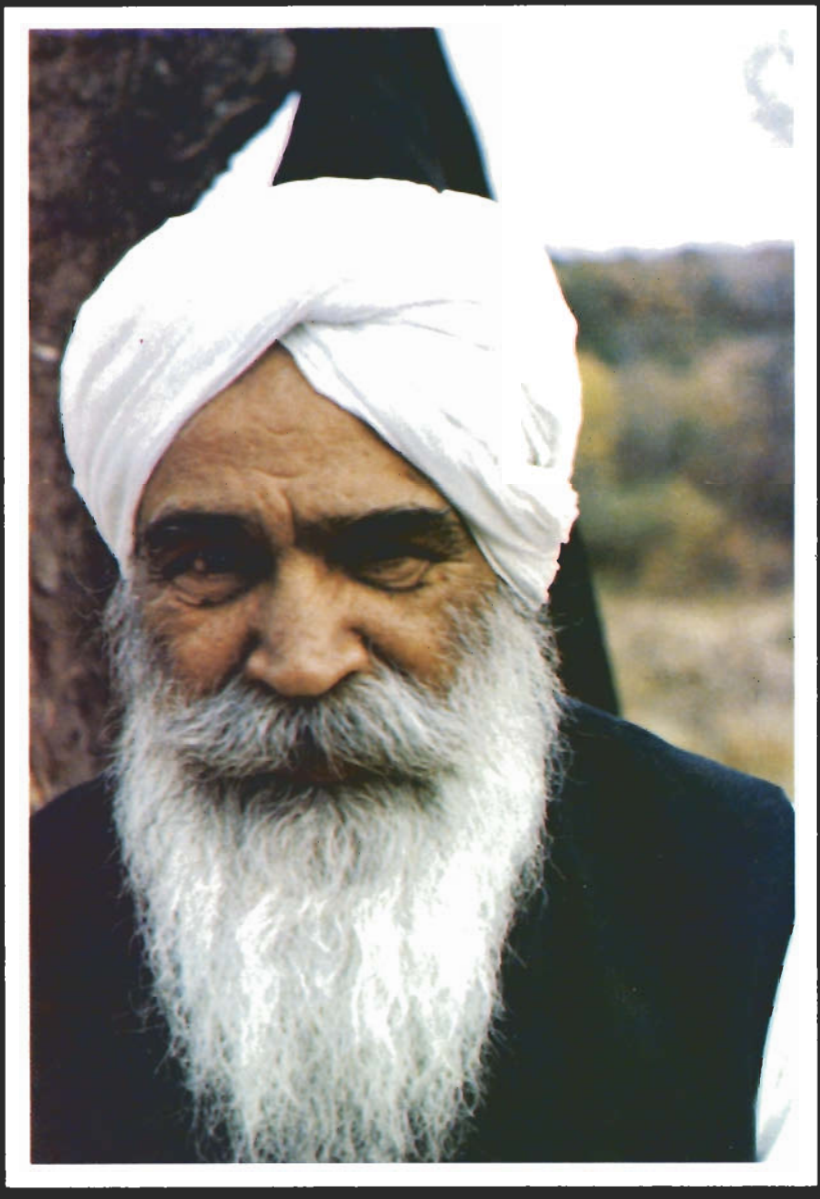
Sat Sandesh



February 1975

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THE MASTER'S TALK

A Thief in the Form of a Friend

IT WOULD BE BETTER if you were to ask questions; then we will talk on it. The general talks are routine, you see. Any particular points which you would like to have clarified, you can. Any of you?

QA: *Sometimes it's hard to distinguish when we are meditating and something comes to us, between what is a machination of the mind and what is truly a spiritual enlightenment. For instance, when we see ourselves inside or we will see things that are of a very mundane level that we are preoccupied with every day. I will sit in meditation; sometimes I don't seem to have any control over these things. I don't want control over them.*

THE MASTER: Your question is mixed up with so many things. What in particular do you want?

QA: *I want to know how to distinguish, or are we to distinguish, when these forms come to us.*

THE MASTER: The main thing is, whatever form comes within, repeat the Five Names which are charged. Anything neg-

This conversation between the Master and His children took place at Mr. Khanna's house in Washington, D.C., on the evening of January 23, 1964. Because so many of the questions represent an unfolding and progression on the part of the individuals asking them, the various questioners are designated as "QA," "QB," etc.

ative will eventually go away. Sometimes the Negative Power affects you with wrong things: then repeat the Five Names. For that purpose you have been given a safeguard against all of these things.

QB: *I asked you—I think it was in California—sometimes in meditation I have this terrific vibration which I can't seem to control. And You said not to think of the body. But sometimes it's so very strong that I have to stop meditating. I get so nervous, and I feel as if I was being electrocuted or something. What can I do to stop that?*

THE MASTER: Just do it in the right way. If you do it in the right way and don't think of the body, there will be no trouble. If anything like that happens, leave it off, that's all. And sit in the right way.

QB: *It's so powerful that I can't help but think of the body.*

THE MASTER: But it's not like that every day.

QB: *No, no, but at times. And then it rises to my thoat, and I feel as if I was choking.*

THE MASTER: No, no. That is due to the wrong way of doing the practice. *Prana* is involved.

QB: *But I don't do any yoga techniques anymore.*

THE MASTER: Choking of the thoat cannot come unless prana is involved. Breathing is involved. First it goes slowly, at intervals; then it chokes you. That is the wrong way of doing it.

QB: *But I don't do anything since I was initiated by You.*

THE MASTER: These are involved: you don't do it purposely. While you are doing the practice, sometimes breathing is unknowingly involved; then naturally that choking arises.

QB: *But you know, I'll tell you something strange. I have had that experience mostly when I have meditated when You have been there. Now, in Vancouver in the morning meditation, I sat right next to You, and it was so terrific, I got that power so much that it was terrible. I mean, it was wonderful, but it was almost terrifying. And it happens more when You're around.*

THE MASTER: It means that when I am around, there is radiation. The soul is withdrawn in a hurry. But your thought is not altogether free of the body consciousness. That is why breathing is involved and there is choking. And sometimes it happens out of emotions, too: emotions sometimes bring on choking.

Look here, let us give an example in a worldly way. You are going to meet your friend whom you love: perhaps it is your father, mother, brother, or anybody. And he wishes you to come alone. And even though you are going to your friend, you take so many children and other things with you. You are going to meet him and there is no time for you to speak to him. And he will also not be able to devote his whole time to you, you see? This is a worldly way of thinking. Now you have to go to God. God is all alone. Is it not so? He has no father, no mother, no brother. So naturally He wants everybody to come to Him *all alone*. He does not want you to take anything with you: no worldly things; not even your body; not even your intellect. He says, "You come alone." Whatever little time you devote in this way will bear forth full fruit.

When we are sitting we are not to

Look here, let us give an example in a worldly way. You are going to meet your friend whom you love . . . and he wishes you to come alone. And . . . you take so many children and other things with you. You are going to meet him and there is no time for you to speak to him. And he will also not be able to devote his whole time to you, you see? . . . Now you have to go to God. God is all alone. Is it not so? He has no father, no mother, no brother. So naturally He wants everybody to come to Him ALL ALONE. He does not want you to take anything with you: no worldly things; not even your body; not even your intellect. He says, "You come alone." Whatever little time you devote in this way will bear forth full fruit.

think of outside things, not to think of the body, not to think of the breathing, not even to think of the thinking. We should be physically still and intellectually still, too. If you do it in the right way, there will be no trouble. You see?

QB: *But if you're intellectually still, you're repeating the Five Sacred Names?*

THE MASTER: Those become automatic. When you think of their meaning, your intellect works. If you don't think of their meaning, after a few days they become automatic. Their charging helps. You are told not to think of the meanings, although the meanings have been given to you. You are not to visualize; you are not to think of the meaning of the Names. They will go on automatically. The charging helps. Thinking with the intellect will come in: this word means this; this plane has this and that kind of thing. Simply look sweetly and be fully absorbed. It is a question of the seeing of the soul, of the attention. Attention is the outward expression of the soul. Just as the rays of the sun enliven and enlighten the whole world, similarly the rays of the attention (the attention is the rays of the soul) enlighten the whole body. If those rays are withdrawn, the body will be dark. When the sun sets, all rays are withdrawn and there is darkness. Similarly, the body will be darkened, and there will be no thought of the body. It is only your attention that gives you the feeling of the body. So if you do it in the right way, you will have no trouble. Errors do creep in automatically, generally. Then trouble arises.

QC: *Master, may I ask a question?*

THE MASTER: Yes, please.

QC: *After you are drawn into the Radiant Form of the Master within and you want to go higher, does the Radiant Form of the Master dissolve into the Word or* NAAM *or does the Radiant Form of the Master continue and remain in the higher regions?*

THE MASTER: In the lower planes it continues, but absorption comes at every plane. When you devote your whole attention into the Form of the Master, you sometimes become absorbed, but that continues in further stages. Absorption is better. It does become that Light. You are Light; you become one; you forget; but you are conscious all the same. It does come at every step. Ultimately it becomes One, and there is no Form when you are absorbed into *Sat*

Naam. Then Sat Naam takes you to the stages where there is final absorption. Otherwise, that Form continues to work in the Radiant Form on the different planes.

QD: *Master, I'd like to know when You are coming back again.*

THE MASTER: Who, I? I will never go. *(laughs)* Why are you sending me? I won't go. Physically I have to go, one way or the other. You are also not at home all day long. Now you are not in your home: physically you are not at home, but your thought is there. Is it not so? So, I have come and God willed it. I have no wishes.

QE: *Master, what plane are you in when you see the golden Light?*

THE MASTER: That is just the beginning. But in that golden Light, the Form of the Master appears. That is not the lowest.

QE: *That is not the lowest?*

THE MASTER: The Form generally appears in golden Light.

QE: *Is that the third plane or the fourth plane?*

THE MASTER: It is just the beginning. The Master's Form appears only when you rise above *Trikuti*. Yet even before that it does manifest to show that He is with you. Sometimes when you sit in a trance, the Form comes; but generally the Form appears when you cross the big star and the moon. Before that it manifests to give consolation to the initiated that I am with you, that that Power is with you.

QF: *Master, if before one is initiated, one begins by trying to be honest with oneself, and although you may feel that so far as the rules are concerned—the diet or something—this would be no problem, but within yourself you still know that you do have doubts, would you welcome into initiation one who is quite willing to admit that there is doubt, but wants to try?*

THE MASTER: Doubt? What sort of doubt? About the theory?

QF: *Well, I don't know.*

THE MASTER: No, no. You must know. Clarify your doubts: in what way?

QF: *I suppose, for the uninitiated, it's the fear of the unknown or a new experience.*

THE MASTER: No, no. My point is: first try to understand the theory. Whatever you cannot understand, let that be clarified. Then take up the way. Full conviction will arise when you see things for your own self, when you are intellectually satisfied that these are the teachings of all Masters. Take it up as an experimental measure. Then, if you get something, naturally you must be convinced. Man cannot be convinced unless he sees things for his own self, and he testifies himself.

The man in whose heart this question of the mystery of life has entered IS fit. It is God's grace that this question has arisen. That day is the greatest in a man's life on which this question of the mystery of life enters his heart. It cannot be stamped out unless it is solved. That this question has arisen shows that God wants to give you what you hunger for.

QF: *Then, if you are not certain that you are prepared and that you have answered your questions—*

THE MASTER: I tell you, I tell you. The man in whose heart this question of the mystery of life has entered *is* fit. It is God's grace that this question has arisen. That day is the greatest in a man's life on which this question of the mystery of life enters his heart. It cannot be stamped out unless it is solved. That this question has arisen shows that God wants to give you what you hunger for. "There is food for the hungry and water for the thirsty." Now, there is the question of the ethical life.

In the old days, there was the rule that when people came to the feet of the Masters, they kept them for a long time, and when they saw that they were fully developed, *then* they gave them the initiation. It is said that one King of Bokhara went to Kabir and lived with him for about six years. He was very obedient and dutiful. Mata Loi was serving with Kabir Sahib. She recommended the king to Kabir: "Here's the king; he has been here with us for six long years; he is very quiet, very obedient. Why don't you give him initiation?" Kabir told her that he was not yet ready. And Loi asked him, "Well, why is that please? He is very quiet, very obedient and in every way amicable. Why do you say that he is not fit?" Kabir said, "All right. When he goes out of the house, hide yourself in a place where he cannot see you and throw all the refuse of the house over his head and just hear what he says." When she threw it on him, he said, "Had this happened in my own country, I would have taken care of this!" Then Kabir asked her, "What did you find?" She told him that the kingship had not gone because he still said, "Had I been in my own country I would have done this and that thing." So then another five or six years passed by. Then Kabir said, "Well, *now* he is ready." Loi said, "Well, I find no difference between the first time and now." Kabir said, "Now again, when he leaves the house, throw all this washroom filth over his head. Then hear what he says." When she did so, he said, "O God, I am even worse than that! Thank you.

So, man must be made. Man-making is difficult: the finding of God is not difficult. Now the times have changed. They are so materialistic: who is going to stay with the Master for years and abide by what He says? There is no time to spare and sit at the feet of the Masters. Even when they have some difficulty in their meditation, people say, "Oh, I have to go to work." I say, "Can't you take one or two hours' leave?"

The times have changed in the way that those who have got hunger in their minds are taken up by the Masters. The Masters take up the work of preparation of making a man as well as giving him the way, at the same time, and the maintenance of diaries for self-introspection from day to day is prescribed. The Masters give seekers the experience then and there, so that when they come in contact with that higher Light and Sound Principle, it will grow familiar and help them while they are at the same time weeding out all imperfections from day to day. They just say, "Take heed that the Light which is within you is not darkened."

So the present times have changed, and those who have an inkling, a desire, are put on the way. They are given some experience, with the grace of God, to start with. Otherwise people are not

going to believe you. "Go on doing it, and you will have it after you do that. Do it, go on, do it. All help will be granted to you." People have been coming to me who have been initiated somewhere. They had been putting in meditation time of two, three or four hours daily. With all that, they got nothing, and they left it. If you get something to start with, then you can develop. So this present time has changed: the work of man-making is started side by side with the giving of the experience on the very first day. And when you see the experience—have the experience yourself—then I think you have something to stand on. There is no question of doubt. If doubt remains, it is only about how to live up to what has been given.

Those who are in the intellectual sphere must understand the why and the wherefore of things; otherwise they won't take them up. Furthermore, they will require some evidence from the past Masters and also must see whether it appeals to their common sense. If they are intellectually satisfied, then they take it up as an experimental measure. Even then, they are very skeptical: this may not be for them. But when they have something to start with, there will be more. The maintenance of the diaries is necessary to "take heed that the light"—whatever is given you at the time of initiation—"is not darkened." This is how matters stand in the present days.

QB: *Master, this might seem an odd question: but, for instance, I have just recently moved to Denver, as I told you in Texas, and we don't have a group there of Satsangs; Mr. —— and I would like to start one. We meditate in my little apartment—he and his mother and I, together. Does it do any harm if you go to another group that meditates? I mean, would there be any conflict of vibrations or anything if we went and meditated with another group?*

THE MASTER: What group?

QB: *Well, for instance, Self-Realization. They have a group in Denver where they just meditate, and they have asked us to come for meditation. I'm not doing, naturally, any of the techniques: I gave them up several years ago when I was initiated by You. But I was wondering if there would be any conflict of vibration or anything.*

THE MASTER: The point is, did I tell you not to go?

QB: *No, you didn't.*

THE MASTER: Now, a further thing: if you go there, don't follow their way of meditation, but do your own. That's one thing.

QB: *Well, that's what I mean—that I can go and meditate in my own way.*

THE MASTER: Well, look here, that's one thing. The other thing is, when you —those who are on the same way—sit together, there will be more radiation. Do you follow my point? There is a radiation from the Master, too.

QB: *From Yogananda, you mean, their Master? Would it affect me?*

THE MASTER: Oh no, no, I am talking about something else. When you go to somebody, don't change your mode of meditation. And if you sit with those who are doing the same meditation, there will be more radiation. Do you follow me? I never stopped you from going any place.

QB: *No. I didn't know if there would be a conflict of vibration—if there was any from their—*

The best thing is, when you are initiated, don't talk to anyone. Work for your daily livelihood. As for the rest, you need not talk to anyone. Talk to your Master. We talk to others. What loss is there? You talk to others: you want to show your superiority to others. Egoism is there, and you lose . . . Why should you broadcast your love for God? . . . Let the wildflower grow in darkness.

THE MASTER: Don't you follow now what I said? If you think of Swami Yogananda there, then there will be conflict. Because Yogananda is not there. Do you see?

COMMENT: *That follows the principle then, Master, "Where two or more are gathered together in my name."*

THE MASTER: Listen—"In my name."

COMMENT: *That's right — "in my name."*

THE MASTER: You've got it. I don't mean in any way to reflect on Swami Yogananda. I don't mean that. One is a living force — radiation — going on throughout the world. When one or two sit in His name, there is radiation. Those who are higher, who have left their bodies, have to work through the human pole working on the human plane. Do you see? That is the law.* I never stopped anybody from going anywhere. But I did suggest to you that when there is a group meeting, you must attend it, because you will benefit by the radiation.

QB: *Well, I hadn't gone, but I was just wondering about it.*

THE MASTER: Now the matter is clear. But I never stopped you from going there. Understand the principles, you see. Truly speaking: I will tell you what the old Egyptians used to do. They gave initiation; they gave the way. They did not give the experience, I tell you. They just put them on the way intellectually and then told them to remain quiet for two long years. They were called *mystes.* And by putting in two years regularly on the way, naturally the way opened up; sometimes there were flashes. When the inner way was opened, they were called *epopteias.* Now the door is opened the very first day! You see the light; you have some experience.

The best thing is, when you are initiated, don't talk to anyone. Work for your daily livelihood. As for the rest, you need not talk to anyone. Talk to your Master. We talk to others. What loss is there? You talk to others: you want to show your superiority to others. Egoism is there, and you lose. Suppose, in a worldly way, you have a friendship with somebody, a love for somebody: you wouldn't dare to let anybody know about it. Is it not so? Why? This is love. Why should you broadcast your love for God? You only want someone who can guide you. And it is the Master who can guide you. He does not say that you should leave your work. Earn your livelihood, bring up and nourish your children, keep up your body, and go on with it. Let the wild flower grow in darkness. We throw seeds anywhere: "I am doing it"; "I see that I am in a very intoxicated state." Others naturally ask why. You say, "Well, when I sit in meditation, this and that appears." Their eyes are on you. And you have not yet become perfect. What happens? They take you

* But not for those who are already initiated. See *Baba Jaimal Singh,* p. 111, and p. 32 of this issue.

as the ideal. You stand between them and the Master. Where will you go? The man who follows you and takes you as a wrong ideal is first doomed, and your progress is retarded. This is a very critical point.

In a worldly way, when you are engaged or betrothed to somebody, you think only of him. Don't have any interest in anybody. Go on with it. You will find that sometimes people who are progressing begin to tell one another, "It is like this." The result is that their progress is lessened. And you will find many who say, "We had more progress before; now we have less." And what is the reason for that? Do you follow my point? This is to be followed by everybody.

When you are given it, go to the highest. Let others be the ones to say it. Then it's all right. If you have, for instance, a little water with you, and you begin to sprinkle it, what happens? Be in contact with the perennial source. Then thousands—millions—may come. Then you become a conscious co-worker, conscious that it is not you doing it, but God doing it. These are the little things, I think, that stand in every man's way. Those who have a little experience—for instance, they sometimes see Master within—are, in a day or two, talking about it. Sometimes the Negative Power appears, and they are misguided. Some things come true, others become wrong.

I sometimes get letters from people who write: "Oh, now the Master within me will guide me." I tell them, "All right, the Master is within you. If He guides you, write to me. Get it confirmed in writing by me." And the result is that those who follow them are retarded. Do you see?

I don't see why people are after becoming a Master. They may have that ideal before them, but they have not become Masters. When they become Masters, then let them say they are Masters. Even then they won't say it. Those who are Masters, don't say, "We are Masters." They say, "It is God's power working. It is the Father in me doing it." They never say, "I am doing it." The son of man is differentiated from the God in man. But others, who have just a little experience, exert themselves.

This is one of the causes of division in the groups. Some follow this man; some follow that man. The result is that there is a split. There is no progress. And this has also been the cause of dissension in the group, I tell you. I have watched it. Some begin to rule; still others are forceful; and naturally others disbelieve them. Then the dissension starts and the whole progress is retarded. And that becomes a bad example for others.

When you are put on the way, see where you are. Go up! Let people see only when you are in full bloom. Do you see? Don't broadcast your seeds. They will be eaten up by sparrows. Those who look to you will be having faith in you instead of the Master. They will think, "He is also as good as the Master." The result is, that since you are not yet perfect, something wrong will come out of you; and, naturally, the whole thing will be very badly affected.

When you are initiated, simply go on. You have been given the diary to keep. Remain in contact. If God wills it, He may make each one of you a Master. It is a selection from God, not from the men underneath! It is not a matter of voting, as you would select a minister or president. It is the God overhead. It is a commission from God. The soul

trembles at considering the duty that lies on the shoulders of a Master. People think it a great privilege because they sometimes consider that other people have faith in them, and that becomes a source of income, too. The result is that the one who places himself in this position is spoiled. His progress is retarded, and the progress of those who follow him is also retarded. Their ideal is changed. It is a very dangerous way.

When you see the Master within, talk to Him. All right. Then remain in touch. Even then, I tell you, even if the Master speaks within you, you can never think: let your Master go and you remain. You see?

QB: *I see the Master within sometimes, but He never looks at me. He is either sitting in meditation or with His head bowed or something.*

THE MASTER: Just go into your diary, please. You will find the answer there. He is a very strict judge, I tell you; He does not spare me. (*laughter*) Surely, I must be truthful. Be a hard taskmaster: introspect yourself. When we write the diary, we make allowances. Treat yourself like a hard taskmaster.

QB: *That's the thing that has always confused me about the diary. That's why I—really, I'm not making excuses—but that's why I haven't kept it.*

THE MASTER: What?

QB: *Because how can you be sure that you are being honest with yourself when you put down these things?*

THE MASTER: I tell you, look here. When you are told to do a thing by a Master, why do you raise questions? That's the first thing. If you don't understand something, ask Him. Why do you discontinue? That's the first thing, straight off. There is some reason for it.

The mind is a very cunning friend. He will deceive you. He says, "Well, look here, you cannot give all your imperfections. You are telling lies. Don't do it." You see? "Wait," he says. "When you become perfect, only then do it." Both of you are caught. The point is, in the beginning you won't find so many imperfections within you. The more you go into it, the more you will find from day to day. Those that become more numerous already exist, but we are not aware of them. Do you follow my point?

First your mind had you think: "I am telling lies; I should not do it." Then it made you leave off doing your diary. When a thief is in the room, mind that, I tell you, he will try to deter your attention to someone else. The thief says, "Oh, here goes the thief; there goes the thief." He never lets your attention be drawn to him.

So the mind is a very cunning thief in the form of a true friend. He is like a very sympathetic man: "Look here, why do you send in the diaries? You must become perfect first. Then send

So the mind is a very cunning thief in the form of a true friend. He is like a very sympathetic man: "Look here, why do you send in the diaries? You must become perfect first. Then send the diary—not now." Do you see? Master said: "Do it." You disobey the orders of the Master and obey the dictates of your mind. If there is something you don't follow, ask Him. There is something behind it.

the diary—not now." Do you see? Master said: "Do it." You disobey the orders of the Master and obey the dictates of your mind. If there is something that you don't follow, ask Him. There is something behind it.

At the start, I know quite fully well that you cannot note down all the imperfections of the day. Do you know Pelman's System of Memory, the system described as "How to Develop Memory"? That is called Pelman's System of Memory. Think of what you had been doing all throughout the day from the morning when you arose: "Oh yes, I got up; I answered the call of nature; I had a bath and some food; I went to work; work was finished; and I came home." One or two events might have come to your notice. But when you got up, what were the thoughts striking your mind? What others struck you while going to answer the call of nature, while bathing and afterward? That requires going into. The more you go into it, the more thoughts you will find. In that way, one's memory is strengthened without any payment. And furthermore, our level of criterion of distinguishing right from wrong is also changed.

The more you learn and go into the scriptures, the more your angle of vision is changed. For instance, in the beginning it might be: "He told me lies, so I slapped his face. Oh, I did the right thing. It was tit for tat." That's your angle of vision. You see? Later you may note: "Oh, he called me names. All right." When you grow, you realize that when someone calls you names or tells you something wrong and you also call him names, the wrong multiplies: he tells you one thing, you say two, then comes four, then eight—like that. If you had not returned the wrong, it would have remained only one. Your angle of vision is changed, is it not? Even if you don't speak and somebody has thought evil of you, you may feel at heart: "Oh, he's a bad man." You have a reaction. These feelings have to be noted.

There are two things: first, as you go into it, you will find a greater number of shortcomings; and further, the angle of vision is changed. This causes the shortcomings to become still more numerous. If they grow in number, it means you're progressing, I tell you: you know how many shortcomings are within you. Then, when you weed them out, they go down in number. When they are consumed, if you reflect, you can read others' minds, you can see what is going on on the other side of the wall. The purpose of maintaining the diaries is very high, I tell you.

Don't follow the dictates of the mind. If you follow the Master 100 per cent, only then can you have the full mystery solved. We only follow what we care to, modified by the dictates of the mind. Some follow the Master 10 per cent, some 20 per cent or 40 per cent: nobody obeys 100 per cent. This is the one thing to be learned. Then when something comes up, you will say to yourself: "Oh, yes, He is within me; how can I deceive Him?" Your angle of vision will be changing; and when you are changing that way, by outer self-introspection and by coming into contact with that Power within, you'll progress like anything.

Sometimes when Master's Form appears, He is showing His back; sometimes He keeps quiet; sometimes He is very happy; sometimes He talks to you. If He turns away His face, it mean's there's something wrong. We don't know why. The diary is meant for a very high purpose.

These certain things are not given in regular talks. When you ask something, you get to the bottom of it and find out what is what. Each man has practically the same problem, perhaps in a little modified form.

If you keep up your diaries regularly for three or four months, like a hard taskmaster, you'll change. Send me the diaries blank. What greater concession do you want? Send them to me blank, and I will accept them. How long will you dare to send them to me blank?—that's the point. You cannot send them that way.

The mind, I tell you, is a cunning thief in the form of a friend. He will deceive you in a very noble way; he appears to be very friendly. But ultimately you'll see that you are let down. When you follow, follow the dictates of Master.

QG: *Maharaji, now you just gave very good examples, mostly concerning the thoughts that we have.*

THE MASTER: Thoughts are very potent, you see.

QG: *Yes, well, there is, of course, pride and envy and jealousy and resentment towards others and thinking badly about others; and, of course, purity or chastity in word, thought and deed. You're sort of leading us very well; and I sometimes sit over this sheet, and I think: now what else is there that I have done wrong? And I'm just sometimes missing a clue. Is there anything else you would like to lead us to?*

THE MASTER: That is just putting in time for meditation—coming in contact with the Light and Sound Principle within. That is what is wanted. That will help you; you will have more progress. Sometimes people bring me their diaries, and I see that their lives are very pure. They also put in two hours of meditation daily. And yet there's little or no progress. I told them: "If your diary is correct, then you should have gone to the third plane." Do you see? Do you follow me? If our lives are quite flawless, why should we not progress, especially after putting in time for meditation? If it is due to the wrong way of doing the practice, involving breathing or this and that, it should be set right.

We deceive our own selves, I tell you. Whatever you remember, put it down in the diary. Try to think of every thought that struck you, not what your body did. Like a very hard taskmaster, I tell you, don't spare yourself. As you don't spare your enemy, don't spare yourself. This is the most dangerous serpent in the form of a friend. He will deceive you. He will try to retard your progress and keep you led away to the negative things —to attachment to the outside things that will retard you from going on the way. And then, instead of seeing shortcomings within our own selves, we begin to doubt the Master. This is the work of the mind. He will do it. At least you see that there's Light and there's Sound. That much you see. Then why not progress further wonderfully? There's something wrong.

QD: *Master, what if you may have meditated when you became ill or you've been in the hospital, and you come back and you can't fill in the diary? Or take me. Suppose I was in the hospital and I could probably meditate 12 or 15 hours, even while I was resting in the hospital. But suppose when I came home and was recuperating—I mean, you can't go back to pick it up because you haven't had the paper with you, so you*

leave it blank because you don't want to put in this time.

THE MASTER: That's all right. If for some reason or other you cannot complete your diary correctly, but you're watching your life, then you must be progressing, too. Sickness gives you more time for meditation. Does it not? If you are putting in more time and there are no flaws, then you must have more progress. Is it not so? In this case you have not filled it in on account of your eyes not working; that has limited you. But the eyes won't always be like that.

QD: *No, with the eye I couldn't meditate at all—I couldn't move the eyeball.*

THE MASTER: That's all right. That's explaining it all right. But still you could hear the Sound.

QD: *Yes, that came in very clear, even without doing anything.*

THE MASTER: That's only a temporary, short period of difficulty that we have sometimes. Moreover, I tell you, no matter how painful it may be, if you are trained in a way to control your attention, the pain won't affect you. That is when you're developed. Feeling comes only when the attention is there. For example, when you have to have an injection, if you just control your attention, it is not so pinching, not so painful.

QF: *Master, I have another question: it joins on what you were saying.*

THE MASTER: Yes, yes, most welcome.

QF: *You say how our minds can deceive us and lead us away from the direction. Yet one does not want to enter into this as a purely emotional experience. Well, then how am I to come to decide, to judge? I have to use my mind.*

THE MASTER: You'll get help! You'll get help.

QF: *I see. But then, earlier you told me I must not expect to be able to understand and rationalize everything.*

THE MASTER: Yes, intellectually you must grasp the theory. The work that has to be done by a learned man and an unlearned man is the same: you have to withdraw your attention from outside, still your mind, still your body and analyze yourself from the body. That's a practical thing. A learned man says, "Why should I withdraw my attention? What result will I get?" There are two men: one is learned, the other is unlearned. If you order them, "Go up; go up the stairs," the learned man says, "Well, how many steps are there? Well, if I reach such and such place, what will happen? If my foot slips, then who will save me?" He will consider so many things. The man who is unlearned, he'll run up.

A learned man must understand, for only then will he start. The other does not need all that botheration, I tell you. He will go ahead at once.

Two men, one learned, the other unlearned, went to a Master to be put on the way. The Master told the learned man, "I'll charge you a double fee." And to the other man who was unlearned, he said, "I'll charge you only a single fee." The learned man said, "Oh, I know so much, I'm so learned, why are you charging me a double fee?" The Master told him, "Well, I have to first make you unlearned and then you will do it."

Both have to do the same thing. The difference lies only in that a learned man who has inner experience will explain it in so many ways. Even an unlearned man who goes up, takes you up. He may not be able to quote from so many past Masters or draw so many inferences, but he will give you this thing, and he

will quote only from the vocabulary of the environment of which he is in command. Christ spoke in the parable of the farmer who sows seeds: the seeds that fall on stony ground don't grow; those that fall in the hedges grow, but are retarded; those that fall on the prepared ground will grow. Consider how he even quotes this example. Masters never were educated in any college or university. Do you know in which college Christ read or Guru Nanak read or Prophet Mohammed read? Do you know of any college? I don't think so. It is an awakening from inside. They see. It is not a matter of inferences, feelings or emotions: it is a matter of seeing. They see, and they make others see.

QH: *Master, may I ask a question?*

THE MASTER: Yes, surely, like an attorney. Even God is afraid of an attorney, I tell you. (*laughter*)

QH: *Master, before I ask it—*

THE MASTER: No, no, you are most welcome. I'm just—I'll tell you a story later on—

QH: *The Master is a great scholar as we know.*

THE MASTER: Is it? (*laughter*)

QH: *I'm sure His academic attainments have not thwarted His spiritual path. And therefore I would say that intellectual accomplishments can very often be helpful.*

THE MASTER: Intellectual attainment is the garland of flowers around the neck of a practical man. He will explain things in so many ways. Whatever way he takes up, he will tell you something to prove it: at the level of common sense, too. But a learned man without any experience is something like a library only. There may be so many things in the brain; but to have libraries there cannot give you in your brain any practical experience. Learning is good, you see; I'm not denouncing it.

QH: *Well, now, I'm going to take the risk of asking a second question.*

THE MASTER: All right, come on, please.

QH: *Which probably is an intellectual question, but it bothers me.*

THE MASTER: Well, I will answer it to the best I know how.

QH: *And it is prompted by the discussion of this sister over here on Yogananda. Now Yogananda was a great yogi. And in the Master's book,* The Crown—*the Master touches on this very subject in pointing out the highest plane of the yogis. And then he goes on to discuss four additional planes: Sach Khand and the three higher planes beyond that. It would be very helpful to me, Master, if you would touch on the subject and tell us a little about those four planes.*

THE MASTER: I tell you. You would like to know about those planes from where—from the yogis' point of view? From which point of view?

QH: *These are the four planes that the Master discusses which are above the highest plane of the yogis.*

THE MASTER: I tell you. There are stages of yogis, too. Some are *yogis,* some are *yogiraj* or *yogishwar*: there are two stages of yogis. *Yogis* generally go to the first plane—*Sahasrar* or *Sahansdal Kamal.* A *yogishwar* goes to the third plane and dips into the beyond a bit. And the *Sant* is one who reaches *Sat Naam,* the true home of the Father, or true Father, you might say. There is also the *Param Sant* who transcends even

(*Continued on page 30*)

ONE YEAR LATER

The Conference Revisited

JUST ONE YEAR AGO, Sant Kirpal Singh Ji issued a general invitation to all His children to visit Him in India, attend the World Conference on Unity of Man (February 3-6, 1974), and celebrate His birthday with Him. He knew what we did not know—that it was to be the last opportunity for most of us to see Him, and His last Birthday Celebration ever. The invitation was issued out of His boundless love and so, while more than 400 Western disciples attended the Conference, straining Sawan Ashram to its utmost capacity, He expressed sorrow that there were not more; and for those who came, He saw to it that they underwent a collective peak experience of the highest order—the ramifications of which will be felt for centuries to come.

In the following pages we have combined three very different perspectives on the Conference and its purpose in the hope that Master's tremendous initiative in this area will not be forgotten.

The Science of Being & Becoming

Bhadra Sena shows the spiritual base on which the concept of unity rests.

EDITOR'S NOTE: *We are grateful to the distinguished Editor Emeritus of* Sat Sandesh, *Mr. Bhadra Sena, under whose editorial guidance the magazine began in January 1968, for sending us the following article. A disciple of Baba Sawan Singh, whose association with Sant Kirpal Singh goes back before his initiation in 1935, the author writes (in a letter to the present editor): "I am ever so glad that* Sat Sandesh *means to keep going. It has come to mean a great deal to so many of us—and the Master's blessings have been and will be on it, rest assured. Schism and controversy may divide, but even so we are all united in our Master and if there is one thing of which we may be certain it is that He will save us all for He loves us all."*

RELIGION is a science with a difference. It is the oldest in point of time *(puratan)* and eternal with no variableness *(sanatan)*. Its equivalent in the Hindi language is *dharma* which means "that on which all else rests and knowing which everything else becomes known and nothing remains to be known." Since it is the oldest and eternal, it is the mother of all sciences: physical, psychic or metaphysical, which unlike religion, are not constant but always in a state of flux.

Religion is the science of soul, the science of being and becoming; and as such it is intimately and inextricably connected with man and his all round well-being—material, mental, moral and spiritual. It provides the soul with a pathway leading Godward. It is of God's own making, springing from the inmost being in man who was made by God in His own image; and as such it is purely subjective.

God or the Creative Principle is one, but is described variously as YHVH or *Jehovah, Ahura Mazda, Brahman,* God, *Allah, Wah-e-guru,* etc. It is the purpose of religion to bind man back to this Life Principle; hence it has no other dogma to teach but that of unity—by unfolding that which is already wrought in the very pattern of our being.

Religion has two aspects; individual or humanistic, and universal or spiritual. In the first sphere, it deals with man as man and is concerned with making man truly human-hearted, worthy of being called a human being; considerate with his fellow beings and reverent to the Life Principle Itself in its many different forms. Humanism teaches man to put humanity over everything else. The humanistic part of religion works toward man-making by bringing out the best in man into full activity. All the religions are at one in this respect with varying degrees of emphasis on one or another of the divine virtues of love, truthfulness, goodness, non-violence and chastity.

Ethical life is a stepping stone to spirituality, which is the universal aspect of religion. No created thing can escape from its proper essence. Parts live in and through their relation to the whole. Unity of consciousness is a fact; for there is a coordinating and presiding Power in each individual and this divine spirit is omnipresent in every thing that exists.

The King

In his eyes, endlessness held hands with now
In his smile, our joy rose like the Sun
In his heart, Truth lived in one fullness
And in his hands he held it out to us

He wore the many-colored robes of love
and the white crown of purity
and the invisible cloak of humility

We called him Master and he called us friends

All these things we saw and felt
But who would dare to think that we knew him?

Fletcher Lokey

All religions have two concepts of God: impersonal and personal. God Absolute, or impersonal God, is Formless, Imageless and Nameless and as such nobody has ever seen Him nor can anybody see Him. Bradley tells us that the Absolute has no assets beyond appearances; and again with appearances alone to His credit, the Absolute would be bankrupt. Meister Eckhart draws a distinction between Godhood and God: God becomes and vanishes with the world but Godhood remains forever.

All scriptures, however, affirm that man is made to know and love God, to experience and revel in God, to collaborate with God by working in the ways of God for the good of mankind. Similarly, the seer-sages tell us that they have seen God and make us see Him; not with the eyes of flesh but with the inward eye.

Our soul, as a sentient entity, is not united with the inert body but with God alone, directly and essentially, and remains restless until it rests in Him. *Nirvana* is a sublime state of conscious rest in omniscience. Freedom is the characteristic of the soul and once unhooked from the facts of life (mind and matter), it becomes free to fly heavenward—the flight of the alone to the Alone.

The spiritual function of religion is to renovate man: to open the inner eye and to unstop the inner ear so as to make him a direct witness of the glory of the Spirit and Power of God—the Life Principle.

Behind every religion there is the spiritual entity—a single, simple Essence which can be seen, known and contacted by the spirit in man when depersonalized and disenfranchised. The spiritual vision that emerges as a direct revelation is neither emotional nor moral nor intellectual but is an affirmation of an undivided whole embracing the totality of his being. All scriptures speak of it as Light and Sound Principle; Saints like Kabir, Nanak, Tulsi and others call this Word as *Shabd, Naam* or *Bani,* and their entire literature is full of the greatness of this inner Music, responsible for the creation and sustenance of all that is visible and invisible, for everything is under His will, nothing is outside His Will, and he who comes by His Will loses himself in His Will. In Him is Light and that Light is emitting Sound.

Despite this rich heritage coming down to us from times immemorial, in the form of scriptures of so many religions, our knowledge of the divine mind is fitful and incomplete. Though we live, move and have our being in God, He is immeasurably above us, so long as we live on the plane of the mind and the senses. The Prophets reveal to us truths about God in diverse ways, and in part, according to the needs of the time and the temper of the people; and as such the God-knowledge that is recorded in the spiritual texts is of a fragmentary nature. Again, human language, inadequate as it is, fails to cover the whole and offers us just a part. Moreover, whatever is given is generally in aphoristic terms or in the form of parables and anecdotes which have to be correctly deciphered and carefully sifted and picked up like grains of gold out of the sands of time. It is because of these difficulties that at times we misunderstand things and create complications in interpreting various texts and tenets of this abstruse science. But all these seeming inconsistencies can easily be reconciled and the hidden truths recognised by any *doctor illuminatus* who himself has a full experience of the inner Path. Without an apprehension of the integral insight and inward illumination, we cannot have a uni-

tive knowledge of God nor grasp the principles of unity lying buried under the verbiage of the scriptures. It is integrated understanding which can rediscover for us the basic truths and bring about inter-religious understanding and cooperation—the greatest need of the hour.

A Personal Remembrance

Selections from a talk given by Russell Perkins shortly after returning home from the Conference.

ONE THING I learned in the course of the Conference and the few days after it is that we really have got to be receptive. Every second of the day Master is talking to us and telling us things. We make up our minds, we make decisions, we decide this and that, but as Master says, "Man proposes and God disposes." You see, I wasn't even going to go to this conference. I had made up my mind very fully; I decided, well, I just wouldn't go. "I can't go," I said. "I can't go because I was just there first of all, and it would be very difficult financially, and Judith can't go and I was just there without her; and why should I go again in just four months' time? It's just not right; and besides I've got too much to do here." That was the way I reasoned. So I said, "I'm not going," and when some people from here left I tried to write a letter for them to take to Master explaining that I wasn't coming. Somehow I couldn't get it written; there were too many things happening, and they left without it. A few days later the thought came over me that I had better go, and as long as that thought was there I had no peace. Finally I went down to the travel agency and got my ticket and went.

When I got there, about fifteen people told me, "Master said you had to come. He said it was your job to be here." I found out that about two weeks before someone asked Master if I was coming, and Master said, "Of course he'll be here; he must be here; it's his job to be here." But when the people from here arrived (the ones to whom I didn't give the letter) and they were asked, "When is Russell coming?" they said, "Oh, he's not coming."—"Not coming! But Master said he had to come." What to do? Should they cable? Finally Edna said it was not necessary to cable, that Master would take care of it; and He did.

It so happened that I was often in the position of having made up my mind and decided something, and then discovered that everything was entirely different. For example: At the Satsang after the conference was over, one of the convenors announced that there would be a meeting right after the Satsang of the following people; and he read off a list of names, which included mine and we were all supposed to come and attend. We were going to discuss things about how to carry on the work. But I didn't want to go to that meeting in the worst way. I was tired; I had a headache; I had just been to Satsang, and I wanted to go to my room and meditate. I just didn't want to go. But I felt—well, Master said it was my job to be there, and my name was called; I have an obligation; I had better go. So

very reluctantly I went—very reluctantly. And I went in and Mr. Srivastava was there, and Mr. Sirrine, and they motioned me to a chair near them which happened to be near the head of the table. And I sat down and I was very disgruntled and the thing began. It was back and forth and peoples' opinions and my headache got worse. All that stuff gives me a terrible headache. And I don't say anything; I just don't feel I have got the strength to push through this wall of constant verbiage. So I just listened and this man had this opinion; and that man had that opinion. *All of a sudden Master came in.* No one was expecting Him. And it was like . . . you know when I realized He was there I turned around and it was like the sun had just come out on a gray day. He was standing there in the room and it was like He was ten feet high and too tall for the ceiling. And He came in and took a chair . . . and He took the chair next to me! He was six inches away from me at this meeting that I hadn't even wanted to attend! He was so close it was like I just couldn't see anything, the light was so dazzling. And He pulled up His chair to the table and took part in the meeting.

I had to move my chair over to make room for Him. He squeezed in between me and Mr. Srivastava and sat there and I had such darshan that I can't tell you, for at least a half hour. And not only that, but the whole feeling of the room, everything that happened at the meeting, went shooting up ten degrees. All of a sudden the verbosity stopped. All the opinions, all the ego play that was going on just vanished, and we got right down to essences. There was no fooling around.

And there were a lot of things that were like that. There was one other thing. One night I had failed very badly. I was feeling very self-important, and some man asked my advice, and some of the things I said he didn't like, and he let me know it, and I lost my temper at him. I really got angry, and I told him off. And then I went right over to Master's house, because I had to go over to look at pictures for Sat Sandesh. I didn't expect to see Master. But I went over carrying this thing: that I had lost my temper and had violated the sanctity of the ashram—only I wasn't thinking of it in those terms yet. I was still feeling self-important and complacent. It hadn't fully dawned on me what I had done. So I went over to Master's house and I went into the reception room and Master was there! He was giving darshan. So I sat down in a far corner. And He saw me and called me up. He made me sit about two feet in front of Him. And I never in my life experienced such love from Him as He gave me that night. He said, "Thank God you have come!" like that . . . I was sitting there and He was beaming this love at me. He asked me when I was leaving and I said, "Wednesday night." This was Sunday night. He said, "You should stay three days longer." "Oh, I can't, Master I have too many things to do; people expecting me,"—this and that. He laughed and said, "That's all right;" and He said, "What are you going to write about the conference?" So I told Him some of the things I had thought of. He said, "You had better write it here while it's still fresh in your mind. When you get home it will be stale." And I said, "Oh no, Master, I always write better back there." He said, "All right."

You know, He continued to love me even though I had gone over there with

the loss of temper hanging on me, the weight of the anger hanging on me and then I had twice argued with Him. He had told me two very specific things and I had said, "No." So I went home that night, back to my room. My stomach was upset and I couldn't sleep all night; I sat there in bed, trying to sleep and the events of the evening were going around and around in my head. Suddenly I began to see things: first of all, that I had sinned very badly, I had lost my temper; I had gone to Master with that on my head and what had He given me? Total forgiveness, absolute love.—Don't think for one minute that He can't see those things, what a person has done; He can. I've had experience with that a hundred times over. He knew exactly what I had done, but He gave me love anyway.—Then He had given me two specific commandments. For all my talk about obeying the Master 100%, I had done what any idiot could have done and said, "No." So all that was going around in my head and I spent the whole night in meditation. (I couldn't sleep—it was no virtue on my part.) So I sat six or seven hours that night; I couldn't wait for the morning to come. I was going to put everything right.

The first thing I did, I found that man at whom I had gotten angry and I dragged him over to that same room where I had lost my temper because the same people were there, and I apologised to him and I begged his forgiveness. He was very forgiving and he said, "Fine, didn't care in the least, excellent." So that was one thing. Then I went running over to Master's house. And I went in and told Him, I said, "Master, I want to stay longer. You told me to last night. Did you really mean that? I was thinking that you were just being polite" . . . He said, "No, no. It's up to you; you know better. Whatever you want. No imposition. If you can stay one or two days more, might be good. But it's for you to say." "I want to do what you want, Master." He laughed and then I said, "I'll write the article here." He said, "No, no. You know better. Whatever you think." I said, "No, Master. You know better." And I went down to the ticket office that day and the only flight I could get was exactly three days later than the one I had had . . . And I got back that night and Master said, "Are you going to write the article here —or there?" I said "Here, Master." He said, "Good! then you'll have to stay longer." So I knew it was the real thing.

Well, in that three days I did write the article* and I gave it to Him to read and He read it and told me He liked it—which was a very sweet thing for me . . . and many things happened that made it a good thing that I stayed that long. But I didn't want to do it, you see.

This is an important thing, the way Master works with all of us on every level. He does not impose. He is not a dictator or a tyrant. When we become disciples of a real Master we don't become slaves. He gently points out to us what would be for our own good. If we take it, O.K.; if we don't . . . well, He never says, "Bad person! you'll have to pay for this!" He never talks like that. He says, "No, no, you know better. It's all right, no imposition, whatever you want." He talks like that; He leaves it up to us. It's because of the inherent dignity of the human being, I would say, that He acts this way; because He said somewhere, "I have come not to make slaves of you but to make friends of you."

* "The Conference is Over—The Challenge Continues," SAT SANDESH, February 1974, p. 1.

Like Jesus said, "You are my friends." So I think in all spheres of life, on every level, Master is relating to us in this way; and, you know, it is up to us. I failed badly many times, but with the grace of God, it came out all right in the end. Master somehow worked on me and His grace penetrated through and I realized that I was in error. But time after time things that I did not want to do or had no inclination to do—well, with His grace, in spite of myself, it was done, and I was the gainer. So it's the same generally: we come on the Path, we take up the spiritual way, we go along. Perhaps we fail; perhaps we make terrible mistakes and errors. But once we realize that we have done badly and we turn our face toward Him, we find Him waiting with arms outstretched: "Come on, dear son. Come on, dear daughter. I love you." Like the story of the prodigal son. Whether the errors we make are small or big, if we really turn toward Him the result will be like that.

Living up to it

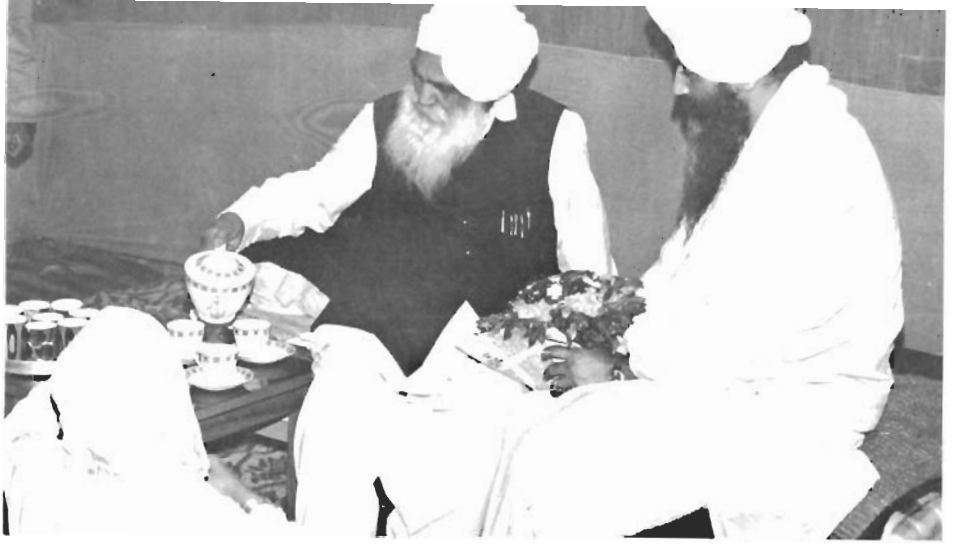
Gerald Boyce discusses the factors involved in making unity a personal reality.

EVENTS are important as outer evidence of inner states; and as powerful stimuli to modify, or to deepen and confirm, existing inner states. But events have their day and end; while the unseen forces that brought them into being go on endlessly in various forms as other events.

The very transiency of events should sharpen our perception of the need to follow through on the momentum of the forces that produced them. The Unity of Man Conference took place as the result of the sacrifice of time and effort and money on the part of the sponsors and organizers and participants. But are we going to continue in all phases of our life to perceive that unity, and be guided by the need to strengthen it wherever possible? Can we even avoid any weakening of it? As the Master was quoted on the back cover of the February 1974 *Sat Sandesh*: "The question now before us in connection with the Unity of Man is this: we should live up to it."

On examining some movies of the Conference, I saw a sign that I thought at first was awkwardly worded—it said "Conference of Unity of Man." Later reflection made it seem beautifully apt. Not "Conference *On* Man," nor "Conference *About* Man," nor "Conference to *Discuss* Man"—but a "Conference OF Man," a conference OF unity, a conference by men who were united in seeing the need to recognize their unity as fellow men with ultimately similar problems underlying their superficial differences, a conference of men who got there by the unified action of other men: pilots, baggage handlers, radio and weather men, mechanics and gas producers, and the numberless other persons who are parts of the whole structure of social interaction in the world. The event is ended, but the fact of that relationship is continuous and living.

To be sure, the participants may suffer a relapse and slip into old habits of thought; but for a time at least they felt a unity. The politically and socially prominent may cling to their positions,



the members of various religious groups may cling to their familiar religious practices, but each may consider his life from a wider point of view with benefit to all. Even in the smaller affairs of life, we have a choice of a mean and narrow viewpoint or a universal and deeper approach to life.

The Conference WAS; the memory of it IS; the consequences of it MAY BE—so there is change; even rapid change at times. And yet, not mere change; for there is a pattern of unfoldment. There is ordered change; the change of growth; of decay and renewal with a difference.

So the subject of concern is not "change,"—but "reality." For as long as we are concerned with changes, our attention is dealing with appearance rather than with reality. It may be on outer appearance or inner appearance, but it is constantly shifting—"Is the change good or bad?—is it more or less? enough or not enough? Is this or that the reason for the change?—when will it happen?"—etc. In all such mental wrestling, the attention is on the mental content, or on the physical appearance or the imagined appearance, on the wished-for appearance, or the feared appearance. In each case, the attention is on an object of attention, instead of on the fact of attention itself.

Obvious as this fact is when stated clearly in this bare form, yet this point is so basic that it constantly recurs in subtle forms which must be constantly met and dealt with by anyone who is seriously concerned with the yoga of the attention. As long as false assumptions are not consciously faced, they poison every particular thought that is based on them. A limited and illogical mind might reach a sound conclusion by chance; but a thoroughly logical mind MUST have a false conclusion when it works from false premises to start with.

A false assumption poisons every thought that is based on it.

The conference WAS a demonstration of unity of man; but the unity of man itself, IS an existing, a necessary, and continuing state—whether we are able and willing to face that necessity and to live in accordance with it or not. The idea or ideal about unity of man, kills

(Continued on page 32)

Harmony

a talk given by
Sant Kirpal Singh Ji
September 2, 1963

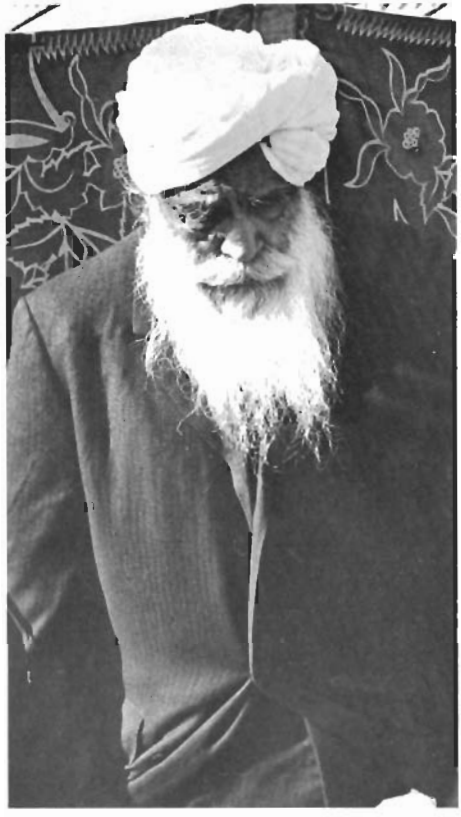
QUESTION: *Could you tell us what we should do to promote harmony throughout all of our groups?*

THE MASTER: First of all, we should forgive and forget the past. That is the foremost necessity. As I told you in my talk last night, many misunderstandings creep up, and the majority of them are due to hearing through the ears of others and seeing through the eyes of others. Take it as if they had not told you; then you will be all right.

Whatever has been done—if it is at all true that it happened—cannot be mended now. We have to forget. I tell you, the man who can forget is a very strong man. The majority of men cannot forgive. Forgiveness requires a very big heart. And how can those who do not like to forgive others expect forgiveness from God?

We wish that we would be forgiven. We pray for that, is it not so? He will forgive us only if we forgive others, too. If we don't forgive the God in others, how can the God, who is there in others, forgive us? Do you see?

The first thing is to forgive: not only to forgive, but to forget. Start afresh. And in the future, don't believe what others say. Others say what *they* have heard or seen. Unless you see something for your own selves or hear it with your own ears, don't believe it. If somebody tells you something unbecoming, know that a man has different moods; we are



not perfect. If we have love for others, that very love beautifies even the worst of things. You have to see from that level. That is the only way.

This is what should be done about the past. As for the future, you have to start your slate afresh. Many little things are already embedded in your mind. When others sometimes say, "Oh, yes, it must be like that," you see it through the smoky glasses of the many things already lying within you.

So the first thing, I would say, is to forgive and forget. And along with that, keep your diaries. Introspect your day-to-day life; enter any infirmities on your part in your diaries, and try to weed them out. This is the outward thing. The other is to devote regular time to the

meditation practices. Both these together will work wonderfully.

If you sit by fire, all cold will be gone. If you come in contact with the Light and Sound Principle, naturally all infirmities will leave you. That is its effect. Some infirmities will go by outer self-introspection, and others will leave you by coming in contact with the God-power within. In this way, you will grow in love. When love overflows, everything becomes new to us, and we will also have more progress from within.

One thing which is still more important than all of these is to know that we are working for one common Cause. As I told you last night, we have been brought into a relationship that can never end or break, even after death. We are grateful we have the man-body; we are grateful we have some experience to start with on the way; and we are more grateful that we have been linked in such a relationship that it can never be broken. If anybody who is related to you—for instance, your child—slaps you on the face, what would you do? Would you kill him? You would simply say, "All right. He is ignorant; that's all."

When all of you are working for the one common Cause before you, the more one can do, the better. The more each man can do, the more he will be respected by others. But, mind that, there should not be any egoistic feeling in what you do, that you are the greater man.

Take the word, "world"—w-o-r-l-d. If you eliminate the "l" from it, what remains is "Word." The Word is God. If you eliminate your self—the thought that you are doing it—you are God's. You become the mouthpiece of God. I think, if you put this into practice for two or three months, you will find a radical change.

Sometimes there is this spirit: "Well, I know more; I am more important." We are important insofar as God works through us. And we are working all for Him. There is no need of caring whether anybody is watching you work or not. Be true to Him. He is within you. I think that in a very short time you will see for your own selves. You will grow more in love.

If another man can do more or if anybody comes up to help you, the more fortunate you are. There is no question of possession or domination. These are very simple things that I think all of you know already. I am not telling you anything new.

First of all, we should forgive. We may have little daily dyings: "Such and such man told me that. He thinks of me like that." That prepossessed idea is already within you, and you judge everything that happens with those smoky glasses.

I think this will give you progress from day to day. You will find more love. And we should have confidence and trust in all those who are on the way. You can also have trust in others, for there are good people everywhere. But, God knows, you are *selected* to be good people.

I remember an event in the time of the third Guru of the Sikhs, Guru Amardas. A man who was initiated was giving his small child a bath in the river, and somebody came running up to him and said, "Master wants you." What did he do? He left the child right where it was and ran to the Master. And others asked him, "What are you doing? Your child will drown." "Oh, my brother is with him," he answered.

We should have such like trust and confidence in one another. When we are

all working for the same Cause, what more is wanted? Don't look from the individual angle of vision. We have to look from the angle of vision we have been given. But this can develop only if we have no evil thought about anybody else. Even if anybody else does, it does not harm you. It harms you only when you take it for yourself.

It so happened that somebody came up to Lord Buddha and began to call him names, like anything. Sometimes you find such opposition comes up because there are rivals or parties. He came in the evening, and he went on this way into the night. When a man is in an angry mood, he forgets everything all around him. It got dark, then he thought, "Oh, it is getting dark; I have to go back." As he was turning away, Buddha told him, "Well, look here, dear friend." "Yes, what do you have to say?" "Look here, if somebody brings a present and the person for whom he has brought it does not accept it, with whom does that present remain?" "Well, naturally, with the one who has brought it." "Well, whatever present you have brought me, I do not accept."

These are the lessons we learn from the lives of great men. I have been very fond of reading biographies ever since I was a student. You will find there is something in each great man. We have to just follow in their footsteps.

I tell you, to reach God is not difficult, but to make a man is difficult. We are all on the way to perfection, some 10 percent, some 20 percent, some 40 percent; but we are not yet fully perfect. But we have to be "perfect as our Father is in heaven." That is our goal. And God loves all, even those who call Him names, who do not believe in Him. Is it not so? If you want to realize the God in you, you should also do the same.

I think this is the way. I have told you no new thing; but we should start with a clean heart. What is past is past; it should be forgotten: first forgiven and then forgotten. Even in forgiving we say, "Oh, I have already forgiven you; why should I forgive you again?" This was put to Master Jesus. He was asked, "What should we do to forgive others? How many times should we forgive them"—what do your scriptures say?—"seven times?" Jesus said, "I say forgive him seventy times seven."

This scripture is not only meant for reading or ruminating over. It is to be learned. Whatever you learn should become part and parcel of your life, and you will change like anything.

I think that you have put a very good question. I already gave you a hint yesterday that it is all up to us. If Mr. —— is there or you are there or Mrs. —— is there or anybody—A, B, C or D—is there, they are working for the Cause of the Master. There may be little flaws here or there. But if we look from the angle of love, we will see that everybody is doing his best in his own way.

One thing more: we should learn appreciation of others. If you learn even that much, I think that it will sweep away all the dirt. It won't add any more dirt to it. Whatever little a man does, appreciate it. If he does more, appreciate it still more. Appreciation, I think, will save you from adding more trouble, more dirt to your mind. We don't appreciate others, I tell you. We all say, "I have done the most. What I can do, nobody else can do." When that "I-hood" enters in, it spoils the whole show. A little poison added even to something sweet will kill you.

So, again, it is not difficult to reach

God, but it is difficult to make a man. It takes time. The man-body is the golden opportunity we have, and we can do it; each man can change. There is hope for everybody: every saint has his past and every sinner, a future. A man who is now reading in the M.A. class or has a Ph.D was once reading in the primary class. And if a man who is now reading in the primary class gets the same help and guidance, he too can get the same degree.

We should look at everybody from his level. If you have an M.A. or a higher degree and you think, "Oh, why does he not do as I am doing?" that involves some condescension. These things, little by little added up, give the mind unrest. They also drive away every iota of love within you.

Forgive and forget. Have appreciation for whatever anyone does. Do work for the sake of the common Cause we have formed. Don't feel that others do less; why not do your best? Each one should do his best and have appreciation for one another. I think this would be a very good ground for your meditation, too.

These small thoughts vibrate. If you strike a small wire, it continues vibrating for some time. Every little thought vibrates. That is why, for some reason or another, our meditations are sometimes not good.

You will remain a man outwardly. Master is a man like you. He has only two eyes, not four. Do you see? He passes through the world, and He becomes an example for others, too. He does not have four hands, or four feet for walking, but He has developed inwardly. You can also develop in this way, with proper help and guidance.

Someone here asks the people in the back of the room if they can hear, which they can, and then Master says:

I don't give lectures, you see; I give heart-to-heart talks.

QUESTION: *There are three beautiful children outside and they are waiting for days to see You; can I bring them in?*

THE MASTER: Surely, oh yes, bring them in. "Suffer little children to come." They are the budding hopes of the coming generation—the budding hopes.

QUESTION: *Master, give us that parable about bending the elbows again, would You please?*

THE MASTER: The parable goes that the God Vishnu, who provides for the world (the same God, but the aspect that is demarcated for a certain function), invited all the good and bad people—the gods and the demons—and prepared a very big banquet for them. The food was laid out, and seats were arranged for everyone. They all sat together. Naturally, in events of this kind, the host has to say something. He said, "All my dear friends, I welcome you. But there is one condition I have made, and that is, when you eat your food, don't bend your arms." (Of course, only when you bend your arm will the food reach your mouth, not otherwise.) "It is all for you. Enjoy it."

Those people who were called "bad" had not developed. The demons racked their brains and thought, "Well, what are we to do? How are we to reach our mouths?" They could not find any solution. So they said, "Perhaps we have been simply ridiculed," and they left the place. But the others who were still there said, "There must be something in it."

Those who are developed do not say anything unnecessary. When you hear something from them, there is some

meaning in it, something in it. We should try to understand.

They came to the conclusion: "Yes, he said something very good. All right, we won't bend our arms. We will simply take the food and stretch out our arms and feed each other." If you stretch out your hand it will reach my mouth; my hands will reach your mouth.

This is a parable from which we have to learn. We only want to feed our own selves. If you would make others eat, make others happy, then I think, all would be happy; there could be nobody who would remain unhappy.

Share with others. This is given in all scriptures. They laid down the law of "tithing," that is, giving something for the good of all the people. Some start with one-fortieth, until everything is given away for God. If we learn to share with others, there will be no feeling of otherness. What is causing all the trouble? One brother is rich; the other is poor; this one has been killed; that one is going hungry; another does not care.

I told some governors I met during this tour that all the problems of the governments will be solved. I told them, "Look here, you have been given custody of certain people under you. Look after their convenience to the best you can. Have love of service. Service of humanity is service of God; God has entrusted you with that. No matter what the number of people your country has, let them be served. You are responsible to God for that. If one country has more people to serve than it can manage, let the people of other countries manage to provide for them or transfer them to their country." Everything can be solved; and in two or three cases, they did change.

We should think that whatever we have, others certainly have the same right. In our dominating spirits, we simply spoil the show—just for a little "I-hood." The "I" should be eliminated from "world," and the *Word* will remain. These things are given in our scriptures, but we simply ruminate and go on devouring anything, not taking anything to heart and making it part and parcel of our lives.

When I was young, I used to read my scriptures of the Sikhs. It is a very voluminous book, covering over 1400 pages, big size, and I think there are hundreds of hymns in it. I used to read only one hymn and then put it down in writing. I considered that that was the lesson given to me for the day. I read it once, twice, four times—all throughout the day, and sometimes for two days. If we read scriptures in that way, I think we will change. We simply read them and then forget what was written there. We listen to a talk and on the same day we forget what the subject of the talk was. We should first learn wholeheartedly by attending wholeheartedly, and then grasp the meaning and make it part and parcel of our lives. The food which is digested will give you strength. If the food is not digested, it will create some disease, some ferment in the body.

This is what has to be done. Everybody knows what is best, but we simply learn and forget. Don't learn anything to be forgotten. Learn one thing, and other things will follow. Learn to love, and everything will be all right: service will follow; sacrifice will follow; everything will follow. Love always knows giving. One who loves won't eat; he will give to others. A mother won't eat even if she has to take the morsel out of her own mouth and give it to the child. Similarly, make one point in your life

definite: other things will follow. Be truthful. If you always tell the truth—who you are, what you are doing now, what you were doing last night—naturally, if you were doing anything wrong, you will be ashamed. You will try not to do it again. Similarly, if you digest one thing and make it part and parcel of your life, your life will change. I think so many of you know so much, perhaps in many cases more than I do intellectually, but the difference is only that you have not digested it. That's all.

COMMENT: *I think all group leaders and representatives are requested to get together at 3:30 for an hour or so, so we can talk things over in the presence of the Master. It is just for the leaders.*

THE MASTER: The leaders are as dear to me as you are; but if they have any difficulties in their work, we can have a heart-to-heart talk. It is only because you have some practical difficulties bothering you.

This is what I suggested at the very beginning, in 1955: that all representatives who were chosen should lay their heads together at regular intervals so as to see what the difficulties are and if there can be any solution to them. If all of you sit together and love each other, it will be a very good example for others. If you don't meet with any other person and you are talking too highly about your own self and denouncing others, that is a bad name on the very movement. Do you follow me?

QUESTION: *Master, would you just give us a couple of words on love before you go?*

THE MASTER: Love: what is a sign of love?

QUESTION: *What is a sign of love?*

THE MASTER: Yes, an outer sign. The one whom you remember, whom you love, is never forgotten, even in your dreams. So love so much that even in dreams you see Him: even in your deep, sound sleep you may be giving out the same thing. Out of the abundance of heart a man speaks. That's all.

To Master on His Birthday

To our Lord Kirpal, the Birthless, yet the very essence of birth and rebirth in whom each moment is born and to whom it returns and in whom it recedes—upon this, the anniversary of the earthly birth of His Divine Mission.

O Kirpal, our Master of Truth, bestower of Love and Light,
Our very essence and being are in You;
Our sadness and sorrows recede in the vastness of Your Divine Joy,
Our happiness is but a shadow upon the Sun of Your True Happiness.
O Kirpal, intoxicated in You we become Your song, it is in us, we are in it,
It is forever blossoming, the flower of infinite elixir;
The bee which partakes of this flower becomes the flower itself,
Yea, it becomes the seed, and the soil is endless and deathless,
And its air is Wisdom Divine and bliss, and the sun is the Sun of Wonder and Eternal Love . . .
Therein is the rain of madness of ecstasy and Holy Communion.

Michael Raysson

THE MASTER'S TALK

(Continued from page 14)

those three higher planes and becomes one with the Wordless. These are the stages. There are many people belonging to the first stage and some to the second or third. There are few who really have transcended beyond the three. Those who are regularly in the fourth plane are called *Sants*. The fourth plane is divided: some people mingle it into one, some into two. The true plane of Sach Khand —whatever it is called—is the stage of full effulgence of the wordless God into expression. And in the further stages there is absorption: *Alakh, Agam, Anami, Soami, Radha Soami,* or *Nirala,* or *Maha Dayal,* or whatever they are called. That is the stage of the highest, termed *Param Sant*. The *Satsang* path is that, you might say, of the Param Sant. So that's the difference.

QH: *Now my limited intellect can almost picture Sach Khand, which the Master describes as pure spirit. But then the Master goes on to describe three planes above the planes of Sach Khand, which itself is pure spirit, and that's hard for me to—*

THE MASTER: No, no. Mark the difference in the words that I'm using. I've said that Sat Naam is the *full expression* of the wordless state of God: He is fully expressed. In the higher planes, the soul goes on being absorbed until it comes to the wordless state, where there's no Light nor Sound. Those are the above stages. Ultimately, in the wordless stage, there's no expression of Light or Sound. That comes only when it comes into expression. There are different divisions, you might say, of Sach Khand: *Alakh, Agam* and the ultimate, wordless state that is called Nameless One, *Maha Dayal, Radha Soami,* and by so many other names.

QH: *Well, then, Master, would Agam be the first stage of manifestation?*

THE MASTER: Generally, that power which is in full expression takes the form of a Guru. He is the Sat Naam working within the human pole. Then Sat Naam comes to absorb you further. So a Guru also has stages: *Guru, Gurudev* and *Satguru*. A *Guru* is working at the human pole, but it is God in him who is working: he is conscious. *Gurudev* manifests when you rise above the physical body. That works in the second to fourth planes, up till the fifth, to absorb you in the Sat Naam. *Gurudev* means "The Radiant Form of the Master." Then Sat Naam is the true Satguru. That absorbs you by stages: *Alakh, Agam,* like that. So there are stages of the Guru, too.

Everybody is called a Guru, but *Guru* is the name given to such a person at whose human pole God is working for the guidance of mankind. Sometimes He is loving; sometimes He says: "All right; don't do it," as an average man would. But inside He is fully conscious; He gives you the right guidance. And when you rise above the physical body, He comes to you in the Radiant Form, called Gurudev. *Gurudev* means "Effulgent Guru," you might say. That guides

Everybody is called a Guru, but "Guru" is the name given to such a person at whose human pole God is working for the guidance of mankind. Sometimes He is loving: sometimes He says, "All right; don't do it," as an average man would. But inside He is fully conscious; He gives you the right guidance. . . .

you in the higher planes—the second, third and fourth—and absorbs you in the Sat Naam; and the Sat Naam further absorbs you in the wordless state. The further stages are of the Param Sant —going into the Param Sant state. But people generally make no difference: they say everybody is a Guru. Do you follow me?

These things are given in the scriptures, but they are not differentiated. That's the pity. We are not convinced unless we begin to see for our own selves. There was one devotee named Indra Mati, who lived in the time of Kabir. She went to the fifth plane and saw *Sat Purush* as Kabir. She told him, "Well, Kabir, if you were Sat Naam yourself, why didn't you tell me before?" How many are there, even now, who think Master is a Master? When everything goes all right, according to your own wishes, you say, "Oh, Master is great; Master is greater than God." And if anything goes against your wishes: "Oh, what kind of Master is that?" The flaw may be lying within you or you're not putting in regular time for meditation. And you say, "Oh, Master has failed." *You* are incompetent.

QB: *As a matter of fact, Master, I don't want to take any time; but very apropos of that, two years ago, when I was still in New York and attending the Satsangs there, I slipped on the ice and broke my left arm. One of the persons attending the Satsang in New York said to me (I don't think she was initiated, but she had been coming there), "Why, I can't understand how you broke your arm when you've got a Master." And I said, "Well, it could have been a worse thing He saved me from—from breaking my back. I got rid of karma fairly easily." But she was quite indignant: how could anything happen to me when I had a Master?*

THE MASTER: Master is there to wind up your actions—to wind up the whole account, like a bank which fails. Winding up, I tell you. The many things that are here brought into fruit sometimes make your soul stronger, too, and they lose all pinching effects. When you become selfless—well—you are saved. That's all.

QB: *Well, I was very grateful. I said, "Well, it could have been my back or my hip, but it was just my arm. I got off very lightly."*

THE MASTER: When a man is initiated, he should go on sincerely with it. He has no concern with anyone except the Master. Go on. When you get something to start with, what more proof is required? As you progress inside, you will be more convinced. But when we have a little progress, we sometimes are puffed up: "Oh, I know this—then do it"; "I tell you, look here, do that thing; for if you don't, I'll curse you." And what is the result? The whole science is lost, I tell you. And such people become a defamation to the teachings. Go on with it. Any difficulty that you have will be solved of itself, unasked for.

Living up to it

(Continued from page 23)

the *fact* of unity of man—because it preempts the attention. We cannot BE absorbed in the unity of man, or the unity of the cosmos, if our attention is on an idea or theory of man, or on the mental abstraction of Unity, or on a definition of man or God. The attention cannot be on God or Man or Unity or Love, if it's on an idea or memory or fantasy about God or Unity or Man or Love. This is the basic fact that exists with respect to attention.

The question now before us in connection with the Unity of Man is this—We should live up to it. (KIRPAL SINGH)

Exactly. And we live up to the Unity of Man by attending to unity. To the *fact* of unity—not to a mental picture of a mob that coalesces into a gooey mass of nitrogenous matter; but of individual man, individually related to God and thereby individually related to each other person as individualized sparks from the same Source.

So we need, basically, to deal very thoroughly, very deeply and constantly and attentively,—with Attention. Otherwise, we will be distracted and dominated by schemes, by movements, that spring from fear, suspicion, division—movements that do stress union indeed, —but union of part and party and faction against other factions. Such movements are not the whole Harmony, at the individual level, which is what we really need. For that individual unity we must "live up to it," we must be wholly attentive to it, absorbed in it, constantly receptive to the Pure Source that is in individualized expression at the center of each,—which gives him individual existence,—the Source which gives him (and us) the only significance that we really have. (And, therefore, the only Source that offers a real basis for unity.) The unifying element is not us, as personalities; but that ground of reality that manifests in individualized forms.

COMMENTS & NOTICES

WE ARE grateful to Miss Jerry Astra Turk for bringing to our attention the following paragraph from the *Sar Bachan,* quoted by Master in a footnote on page 111 of his book *Baba Jaimal Singh:*

"If anyone is initiated by a perfect Satguru, having love and faith in Him, serving Him devotedly, and before he has advanced far the Guru should depart, he should continue to contemplate His Form and perform all the exercises prescribed by the Guru. The same Satguru, in the same Radiant Form, will continue to carry on the work as He had commenced it, and will carry it on to final success, as if He were still in the body."

The whole section of the book (pages 110 and 111) in which this note occurs is very interesting and comforting, and Master's teaching on this subject is expressed perhaps more clearly here than anywhere else.

* * *

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A limited number of bound volumes of SAT SANDESH for 1974 (Volume VII) will be, God willing, ready soon, at $12.50 per volume. Please send all orders to SAT SANDESH, Sant Bani Ashram, Franklin, N.H. 03235.

Could you tell us what we should do to promote harmony throughout all of our groups?

First of all, we should forgive and forget the past. That is the foremost necessity. As I told you in my talk last night, many misunderstandings creep up, and the majority of them are due to hearing through the ears of others and seeing through the eyes of others. Take it as if they had not told you; then you will be all right.

Whatever has been done—if it is at all true that it happened —cannot be mended now. We have to forget. I tell you, the man who can forget is a very strong man. The majority of men cannot forgive. Forgiveness requires a very big heart. And how can those who do not like to forgive others expect forgiveness from God?

KIRPAL SINGH
September 2, 1963