minute of life, being made of matter. All the world around is changing, since it is also made of matter, at the same speed at which our body is changing. As we are identified with it, this is an optical illusion; it appears to be stationary. How can we come out of that? This is the demonstration which is given by the Master.

If you are identified with the mind, outgoing faculties, and intellect, and you have recourse to the methods or practices which are concerned with those things, how can you rise above them? So rise above body consciousness; this is given out by all Masters. *Learn to die so that you may begin to live.* Be reborn; be twice born. To withdraw your attention from outside and the body below, come to the seat of the soul in the body; this is called meditation. And meditation is the way back to God which can be had only in the human body, and in no other. All gods and goddesses hanker to have the human body, for this reason. So Kabir says, *O Man, why do you*

*boast that you are the highest if you have not known God?* Your greatness lies only in the fact that you can see God. If you have not seen Him, how can you say anything? It is not a matter of only speaking, you see, giving long or tall talks.

Naturally, prayer arises from the failures of our own efforts—when all human efforts fail, there prayer succeeds. We pray to whom? A weak man prays to a strong man, or to God: "O God, we are helpless, we are stuck fast in this prisonhouse of the body. How can we come out? It is locked on all sides. O God, send us someone who can take us out of the box of the body!" This is what Maulana Rumi, Swami Ji, Guru Nanak, and all other Masters pray. Someone asked Guru Amar Das, "How can you say what your outgoing faculties are?" He said, "Sit down and see." Sit down and see how your outgoing faculties are working. Then what happens? When your attention is withdrawn from outside, the body for all practical purposes is dead; you have got no feeling in the body. When you rise above that physical level, you see the Light of God.

If this is something you can do yourself, welcome you are; what more is wanted? Or go to the Masters, about whom we speak so much; if they can do it, well and good. That is why I have said, that a spiritual revolution is required; not at the level of body, but at the level of the evil propensities which have taken you away from God. Now springtime has come; the times have changed. The first thing required is a Guru or Master who has seen; who has seen and can make us see. *Guru* means the "light sprouts forth out of the most bleak darkness." That is the elementary criterion of a Master—not a lot of words: "you are not ready, you must be ready," this and that thing. In the old days, it was done like that; now times have changed. Who can sit at the feet of the Master for years? So they give you something to start with. Now maintain it: *Take heed that the light within you is not darkness.*

So the first thing required is a Guru or Master. What is a Guru? *Word made flesh* is called a Guru; God has manifested

Himself in a human body and called him a Guru. We respect him. The power house works through a bulb; there is light. But the power house can only work through a bulb which is not fused, you see. We respect the bulb, of course; but when it is fused, then another bulb is put on. That light coming through is the God Power, called the Master Power or Christ Power; that never dies, it goes on working from pole to pole to guide the child Humanity back to God. This is one thing that is required. It is said, *If you want to see God, go to somebody who has seen God. He who has not seen God, how can he let you see?* So now you see what is meant by "Master" or *Guru* as compared with the other teachers of the world, for whom we have respect as they teach us something of the outer world. How respectful and grateful should we be to such a man who gives us this!

Once it happened with our Master, you see—There was a Christian missionary at his place, Beas, who came to him and asked, "Look here, who is greater: Christ or your guru?" He very politely replied, "Look here, I have seen my Guru; I have not seen Christ. If you make him appear to me, I will meet with him too!" So these bodies leave; but that Power does not leave, that continues. There is food for the hungry and water for the thirsty; demand and supply is a law of Nature. The child which was born a thousand years back, a hundred years back, or now—God made arrangement for milk in the mother before birth; don't you think that will continue further? This is the law of Nature, you see, God's law.

The Master is the first thing required; second thing is true living. Ethical life is a stepping stone to spirituality. *Truth is above all and true living is still above Truth.* We are all brothers and sisters in God, drops of the ocean of all consciousness; no high, no low; and that Power whom we worship controls us in the body. Don't have any hatred because you are a man of position, because you are a learned man, because you are a rich man. All are equal. Some are standing

at the table; some are sitting in the chair; that is due to the reaction of past karmas.

Then comes chastity of thought. That defiles the whole body. You cannot expect God to manifest in a body that is full of filth. Then comes violence in word, deed, and thought. All this filth comes through the mind which defiles the human body. *Blessed are the pure in heart for they shall see God.* You cannot expect God to manifest in a filthy home. He is there already; but He won't manifest. If a bulb is there with light within it, but it is covered over with black spots, can you see any light? So this is what is required: true living.

And the third thing is, you know, they take you and give you the direct inner Way back to God. They don't touch your outer rituals, forms, labels, outer way of living; they allow you to remain in your own social bodies. There are so many —more than seven hundred. He is not going to make another new form! Our Master was once asked by some people, "Why don't you start a new religion?" He said, "There are so many wells dug up already, why should I dig up a new one? The water is already there; the basic teachings of all Masters have been the same. Why not take it?" He did not form any new religion. Masters come to maintain; they come to fulfill; not to destroy. They love all. When they come, they are not the monopoly of any sect or religion; not the monopoly of the East or the West. They come for all the world over—just as the sun rises and gives light to all the world over. They come for all. Their teachings are very simple and to the point, and are the most easy and most natural as compared with all other ways of yoga. They don't tell you to follow this ritual or that ritual, this form or that form, this level or that level; they simply give you a lift from the body, raise you above the body, and open your inner eye to see the Light of God. That is the capital they give you at the very first. After all, we have to leave the body; they give you a demonstration of how to leave the body.

If you have day to day regular practice, what do you find? At the time of leaving your body (at death) you are jolly; you will go smiling, because you know how to leave the body every day. All glory and beauty lie within you. They don't give you the outer ways of living, or rituals, or the customs of the various social bodies, because they are not going to form any new religion. They come only to bring the religion of God: the religion of love. So this is what they say: that God resides in you, and the Master is one who can withdraw your attention, give you something to start with, take you out of the delusion of the human body so you can see for yourself; you are not to wait till the end of your life. As I just suggested, a bird in the hand is better than two in the bush.

This is it, you see: there is God, and He can be manifested by the Word made flesh; not by those who are embodied as men but have not risen above body consciousness. We have respect for anyone at whose feet we have learned something; but this is what is truly meant by a Master—he who can give you God as a gift, excuse me, like a fruit given to somebody. So remain where you are. You have taken the first step; the next step is at the feet of someone who sees and makes you see; and for that, true living is required. But they don't want you to leave your outer customs or social bodies.

*This talk was given at the Friends' Meeting House, Washington, D.C., on January 19, 1964, at 4 p.m. The Master was standing at a pulpit throughout this talk, in contrast to the Masters' usual way of sitting while speaking; the church was packed, and the atmosphere was absolutely electric. It was a prime example of the extra-physical dimension mentioned in the Foreword.*

TWO

# The Birthright to Become God

WE ARE all children of God. God is all Light and we are also Light, being children of Light. But our Light is enveloped by so many coverings, and we are so identified with the coverings, that we have forgotten ourselves. The cause of this identification is that the attention, which is the expression of our soul, is, through the outgoing faculties, diffused in the outside world.

We have, as human beings, this human body—a very wonderful house in which we live. It is considered to be the highest in all creation. All Masters spoke very highly of it. They said that it is next to God. We are divine in nature; we are Spirit in man. As Spirit is eternal, we are also eternal. Why do we fear that we will die? But this greatness of our own, which is innate in us, we have forgotten.

So all Masters say: Realize the Godhood which already exists in you. You are not to put in anything from outside. When a Master meets you, He does not put in anything from outside within you. Our attention, which is the expression of soul, is diffused in the world. He simply helps us to withdraw our attention from outside and come to its source, which is our own soul, at the back of the eyes, where our soul is withdrawn from the body and goes at the time of death. If we can do that, we realize that we are no other than God.

When the Masters come, they say: "We are in a very pitiable state. We are living in a house in which so many outgoing faculties are working. They were meant to serve us; but unfortunately, instead of serving us, they have control over us. They are dragging us like anything."

Take the outgoing faculty of sight: since the day we were born until the present time, our attention has been diffused through the eyes to outside things. We have been receiving so many impressions through the eyes: it is considered that about eighty percent of all our impressions come through them. Of the impressions that come from the other outgoing faculties, the most frequent is audition: we receive about fourteen percent of our impressions through the ears. The remaining six percent comes through the other three outgoing faculties. Now what happens? When we see something, we are attracted like anything. We receive so many impressions through the eyes, the ears and the other sources, that our subconscious reservoir is overflowing with the impressions we have been receiving all through life. Even when we dream, they react there.

If we know how to withdraw—that is, liberate—ourselves from the outgoing faculties, there is some hope. But our soul is under the control of mind. The soul and the mind have become one; combined they are called *jiva.* Soul is eternal, as I told you before, being of one substance only—consciousness. But, coming in contact with mind, it became the doer. Both combined are dragged to outside things through the outgoing faculties. We have become so identified with them that we have no idea of our own Selves left.

We are souls, not mind also. Take the example of water: it is made up of two gases, oxygen and hydrogen. Oxygen, you know, is life-giving: when a man is dangerously sick, he is given a cylinder of oxygen. And hydrogen gas chokes our throat. Two different things, when combined together, form water, the quality of which is different from the two. Similarly, we are eternal Spirit in man. Combined with mind we

have become the doers; and "whatever we sow, so shall we reap." So Masters say: "Be still." What did they mean? Physically and intellectually still. Then we will know that none other than God is within us.

So this is the true state of affairs, you might say, in which we are living. We do not know how to liberate ourselves. The outgoing faculties are so strong that, in spite of our wishing it, we cannot do it. When we become helpless and we cry, what happens? We are souls, as I told you, children of God. God is our true Father. He sees: my child is unhappy; he cannot of himself come up to me, cannot be liberated. When a man is himself bound hand and foot, how can he loosen himself from that binding? Somebody else who is not bound must do it. A bound man cannot unbind another man.

So you will find that somebody is required who has unbound himself: he has withdrawn his attention from outside things and the control that the outgoing faculties have on it, liberated it and analyzed it from mind. Then man knows that he has the same Godhood. The attention is furthermore environed by so many casings or coverings; that is, physical, astral, causal and supercausal. Unless we liberate ourselves from all these things, we cannot know, truly speaking, about our own Selves—although we do begin to see when we first withdraw from the outside and rise above the Iron Curtain of the physical body: we see that we are not the physical body. The Godhood begins to shine within us and we become conscious of it. As we progress further, we liberate ourselves from the astral and causal coverings. We become more and more conscious of it until we become one; because, after all, we are Light. When Light is analyzed from all other things, naturally Light is absorbed in the grander Light.

Take the example of a candle. When it is burning, if you put it straight up, the flame will go up; but even if you put it downward, the flame will still go up. So our souls, being Light, always try to go to the great Source of Light, which is

called God—that God which came into expression. All scriptures tell us that when God wished, Lo, there was Light. We are a spark of that Light.

We have this human body, a wonderful house in which we live. Here God gave us servants to help us, but they are revolting. Instead of following us and obeying us, they are dragging us outside. And what things come in the way, to which our outgoing faculties drag us? These things are pleasures. To whom? To the soul plus mind—the doer, which is called *jiva*. Unless we get more bliss and joy than we are now having, we cannot leave the outside things.

So God has made arrangements. The outside things, the pleasures, which drag us outward can be divided into two parts. The first part is very beautiful scenes and beautiful things. When we see beautiful scenery or any beautiful thing, our attention is drawn to it. And the second is that when we hear very sweet symphonies of music, we are drawn like anything. These two outside things are the important ones which drag us outside. But God has more bliss, more happiness, more joy, more sweet symphonies of the Music of the Spheres. All glory and beauty lie within us—if only we knew how to withdraw from the outside. We have a great treasure within us. God is a hidden treasure, with all beauty, all sweet symphonies within us; but we do not know how to invert, to withdraw from outside and enjoy it. This is the state of affairs we are in. As a man, we are all one.

Now, take the example of a house where there is a mistress and she has been given ten servants to help her, and they revolt. Instead of obeying, they are disobeying everything. Then what would be the fate of the house? Everything would be topsy-turvy. If the servants are obeying, the house will be clean and everything will be set in order; even if you go around in the dark you will see what is what. Otherwise, what happens? The tables are upturned; there is no way out; it is all darkness; you pass on; you tumble over one thing, it falls the

other way; there is no light to see. That is the true condition in which we are living.

Masters tell us, first of all, how to have control over these outgoing faculties. They tell us—not only tell us, but demonstrate to us—how to withdraw, how to give us a contact with all beauty and all glory, which is within. We begin to have a contact on the very first day, when we learn how to withdraw from outside—perhaps for a while; the first step is difficult.

As I told you, we have so many outward impressions overflowing within us that they even come out in the form of dreams. Naturally, when you sit in meditation, something will come up of which you have never dreamed. These are the unconnected impressions which you have been receiving all throughout life. That is the first difficulty we have. For that reason, Masters come and tell us where we get these impressions, how to control them and how to stop receiving impressions from the outside.

The first thing is to enter this house. I tell you honestly, the servants have bound the mistress! One is dragging this way, the other that way. The result is that the whole house is topsy-turvy, and there is darkness in the house.

When you come to your Master, what does He do? He simply gives you this teaching and demonstrates how to withdraw; how your attention is withdrawn from the outside; how to enter the laboratory of the human body; how to liberate it from the outgoing faculties of the senses; and how to rise above the body for a while and receive a contact within. Of whom? Of God.

What is God? God is Light; God is Life; God is Love. You see Light; you are given some experience of Light, whether it is little or more. You feel consciousness and you feel a little separate from the body. You begin to see. Now we say, "It is my body;" but we do not see it differentiated practically. But then, really we will say, "This is something like a coat, to be taken off." Naturally, God is Love and we are drops of the

Ocean of All Love. Naturally, Love is innate in us. That sprouts forth; and as it comes in contact with that God-into-Expression Power, which is Light and Sound Principle, it overflows. This is the state of affairs—this is the disease, you might say, that we are to set right. For this purpose we have joined various schools of thought called religions, which are means to the end.

Who are we? We are children of Light under the control of mind and the outgoing faculties. We are so identified with the body and the outside things that we have forgotten our own Selves, what to speak of that Great Power which is controlling each one of us in the human body; otherwise we could have run away, out of the body. We cannot. There are the two open eyes, two open ears, two open nostrils, the open mouth; but we cannot run away, out of the body. That is because of the Controlling Power within us.

What is the function of a Master? And what is He? He is a man like you—of course, outwardly. He has the same two eyes, two ears, two hands, two feet. He talks like you; He also eats to maintain the body; He does other functions on the worldly level, too; but He is conscious of His Divine Nature. He is a conscious coworker with the Divine Plan, although He works at the level of men to help them as a man.

So this is what we have to overcome. Our schools of thought or religions were made for the purpose of solving this mystery of life—to be out of these entanglements or obliviousness, altogether. We do not know who we are. A little child knows better than we. If you ask him who he is, he opens his eyes, opens his mouth; he feels it somewhere in here. As he grows older in years and you ask him, he says, "I am Mr. Such-and-Such." Further, he says, "I am a Christian; I am a Hindu; I am a Mohammedan." Again, further he says, "I am American; I am French; I am German; I am Indian." Who is he? He is a *conscious* being. That we have forgotten. We go so far away from our own Selves that we forget our own Selves.

Masters come to tell us this. They address us either as a man, from the level of man—"O, man, awake!"—or from the level of the soul, the conscious being—"O, children of Light, awake! You are asleep. Being under the control of mind, your attention is diffused into the world and identified with it. You are awakened outside and are asleep from within. The God-Power is already within you, waiting for you. Your true home is the True Home of your Father, that is, of all-consciousness and all wisdom. Why are you stuck fast in this material world, in the outside things? These are only temporarily given to you. The body, being made of matter, is changing every moment of life. This is the golden opportunity which has been given to us to realize ourselves, to know ourselves and to know the Controlling Power which is controlling us in the body and is controlling the entire universe."

All Masters say that—of course, in their own language, which was prevalent at the time they came. By a parallel study of religions you will find this to be so. Religions were made to liberate us from all these outer entanglements, to know ourselves and to know God. These were means to the end. The school and college from which many students have been graduated and get degrees is creditable; but we have joined them and forgotten the goal. We simply identify ourselves as belonging to one religion or the other or one country or the other. There have been religious wars and patriotic wars in which thousands and millions were killed, and are being killed. When Masters come, they give us teachings from the universal level. They consider all to be children of God, brothers and sisters in God, because all are maintained and controlled by that Higher Power. This is the true state of affairs we are in. To remain in whatever religion you are in is a blessing. But not to attain or to achieve this lost Godhood means you are still bound. For that purpose, Masters tell us what to do.

The story goes in the Hindu scriptures that there was a

very learned *pundit* or minister, who was a Hindu. He was the minister to a king called King Prikshat. He used to read out the scriptures day after day, every morning, in the court. And the scriptures say, those who hear the scriptures and act are liberated. Liberation is not something to be had after death; but it is to be known now whether you are liberated or not. So those scriptures were read over so many times, from day to day, month to month. One day King Prikshat sat down and thought: "Well, I have read in the scriptures, 'Whoever hears these scriptures is liberated once and for all.' But I am bound."

The mind is very much like a magistrate; it tells you why you are bound. If you leave it to him, it is just true. He told the minister: "Well, look here; I have heard these scriptures so many times. Again I give you a chance to read the whole scripture from one end to the other; and after that, if I am not liberated, you will be put to death."

What happened? In seven days the entire scriptures were read over and on the last day the minister came home and lay down in despair: "Tomorrow is the day of my death."

His daughter was very wise. (Sometimes daughters are very wise.) She asked her father, "Why are you so sad?"

"Well, dear daughter, I am to be put to death tomorrow."

"Why?"

"Because it is laid down in the scriptures, 'Whoever reads these scriptures and follows them, they naturally are liberated.' But I know the king is not liberated, nor am I liberated. Well, I must be put to death tomorrow; there is no escape from it."

His daughter told him, "All right, I will go to the king tomorrow morning and just question him."

She went there the next morning and the king asked, "Why have you come?"

Daughter: "Well, I have come to reply to the question that you put to my father.'' "What?"

"But not here. Let us go to the wilderness, all alone, you

and I." And she also sent for her father and got two ropes. She tied the king to one tree and her own father to another. Both were bound to a tree. She came to her father and said, "Father, will you kindly unbind the king over there?"

He said, "I am bound already; how can I?"

Then she went to the king: "Well, King, would you kindly unbind my father?"

"O foolish girl, don't you think I am bound? How can a bound man unbind the other one?"

And that was all she wanted, you see. This is what is happening: we are bound, hand and foot, by the outgoing faculties. We do not know how to be liberated ourselves; how can we liberate others? This is a practical question of unbinding oneself. To read the scriptures is not sufficient, mind that. To hear the scriptures is also not sufficient. There must be somebody who can practically demonstrate how to withdraw from the outside for a while, how to rise above these shackles of outgoing faculties, how to open our inner eye and give us some contact within. Once we do it, again and again, by regular practice, we will succeed. "If at first you don't succeed, then try, try, try again." This is what the Master does. To give a lecture, to tell you how to say prayers, how to perform certain rites and rituals—that any man can do after a little training: how to act and pose, how to laugh, how to cry —No. This is a practical question. He who knows it, who has that experience, is competent to give it: He will give you some experience to start with; it may be little or more. And what is wanted that He wants? To be still, physically and intellectually.

God cannot be known by the outgoing faculties, by the intellect or the vital airs called the *pranas.* He can be known only by the soul: like alone can know the like. When is the soul liberated? When it is analyzed from mind and the outgoing faculties. This is a practical question. Now it appeals to you intellectually. But how do we do it? The reading of

scriptures, saying of prayers, performing of certain rites and rituals all relate to the outgoing faculties; but this is something that starts when you rise above the outgoing faculties. You also cannot do it with the mind and the intellect; you cannot do it unless you are intellectually still. You might draw an inference to come to some conclusion, but still the mind is intellectually working. We must be intellectually still, too. Then a sort of transport arises to the soul, and it is unbound. This is all we have to do.

When someone comes to the Master, what does He do? All these ten servants of the outgoing faculties—five of audition, sight, smell, taste and touch, working through the sense organs of the ears, eyes, nose, tongue and skin—are to be controlled. If these are controlled, then the house will be set in order. Every servant will do his job: "All right, you clean the rooms; you set the chairs in order; you light the candle." Everything will be all right. This is the first thing to be done. Those who are attached, who are given up to the outside enjoyments or pleasures—maybe good, excuse me, or bad—are bound. Lord Krishna said, "'Good actions and bad actions are both binding, like chains of gold or chains of iron." This is the practical, first thing that we have at the feet of the Master. He gives you the way to withdraw from the outside and rise above body consciousness for a while. One cannot be an M.A. in one day. Rome was not built in a day. But once you get something, by regular practice and by obeying His orders, you will naturally become adept.

A man who today is reading in the M.A. class was once reading in the primary class. If those who are now reading in the primary class are given the same help and guidance, they too can reach the M.A. class. That is why it is said, "Every Saint has his past and every sinner a future." Man can change. Even the dacoits can become Saints: Valmiki was a dacoit; he became a Saint. He related the story of the Ramayana

eighteen thousand years before it actually happened.*

My point is that there is hope for everybody. There is nothing to be disheartened about. But we have to develop whatever experience is given without the intervention of the outgoing faculties and intellect. It does not mean you should not use your intellect. When you understand a thing, then do it. Let not the mind meddle into it; because if your mind is clutching, seeing here and there, and drawing inferences, the intellect is working. And until you are intellectually still, you cannot take a step further.

This is the first thing we have to do. To do it you are advised to keep a diary for self-introspection. Do you now realize the necessity of the diary? But how many of you are keeping diaries—maintaining the diary daily? I'm afraid it may not be ten percent. That is why, even if we do get something, we do not progress wonderfully. We must. This is the first thing we learn at the feet of a Master.

What is the difference between a Master and an average man? He is a man, just as a doctor is a man, like us; but the doctor knows by anatomy how the system works, how diseases arise, and how they can be cured. Similarly, this is a disease from which we are suffering. He who is adept and competent, who himself goes beyond these bounds and can help others to raise themselves up, is called a Master; that is, the God in him. Do you know who can give you a contact with God? No son of man can do it: it is God Absolute Which came into expression. When He came down, He gave teachings of the higher way because He had seen it. He knows the

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* The Ramayana is the oldest Sanskrit epic poem; it relates the beautiful and popular tale of Rama and his wife Sita and the final conquest of good over evil. See *Sant Bani Magazine,* May 1980, for a brief discussion of the history of the Ramayana.

way, and in the human body He is conscious of it. That is the difference between an average man and a Master.

When you come to such a Master, this is the first thing to be done. And here we lack, I tell you. We are given some experience, but we don't live up to it. Dragged away by the outside pleasures, knowing that God is within us—the Priceless Jewel, the Priceless Pearl—we cannot leave off this dross of the outside things. Tagore, a poet of international fame, says, "O God, I see there is a great wealth in You. Why cannot I throw away the filth of the dross of this body?" Knowing fully well—we do realize the truth intellectually. What do the Masters say? "God first and the world next." And what do we say? "The world first and maybe God afterwards." Truly speaking, we are not after God, we are after the world. We pray to God why? Most of us want worldly things. Were that not within the competency of God to provide them, nobody would have thought of God. A weaker man prays before some stronger person. Whatever goes out from the heart of our hearts, He hears; He is there already. He is watching our every action. "Ask and it shall be given unto you." This is what all the Masters said.

This is the first thing; I have been laying much stress on that very point. I have been requesting and directing—I have been begging of you people, through my circulars and verbal talks, too—and still, if you do not do it? We should.

That is the first thing. What will happen? Although your vision is through your open eyes, you will have so much control over your sight, that while your eyes are open you do not see. This we can develop. Newton was sitting by a roadside, solving certain mathematical problems. He was so absorbed in these problems, that although a band passed by him playing, he did not hear it. Why? Until this attention, which is the outcome of our soul, is with the outgoing faculties, the outgoing faculties do not work. Somebody approached and asked him, "Well, Newton, has any band

passed by this way?" "No," he answered, "I don't know."

You might have had an experience in your own lives of having sat very much absorbed in some thought and when somebody called you, you did not hear it. If somebody comes and sits by you while you are absorbed, you don't feel who has come and gone. This is the training of the attention, which is called *Surat Yoga.* When the attention (*surat*) is set, you might be sitting with hundreds of people and still be all alone. This is what Emerson says. When he wanted all loneliness, he went to an inn where hundreds came and went. This was because he had no concern with anybody; he was absorbed in his own thoughts. If you think that you should leave the world and go to the wilderness, there also you have animals and trees, and your attention is drawn outside. The only thing required is to control all the outgoing faculties. And how to do it you can learn from those who have done it; and by following their instructions.

You might have experienced in your own life, that when you are cut off from everything outside, you feel a sort of rest and peace: not every day, but at times. When you are quite absorbed and cut off from everything, you feel a sense of pleasure, rest, bliss and peace. Naturally, what happens? We are after having that peace prolonged. Naturally we want that. We are children of Light, as I told you. Like a candle's flame, our source is up. Every man wants to go up. If you turn its face downward, even then it will go up. Our soul is of God, of Light. It is bound by the outgoing faculties in the body. When it is liberated, it will go up; this is but natural. Then, naturally, true rest comes. How? When we withdraw our attention from outside and enter the laboratory of the human body. When you enter an air-conditioned room after having been in the burning rays of the sun, how rested you feel! It is something like that. You feel at rest. You have some glimpses when Master comes. Not only does he show you how to withdraw from outside and enter this laboratory of the human

body, but he also shows you how to rise above the senses and have some experience of the beyond. When? When there is no questioning of the mind. When the intellect is at rest, that Truth naturally becomes effulgent, and you see Light. If you are questioning why this is so, why that is not so, why that has not come, then your mind is not still. It has to be stilled.

What you feel at that time is the experience of God, in the form of Light and Sound. The Master first gives you an experience of how to rise above this Iron Curtain of the human body; then, as you practice day to day, you rise above the astral body, the causal body and the supercausal body. Day to day you experience more bliss and joy. Saint Tulsi Das says that when he rose above body consciousness and reached the causal plane and had an experience of bliss and joy, he thought, "That is the most and highest of all." But after he had transcended the causal plane into the supercausal and beyond, he said, "The causal plane is perhaps only a washroom compared to this."

Those who have tasted that bliss are here in the world, but they are bound—Masters go under the orders of God. They want to go back. When any of us also has some experience like that, we wish to go in there. Why don't we want to go in there now? Because we find joy and bliss and happiness in outside things. And, moreover, we have never cared to analyze —to go into the matter—of what it is that gives us bliss in the outside things.

We are conscious beings. How can a conscious being have bliss or joy or happiness in material things? But we do feel it—How? Why? We are bliss personified. God is all bliss, all happiness and all joy, and this bliss is also innate in us. So long as we are identified with something, we reflect our own happiness in that thing. When that thing is withdrawn from us, or we are made to withdraw from it, we feel unhappiness. So we should identify ourselves with something which is not changing. And that is God alone. Any happiness

we feel with outside things, is not really lying in those things, but in our own Selves. It is reflected in things, so long as we are identified with them.

An awakened soul cries, "O, how beautiful You are! How beautiful, how all-wise!" He sees His wisdom in all things because he becomes a conscious co-worker of the Divine Plan. He sees that it is He who is doing it, not himself.

Naturally the question arises from a new man: "How did you get into this state? You say it is all beautiful; it is all glory; outside and inside, it is all His expression; God is Light; God is everywhere; He is the One who has always been the Doer. But how did you attain to this state? What did you do?"

That is a natural question. We are all, I think, seeking that state. The first step is: be truthful. *Be truthful.* If you don't tell lies, you will change. Deeds of darkness are committed in the dark. You go and want to do it somewhere where nobody can see you. Anything that requires secrecy is a sin.

Two seekers after God went to a Master. The Master told them, "Look here; here are two pigeons. Take them away and kill them someplace where nobody sees you." One was very active: he went around under the shade of a wall where nobody was looking, killed it and came back in a few minutes. The other poor fellow, wherever he went, did not find any place where nobody would see him. From morn until night he went around and around; and he returned in the evening unsuccessful. The Master asked him, "What? Haven't you been able to kill it.?"

"No, sir."

"Why? Could you not find any place to do it?"

"No, sir."

"And who was seeing you?"

"The very pigeon was seeing me!"

Follow the beauty of the sayings, I tell you. Live up to them, each one of you. You *must* be an ambassador, I tell you.

Whoever has got the human body has the *birthright* to become God, I tell you. There is no exaggeration about it. But the pity is that we don't follow it.

For that very purpose you will find that you have been given diaries to maintain. What are they for? Be truthful, in mind, word and deed. Don't make false promises. Don't think one way and say another. Let your heart, brain and mouth agree. What is the criterion of a truthful saying? That all these three—your tongue (what you are saying), your intellect and your mind—agree with what you have in your heart. Can you then do any evil thing? When you do anything and you are later on asked, "What were you doing?" and you say, "Nothing, sir," is that telling lies? When you tell one lie, you have to tell hundreds of other lies to cover that lie. How we create more thorns for our own selves! With a truthful man, ask him something at any time and he says the same thing; he does not have to think about what he has to say. But a man who tells lies would have to think, "I told this man this thing, that man another thing." He is all the time trying to reconcile things. But the cat must be out of the bag!

Even one thing: if you are truthful, you can change. So, naturally we want truthfulness first of all. But not so that anybody sees it: *you* see it; the God in you sees it; the Master Power within you sees it. That is why I say, *Be true to your own Self.* If you are true to your own Selves, you are true to your God, to your Master. If you are true to your own Selves, you have none to fear in the world—in the three worlds. This is the first thing that is required.

And further, when some God-in-man, the human pole where He is manifested, puts you on the way and gives you an inner contact, that God-Power is the true Master, not the son of man. That resides within you. Can you do any evil or bad thing, even when a child of five years of age is sitting beside you? You'll require secrecy. Our Master used to say, "When a

child of five is sitting beside you you'll want secrecy." If you are going to do some evil thing, you try to avoid being seen, although that very God-Power is within you watching your every action. How can you do any evil? So fear that.

Once it so happened in my life (generally these controversies do come up) that there was a great deal of propaganda against me. Once Master asked me to initiate two hundred and fifty people in the monthly gathering. Competition then naturally arises, and there was a great amount of propaganda against me. I kept quiet, because I was true to my own Self. I knew: "God is within me; Master is within me." And it was so arranged that I could not talk to the Master for eight months —such influential people were involved.

Once my elder brother, who was also initiated, was there, and I told him, "If you go to the Master, just, by the way, ask Him if there was any sin I might have committed." (But His eyes were giving me support, you see.) He asked Him. Master said, "He has not done anything wrong, either knowingly or unknowingly. But strangely enough, so much has passed over his head that he has never come to me to say that this propaganda that is being spread is not right."

I never asked any question of my Master, except two or three when I first met Him. So I naturally requested, "I want a few minutes with You."

"Oh, yes, yes, you are welcome."

So, at night, when everybody was away, He said, "Lock the door."

I sat by Him and I told Him, "Master, I did not come to You because I knew You are in me and You are watching my every action; and You also watch the future trend of my action. That is why I did not come to You." All the tables were turned.

Be truthful, I tell you. This is a very great qualification. We people don't care. We sell the prophet Joseph for the sake

of a few petty monies. You gamble your eternal life with a few mundane things. Be truthful. Have fear: He is seeing; He is watching. These are two qualifications.

The third thing is: He gives you a contact with the Word Power and demonstrates how to rise within and come in contact with the *Naam* or Word Power, the Light and Sound Principle. Be regular in contacting this, day-to-day. This is the Bread of Life. Don't miss it.

And what will happen? You will have progress from day to day and have inner peace and inner joy. Any outward prayers or performances of rites or rituals you do will become blessed. When you say prayers, you will find Him in front of you. When you read scripture, it will always be vivid to you. Such things you will find. Naturally, you will have all peace. When your soul is withdrawn, it comes in contact with the God Power, which is Light and Sound Principle. The more the outer consciousness comes in contact with the All Consciousness, the more it overflows with joy and peace and all wisdom. God is All Wisdom.

Masters never speak at the level of the intellect; they speak as it comes. Emerson says, "The thoughts which come without thinking are always perfect." What does the Master do? He loves all, even the sinners. For a sinner, He has more pity and more love, because He considers that he is a child of God. His work is to bring together all children of God.

This is the preparation that you are to make for the Way. But one thing more: a man asks, "You became the Beloved of God. How did you become the Beloved of God? How did God become the Beloved of you?"

Take the example of a girl. She has been married. She is devoted to her husband, mind and soul; she is true. She lives according to what he wishes. What is the result? She loves her husband, and also her husband begins to love her. Whatever she wants or needs, or he sees that she wants, he gives it to her and provides her with it without her asking for it. The

wife becomes the lover of her husband, and the husband becomes the lover of his wife. This is a worldly example. When the Masters give teachings, they give them both ways.

Those who love God come in contact with Him, and naturally those who go at His beck and call do not do anything of their own free will that is earthly. He becomes enamoured of them. The Masters love God and God loves Masters. But Masters are none other than God in them: that is only a relative statement.

The question arises, how can you become the Beloved of God? Naturally, you can by obeying—just as any female, any girl, would do. When a girl is betrothed and truly engaged at heart, she thinks of him all the time, is it not so? And that reacts in the heart of the other; that abides in him; and he abides in her. That is what develops receptivity. And what does that do? The other one does what he, too, does.

There is a story in India about a Master who fell in love with his student. The student had poor handwriting; he scribbled. And the Master became so enamoured of him that he began to copy that scribbling. This is a feat of love, I tell you. Love has great power. One saint prayed: "O God, we have been liberated from the world and from all entanglements and bindings. Now You take care of Your own Self. You are bound more than me!"

This is to show how we can become the Beloved of God. How? When we obey Him, that's all. *If you love me, keep my commandments. Let my words abide in you, and you abide in me.* Only then. We do not even obey the commandments of the Master. If there is no progress or little progress or whatever you get is lost, who is at fault?

The human body is the golden opportunity that has been given to us. Whoever has the human body has the birthright to know God, I tell you. And we are losing this golden opportunity for nothing, for our little sense pleasures. Now examine yourself and see where you stand.

Then comes one thing more—chastity. What does the husband expect of his wife? Chastity. She should love him alone, for God has given him and united him with her as a companion. She should be devoted to her husband. This is an example in the world. Similarly, a lover of God should be devoted to God and should let nothing else come between him and God. Whatever he does, he does for the sake of God. Whatever the wife does—all the household affairs without any payment or any obligation—is to win the love of her husband, is it not so? This is the chastity of thought that is wanted.

You have been given the diary for truthfulness, for love of God and for love for all. For the sake of God love all. *Love God with all thy heart, with all thy strength, with all thy soul, with all thy mind.* Love all humanity. You see God in your sons, in your daughters, in your husbands, and in your wives. Be true. What is that love that loves one here and then goes to another? That love is no love that changes.

So for the love of God we should love all. He resides in every heart. There is no heart without Him. We should be chaste, devoted to God and God alone, and to no other—even if you love your Master it is for the sake of God in him. The Son of Man body is blessed at which that Power works: That is within you as well. This is how you can earn the love of your husband. He will do anything at your beck and call, I tell you.

Masters have said these things in a worldly way. One Mahatma said, "The Masters are the workers, the executive officers in the house of God; whatever they do, God does not refuse them. They are the beloved sons of God." Rumi says, "If an arrow has been shot down from heaven, Master has the power (Who is the Master? The God in him, not the human body) to turn that arrow back from the very middle of its path." The question arises, "Is he greater than God?" No! God loves him; whatever he, the God in him, does, God accepts.

This is what happens. The Master says, "We are bound, O God. You can liberate us. Who will liberate You? You are bound by the chains of the silken bonds of love, which are stronger than chains of iron!"

This is how we can reach that state. And what does the soul realize? She realizes, "I am the most fortunate on earth," and that God loves her. When the wife thinks that her husband love her, how happy she feels! Such a lover of God—or a wife, I would say now (our true husband is God—of the soul, not the body. For the body we have our companions; let our bodies be reserved for them)—feels God loves her. When she loves, she does not do anything. Any lover or wife who is convinced at heart that her husband loves her—how happy she feels! When you feel God loves you, you find you will have nothing to say, even nothing to pray for. Prayer comes out of the heart of a weak man. When he is convinced of his greatness, being in the lap of God, and that God is for him and he is for God and the soul is also God's, he does not pray. Has any wife, married to her husband, ever cared for how she will be taken care of? That is another thing: in the West married women have now begun to take jobs; but in the East, when a woman is married, she never cares for where the clothing she will get comes from or what she will eat. She says, "I am married." When you are for Him, it is He Who has to look after you.

Such are the feelings of the lover of God, or the wife. Further, a man goes to her and asks: "Well, what experience did you get?" She has been talking about so many things. "What experience did you have?"

Then she gives a reference to the experience she had. She says, "I saw grandest suns of suns rising within me." God is all Light. That Light comes when we rise a little above the physical curtain; and then as we rise and shake off the astral and causal shackles, that Light grows more and more and compares in light to billions and trillions of suns.

Even then there is some duality. You see the Light. The seer and the seen are two. We still have to take a further step, mind that. There was a great sage, Shankara by name. He said, *O God, I know there is no difference between You and me; but I am Thine, Thou art not mine; because a wave can be of the ocean, but the ocean cannot be of the wave.* And when you see that Light of Light, you are absorbed into that Light. You become one with it. This is the ultimate goal. You are absorbed in that Light of Light, and you come into the wordless absorption in the wordless state—call it by any name you like. This is the destination, the goal before each one of us.

We are fortunate we have the human body. How far have we developed? Most of our life has already passed. Fortunately, with the grace of God, we have met someone in whom God was manifested, and He put us on the way and gave us some experience to start with. Years have passed. Where do we stand? We are not further because we have not followed the things I told you about.

I am giving you in a nutshell the digest of what all the Masters gave when they came from time to time. It requires no change of religion, no outer school, no rites and rituals. Just rise above body consciousness. Make the best use of the preparatory steps you have before you. They are all meant for developing love and devotion for God. If you abide by them, then you must *take heed that the Light which is given within you is not darkness.*

I have been giving these words to you from time to time in different ways. This is the digest of all that. I had the good fortune to come over here with the grace of God and to have met you, one and all. I love you, one and all—not for my own part, but the God in me, the Master in me. No obligation. If the Father loves His children, there is no obligation. Similarly, I have love for you, and I wish you to have love for God in me—and the God in you.

And what should be done? To obey. And you will progress.

Fully understand the purpose for which the diaries have been given and live up to it. The more you live up to it, the more progress you will have. Those who have had some fortunate background, but are not obeying these things, will be surpassed by another who is obeying and might have started fresh.

The greatest part of the life of this human body has already passed; but for the sake of outward enjoyments, we are simply selling Joseph for the sake of a few pieces of silver. So just think carefully; I have nothing to impose on you; I appeal to your common sense for your own good and for my pleasure. Why? My Master—the God in him—gave me this duty. Whether I fail or not fail is not my job; I have to do my best. It is the God in me; and you will be helped without asking for it.

After a week or so I will be leaving physically, though not spiritually. This is the best golden opportunity we have had —these three or four months together. We cannot underrate the physical presence of the Master; but you will have the same radiation from thousands of miles away. God is within you. Master is God-in-man, not the human body, mind that. That is already within you. Just live up to it; you will derive the full benefit of the human body, and you will become, as I told you, the Beloved of the Master, too. Thank you.

*This talk, which was actually in response to a question ("How did you meet your Master?"), was given at the home of Mr. and Mrs. T. S. Khanna, Washington, D.C., on January 24, 1964.*