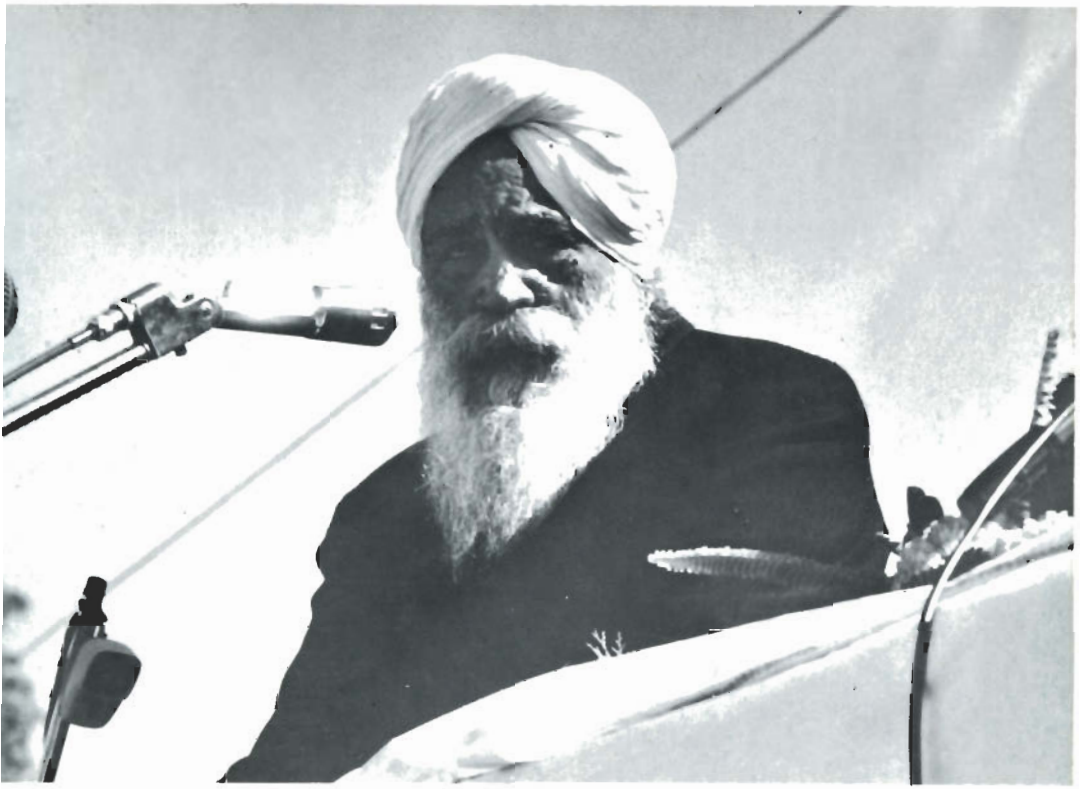

Sat sandesh

the message of the Masters

October 1975

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THE MASTER'S TALK

What is True Living?

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

This talk was given by Sant Kirpal Singh Ji in Bace's Hall, Hollywood, Calif., on Dec. 11, 1963. It was directed especially to those whom He had just initiated a few hours earlier.

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

will find the True Home of our Father.

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

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

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

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

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

When you are humble you learn something. When you know you know everything, you are naturally stuck fast in your own self-assumed ignorance, which may be taken as truth; but it may be wrong. You have taken up something, and that is good. If you hear that there is someone else who knows better, go

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

to him, and hear him. Whatever you know, you know already. If you only hear from him what you already have in your mind, it will be confirmed. But if he has anything more to say, you can grasp it. You will find that many people do not have more of the truth, because in their own egotism, they consider that they are right; and that may be wrong. Only when he is humble can a man go to somebody. And if you go to somebody, then listen to what he says. What he knows he knows. Sometimes you simply say, "Oh, we know this already; this is no new thing." Just listen; he might have something new to say. If a glass is put under a tumbler of water, it will be filled. If the glass is kept above the tumbler of water, it won't be filled. Even if you have progressed on the way and you have known the Truth, you will still become truly humble. When a tree is laden with fruit, all branches bow down to the earth. You will find that the Saints who have become conscious co-workers of the Divine Plan are truly humble: because they see, "It is He Who is doing it, not I."

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

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

These are the three things. If you observe them, Tulsi says, "If you don't reach God, be rest assured: I am your surety that you *will*, you *must*." For this, you will find that we have to attain to Godhood. God and Godhood are not two things. There is God Absolute, which cannot be seen at any time. And there is God-into-action, which can be seen and contacted. The expression of God-into-action Power, which is called Word or *Naam*, is Light and Sound. To come in contact with them is coming in contact with the Truth. They are the electric lifts: if you come in contact with them, they will take you to the ultimate goal from which they emanated. Fortunate are those who have been put on the way by having a lift above the Iron Curtain of the physical body! We are to develop that from day to day. But to do that, something is very important: purity of life. Purity of life has so many aspects. First is the purity of the body. The body is the temple of God, the true temple of God. The outer temples raised by people are made in the image of the man-body; they are models of the man-body.

The Light of God and the Voice of God are already within your body. You can hear it; you can see it. Christ said to his disciples: "Blessed are you who see things that the old prophets and the righteous men could not see; who hear things that the old prophets and the righteous men could not hear." So, there

are seals: our eyes and our ears are sealed. With the grace of God in the Master, if those seals are broken, you have some experience of seeing and hearing. Then, we have to take heed of how we should keep this man-body, which is the true temple of God. In this man-body only you can have an experience of the same. If we keep the outer temples raised by the hand of man so clean and tidy, why should we not keep the man-body, which is the true temple of God, in which God resides, clean?

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

And further, whatever kind of food you take should be a helping factor spiritually. It should be food that does not go to flare up passions within you and that is digestible. You will find that this is generally fruits, vegetables, grains, milk and any products thereof. All Masters came and advised this. Even Christ said that. If you read the Essene Gospel of John you will find it there: "Whom you cannot give life to, don't take their life. Fruits, vegetables, milk and grain I give you for meat." This is the exact wording. All other Masters have had the same thing to say. So first, our livelihood should be earned by the sweat of our brow—honest earnings. It does not matter whether somebody is seeing you or not: the God in you must see to it.

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

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

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

And the last thing is: whatever things you have brought for your eating, the hands through which these things pass should also be of those with pure thoughts. Because little, little things charge those things which pass through the hands of people who are unchaste. I have read in scripture that unchaste thoughts are like dogs. So earnings should be pure and honest, and the quality of the food you take should also be clean; and the hands through which these things pass should also be clean; they should be of pure heart. Because everything is charged, you see. Whatever thought reverberates in your mind, you have that charging. Why don't you feel it? That's the point. We do not feel it because there is already so much filth in us, say tons, that if a maund or even

a seer*—a kilogram—is added to it, what difference does it make? Those who are pure in heart, even little ounces will affect them. So, these three things are important: honest earnings; the quality of the food; and the hands through which these things pass should be pure. The first two things are, I think, for those who earn their livelihood and bring things in from outside. And the third part is for those who cook, who prepare the dishes. They should be pure, with very noble thoughts of God and love for all: with no anger, no enmity, nothing of the sort.

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

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

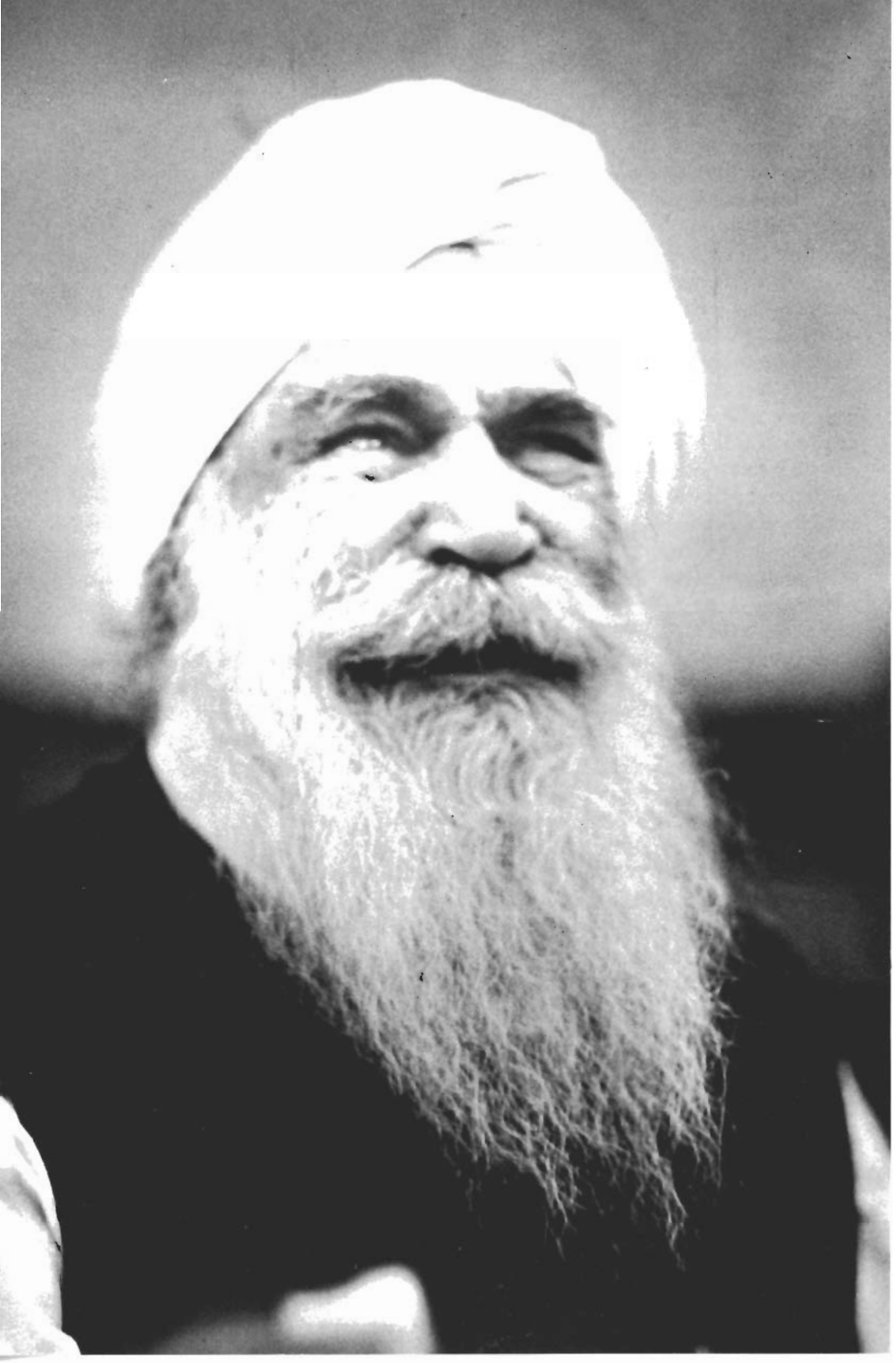
And last of all comes selfless service, love for all, love for God and love for all others. All Masters said this same

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

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

You will find that these are very important things, which are always helping factors. Being put on the way and given the contact with the God-in-action Power, which is Light and Sound, is just the commencement. Now you have learned a little bit how to rise above body consciousness. That Light and Voice—whatever you have contacted—is just the initial thing. That still has to grow more and change, to ultimately take you to the place from where it emanated: to the Wordless state of God. The word *Satsangi* means: *Sat* means eternal, unchangeable permanence; and *sangi* means one who comes in constant contact with the Truth. You have had some experience to start with. But you have to go on still further and live up to it. "Rome was not built in a day." Time factor is necessary. When you develop from day to day you will become conscious of that Light and Music of the Spheres that is reverberating throughout all creation. It will come like that in due course, but we have to work for that. Mind that, one does not become a Satsangi, truly an initiate, simply by being given an inner contact. Of course, some experience is necessary to start with. If you have no experience, it cannot be developed.

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



them. And the Master tells us, "Those initiates who live up to them, I am at their service."

So actions speak louder than words; and thoughts are even more potent. You are not to tell others that, "I am a flower; the flower is very fragrant." Let the flower emit that fragrance, and let others say that the flower is fragrant. Let your lives prove that you have something higher. Otherwise, these things already exist in our scriptures. Knowing something is not becoming something. Knowing means just having in your brains and in your memories something that such and such scripture says; but that does not really give you anything, unless you live up to it. People will judge you only by your actions and what you speak. Your thoughts are even more potent than that, because thoughts radiate: if you have loving thoughts, those thoughts will radiate love. In the lives of the Saints, events have occurred in which even snakes would not go to harm them. In one story of Guru Nanak, he was lying under a tree. His whole body was love personified, and love overflowed his body. He was lying under a tree, and he was in meditation. The angle of the sun changed, and the shadow which had been over his head also changed. Now the sun's rays were on his face. A cobra came up and stood in the rays, so that no rays of the sun should fall on his face. The ruler of the place passed by. He thought that Nanak was dead because the snake was there and he must have bitten him. When he went near him, the snake went away, and Guru Nanak was alive. Why? Love radiates from our lives.

We had a similar event in our Satsang meetings at Delhi. About 2,000 people were sitting there; and while I was giving a talk, one cobra, a little cobra, came out and stood on the stage just like that [Master demonstrates] in front of me. And the people said, "A cobra is coming!" I said, "Never mind; go on with it. Let him come and stand here."

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

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

The initiate's daily conduct must reveal that he is a follower of a true Master. When you are given something very unusual, the special gift of God, your duty is to maintain it: "Take heed that the light which is within you is not darkened." By not observing these things, whatever light we get inside or whatever music we hear is almost stopped. That is why you will find I have prescribed diaries for self-introspection under certain heads: truthfulness—no harm, non-violence, in thought word and deed; chastity —you see? the underlying principle; and love for all. All Masters, when they came, told us, "Love one another so that people may know you are coming to a true Saint." Masters are overflowing with the love of God and love for all humanity. They take up this role as given by God. Otherwise, if they were doing it in their own name, why should they be going around for no purpose, no selfish motive? They have only one motive: to just bring all children of God back to

God. That's all. They don't need any payment; their talks are given free; they live on their own earnings; they are not a burden to anybody else. So when they say something, they say it out of their love for all. This is what is wanted.

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

I remember a case of one woman who brought her little child to Gandhi. She said, "This child eats too much sugar." Then Gandhi told her, "All right, mother, bring this child back after three days." She went away, and she came back after three days. Then he told her child, "Well, child, DON'T EAT SUGAR."

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

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

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

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

As I told you, an ounce of practice is worth more than tons of theories. This

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

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

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

This is one side: this is self-introspection. Along with it, put in regular time to your meditation practices. The secret of success on the Path is practice, more practice and still more practice. Practice makes a man. What is the way to concentration? There is no high road to concentration. The only high road is to concentrate, concentrate and concentrate. For this very purpose, diaries for self-introspection have been prescribed. They will make you regular in your practices. They will bring to your notice any shortcomings that you have in your life. When you know there are so many scorpions and snakes sitting under your seat, naturally you want to clean them out. You have to weed out these things from day to day. For that reason, what should we do? Keep a diary. It is a very helpful factor, I tell you. It can make a Saint out of a robber. Man, who has the manbody, has the birthright to see God. We can change, especially when we are helped by others: by those who are competent to give us help, who will take us in their charge and who have good will for us—not for us, but for our souls. They look to all the world over from the angle of God in them. They see all as the children of God, as their own children. When Guru Nanak left his hearth and home to carry the message of God to the world at large, he had two children and a wife. His mother-in-law came up and said, "Well, Nanak, what are you doing? Why are you leaving your family?" He said, "All humanity is my family."

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

We already are brothers and sisters in God. Those who have been put on the way, they are *true* brothers and sis-

ters in God. You see? This is the angle of vision from which the Masters look to us.

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

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

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

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

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

Then she explained to him, "Look here, live always under the custody of your Master." That's a very strong fort, mind that. Master is one at whose pole God is manifest and radiates His protection and love, even from thousands of miles. If you can catch a voice from thousands of miles through the radio, why can't you have the radiation from the man-pole at whom God is working? By radiation you can have it. That means: live where you are, perhaps near or far; always think of that God-power. Mind that, God is the true Master in whatever human pole He is manifested: that manifested God is the true Master who pervades all creation. When you come under the custody of such a God-in-man, or man-in-God, when he initiates you, he resides with you always. Never forget him. And Christ said, "If you love me, keep my commandments." That everybody knows. We should live up to them 100 per cent of the time, if we would like to derive the full benefit of the man's life and his teachings.

But Christ said one thing more: "Let my words abide in you and you abide in me." The first part, everybody can understand: "My words abide in you." Whatever you have been told—all those things—live up to it. But how can you abide in me? Whomsoever you remember truly at heart, that reacts in the heart of the one whom you remember. That reacts. By that reaction, you abide in his heart. What is meant by this? Never transcend what he says, and live up to it 100 per cent. But all the same, always have your attention directed to that God-power which is working at some human pole which has given you contact with God. That resides in you at the very time of initiation. The more you think of Him: "As you think, so you become." And that reacts in the heart of the one whom you remember. That gives you receptivity; that gives you quicker results. You can have that radiation whether from near or far. Kabir said, "If your Master is living beyond the seven seas, and you are living on this side, direct your attention towards

him. You will have radiation and effect."

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

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

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

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

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

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

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

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

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

On spiritual health depends the life of mind and body, both—the health of body and mind, both. You have been given something for spiritual health; that is, the Bread of Life. And that Bread of Life and Water of Life is the Light and the Sound Principle of God. That is the true food for bread.

You have to give your body something to eat. But we are not born to eat; eating is made for us. It is said, by way of a parable, that the things we eat and drink complained to the god of nourishment that "people eat us too much—very relentlessly." And the god of nour-

* In India, a kind of beans.

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

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

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

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

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

One man came to a Master in India, named Shivbrat Lal. (He came to America, too, some time back—I think about 60 years or 50 years ago.) One man came to him and complained, "I've got a headache." He said, "Look to your stomach." Another man came up and said, "When I sit in meditation, I feel drowsy and sluggish." He said, "Take care of your belly." A third man came and said, "My mind is not under control." Then he said, "Look to your belly."

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

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

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

So, silence is best. Then we also have to take up solitude. Try to live alone as much as possible. "Cease from men; look above thee." Just mix with others as required. Sometimes we simply, for enjoyment's sake, waste time, kill time. And we complain that we've got no time. Out of 24 hours, you'll find that the amount of time you put into your daily earnings is, say, eight hours, ten hours or twelve hours; not more in any case. You've got then, twelve hours at your disposal. Give to sleep, say, five hours or six hours—six hours is due it; give two more hours to your eating, drinking and this thing and that; even then you've got four hours at your disposal. When people say, "We've got no time," they have to adjust themselves. Time has not to come from anywhere else; it is already there. We have to just adjust ourselves to it.

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

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

For this, there is one principle to be followed. That principle is: perform no action in secret, except prayers. If anything requires secrecy, abandon it at once. Deeds of darkness are always committed in the dark. Do nothing which, after being done, leads you to tell lies. And don't desire evil for anyone, irrespective of his creed or color, even in thought, word, and deed; because thoughts are more potent. Help some poor person, as He is in all; and do not hurt anyone by word and deed. These are the things which go to help us.

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

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

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

(Continued on Page 31)

THE TEST

Robert Redeen

IT WAS the first Sunday in September, 1969, and our first Satsang with a living Saint. Master Kirpal Singh prepared to give His monthly talk to the thousands of His disciples who had gathered at Sawan Ashram in Delhi from near and far. Those from farthest away came from the United Kingdom, the Federal Republic of Germany, Canada and the United States.

A tent of many colors had been erected to cover the satsangis from rain which appeared imminent.

As the Master began to speak, the rain also started to fall. We Westerners were being cared for lovingly as chairs had been brought out for us to sit in, it being assumed that we would not be comfortable on the ground in lotus posture. Interpreters were at our side to translate Master's remarks from Hindi to English.

But as the rain got heavier and the thunder more menacing, water started coming in through holes in the tent creating pools among the seated satsangis. Some of us shifted to islands of dry ground, but others continued sitting unperturbed.

Master paused in His discourse and observed, "This is a test for you." Then He continued His talk.

Another burst of rain resulted in more puddles, additional mud and fewer areas of dry dirt. We moved to one of them noting with some awe that a number of Indians still remained absorbed in Master's words from their original positions although they were increasingly awash. Master looked at them. "You are standing the test well," He told them.

The third massive downpour found most of us from the West, certainly, and many Indians, too, huddled against the tent poles where it was still possible to find a little relief from the rain. But a few satsangis continued sitting in their original postures, now thoroughly soaked and splashed with mud, basking in the words from their Master who said to them, "You've passed the test. There will be no more rain."

And there wasn't.

ON THE ROLE OF WOMEN

a letter of Kirpal Singh Ji

DEAR ——: I am glad to have received your letter of Aug. 15, 1968, and have carefully gone through the contents of the same.

There is nothing in life to feel perplexed or puzzled about. We have to take the facts of life with a broad smile. We, at times, feel agitated because we are not aware of God's plan and purpose of creation. From the Perfect One nothing but perfection comes into being. Since we see only the events and effects on the surface-screen before our eyes, we imagine that things have come suddenly and swiftly as if out of the blue without any pre-thought or premonition and we get flabbergasted. If we could but know that there is nothing that is haphazard or by chance, we will be saved much of the bother and pother to which we subject ourselves.

Now that you happen to play the role as a female, it does not mean that you will be assigned this role through eternity. It is really surprising as to how you have assumed that you have been playing this role in the past and shall continue to do so in future, ad infinitum. It is just a temporary phase and you should take it as such. Again, it is merely a role and not what you really are. You are a living soul with the "Breath of God" quickening you. "Know ye not that ye are the temple of God and that the Spirit of God dwells in you." (I Corinthians 3:16). Again in I Corinthians 6:19, "Know ye not that our body is the temple of the Holy Ghost which is within you." As the Spirit of God (the Supreme Power) dwells in us, what are we but the Spirit of God? "As we are the Spirit of God, and the Spirit of God is Eternal, why think we can die and beome extinct? You are of the same essence as that of God." You should think of the indweller in the body—the spirit and power of God in you—rather than of the body in which you are dwelling. Sooner or later this dwelling place shall have to be vacated and you shall rise into higher life—the life of the Spirit, where the question of sex will not bother you. There is no sex in the soul—outward vestures of bodies are as the result of reactions of the past.

This letter was written to a non-initiate who wrote to Master out of the depths of her frustration and feelings of inferiority over being a woman.

Even in the living present, you can know, understand and practice the Art of Life in fullness and learn how to rise above body consciousness. It is a regular science of practical self-analysis and once you become familiar with it, you will get rid of all the horrors that you imagine are in store for you simply because you belong to the weaker sex.

Again, I would advise you to forget your past, whatever it was, and not to trust the future, however rosy it may appear to be. We have to make the best use of the living present and of the God-given opportunities, especially the human birth which is a rare blessing for it is in the tabernacle of flesh—whether male or female—that we can gain the experience of life everlasting which con-

sists in knowing "the only true God," as the Gospels tell us. Let us "Live in the Spirit" and also "walk in the spirit," is the injunction of Master Jesus, who came "to seek and find the lost sheep," sheep lost in the wilderness of the world.

One should not suppose that women are inferior to men in any respect. Women play as important a role in the drama of human life as men do, and at times excel men beyond all measure. In this twentieth century we have on record memorable accounts of the heroic deeds of women in the various fields of life—art, science, technology, law, medicine, surgery, engineering and the like. One fails to understand in what way they are inferior. Except for the different type of bodily raiment, they are endowed with all that is noble in life. They are bubbling over with the milk of human kindness. But for the healthier and holier influence of women, men for the most part would have been much different than they are. In the art of government and administration, which is the most difficult one, women of today do not in any way lag behind. They adorn some of the highest offices in some of the states and are doing admirably well. They have, both in the east and the west, now come out of the seclusion of the home-life and vie with men in all the walks of life. With the spread of education and awakening, vast fields of activities are opening out, and women are taking an active part with their counterparts in ameliorating the conditions of society.

God is the God of all, men and women alike. Each has one's own sphere but part of one is complementary to that of the other, and together they make a composite whole and work better for evolving the best in them. Wedlock is a sacrament, a divine institution, meant for development of the inward spiritual graces. Procreation is just a minor part of it, though a necessary one. But mind, that marriage is not a hurdle in spirituality. Far from arresting the spiritual growth and stature, it rather helps and helps immeasurably if the significance of married life is properly understood and practiced. All the ills that one imagines are due to our lack of knowledge on such vital issues as the meaning and purpose of life, the true happiness, and how it can be had. We have no time and leisure to get a clear-cut conception of the problems of life. And the result is that we, in the course of time, become double minded and try to be wise by changing positions as may suit the exigencies of the moment. This habit works to make us unstable and unsteady. "Awake thou that sleepest, and arise from the dead," is the exhortation of St. Paul. The scriptures of each religion provide a blueprint on the art of living—its meaning, its value, its purpose and its uses and how to conduct ourselves in the work-a-day world. But unfortunately we tend to forget our scriptures and find no breathing space to refer to them for our guidance. St. Paul in his Epistle to the Ephesians has given clear guidelines—particularly in chapters 5 and 6. If the women were to work for the "kingdom of heaven," half as zealously as they do for their household chores, they would certainly hasten the advent of the same on earth for which we all pray so fervently. We have on record instances of prophetesses like (1) Miriam (Exodus 15:20); (2) Deborah (Judges 4:45); (3) Huldah (II Kings 22:15). In Acts 21:9, we read of the four virgin daughters of Philip the evangelist who also had the gift of prophecy. Then the accounts of saintly ladies like St. Theresa of Avila in Spain (1515-82); Blessed Juliana of Norwich (1343-1420;

and Catherine of Siena (1347-80) who claimed to have received on her body the stigmata. Similarly, in the east we had, Rabia al-Adawiya Basri, a woman Saint said to be the founder of Sufism in the 8th century. In India, we had Mira Bai and Sehjo Bai as prototypes of Maitri, Gargi and Anusuya of ancient times.

The aim and purpose of life, as said before, is to know the true God alone, to practice Him in daily life, and to consciously live in Him. "Love the Lord thy God with all thy heart and with all thy mind, with all thy strength and with all thy soul. This is the first and greatest commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets," is what Jesus said. And again, "Love the kingdom of God and all things (of the world) shall be added unto you," for "all things work to the good of them that love God."

God Absolute is no doubt an abstraction. But God-in-action is the Spirit and Power of God—the Holy Word—which can be both seen and heard with help of subtle senses within. God reveals Himself in His own life and Light and when one gets in touch with these lost strands of Reality, he comes to know the plan and purpose of God. It is of course a practical subject of self-analysis which is offered free and freely to all alike, like all other gifts of nature, provided one is prepared to observe and abide by certain dietary restrictions and to lead a life of rectitude and continence.

And I need hardly assure you that the Master Power above is ceaselessly taking care of you though you may not be aware of it. You need have no doubts and misgivings in this behalf nor should you get disheartened and dismayed. I appreciate your feelings and the spirit of enquiry. May God help you with His Light of Life, is what I wish for you. My loving good wishes will be always with you.

With kind thoughts and best wishes,

Yours affectionately,

KIRPAL SINGH

The Master with Madame V. L. Pandit, former President of the United Nations General Assembly, at Manav Kendra, April 2, 1973.

Book Review

HEART-TO-HEART TALKS, Volume I. (1969-70) by Kirpal Singh. 312 pages, deluxe edition $12.00; hard cover $9.00; paperback $5.00.

WHEN WE sat at His Feet, He reminded us of who we were: "First of all, you are Light. You're the children of Light . . . You are micro-gods. Great is man. You're the sons of God." And He spoke of our real work in this world: "You have to change the course of your mind, that's all. Keep it occupied in righteous living . . . the main thing is come in contact with God Who is within you already." His words flowed into us and awakened our love: "I want everyone to be with me—not away from me. I don't like to part with you—how can I? You have come to me—you are so dear to me. I think you don't know how dear you are to me. Heart goes to heart."

This latest volume of Master's talks is very appropriately called *Heart-to-Heart Talks*. In these small darshan gatherings with the Master, we could open our hearts to Him, and He certainly opened Himself to us. Indeed, the mind is overwhelmed to remember how with this great Godman there was no high, no low. All who came to Him were made to feel and became part of one family. Yes, we sat at His Feet and He mingled freely with us, sat on the floor and took His food with us, and when this most human, loving, unpretentious man spoke, His words went to our hearts, and when His eyes opened into ours they burned deep into our soul.

These heart to heart talks were recorded mostly in the fall and winter of 1970 at Master's house in Rajpur. This was a time when the work at Manav Kendra was going full steam with the excavating and building of the *Mansarovar*, the large oval-shaped pool. The Master was spending about three out of four weeks a month over-seeing the work. Sometimes, in the morning, on His way to Manav Kendra, He would so sweetly excuse Himself saying, "Well, I have to go there now. You see, when I am there, the work goes along much faster. They do in weeks what would take months."

So He would usually talk to us in the morning and again in the evening upon His return from Manav Kendra. Our minds wandered into the past and future, but He would gently remind us again and again to "make the best use of your time here. Stop all thoughts of the past and future. Forget. Be here wholly, solely; live in the living present. If you continue, that will continue for eternity."

Some darshans were filled with questions and He would sometimes even coax them from us: "Yes, come up. It may be the worst of questions. Don't be afraid. No reservations, to the best I know, I will reply. As the daughter comes to the mother, as the son comes to the father, as brother comes to brother, ask me. Where's the question of reservations, no shame to the worst of questions. No question is worse, you see. Should there be something not clear, there's darkness. Do you think darkness will leave the room by striking its colors, or beating it? A little light is required." And so many questions were asked, about our problems, confusion, mental wranglings; and by His answers His

teachings would unfold and become clearer in our minds—and by His words we began to see this son of man as a veritable Son of God. "It is a great blessing to have a living Master, I tell you; many things become clear. All scriptures become as open as daylight."

* * *

"QUESTION: How many different levels should we understand you on?

MASTER: As a man first; as man to man, then the inner way. First we are men. A man is required for guidance. If He comes direct from above, then how can we contact Him? A Master should be One who has passed through His man-life. You see the difference in Christ as the son of man and as the God-in-man? That's the first thing. When I went to the West they said, 'He has got human nature, the human touch.' I'm a man first, of course."

* * *

"QUESTION: I wonder if you would talk about our home in Sach Khand?

MASTER: Suppose you've seen a beautiful building or the palace of a king somewhere, and then you go to some village made of mud huts . . . This is only an example . . . These are matters to be experienced.

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

MASTER: It is just—what example should I give?—like a bubble of water in the sea up to Sat Lok. It is all Light, scintillating Light. . . ."

* * *

"QUESTION: Well, we're all trying to get out of that house (the body), but the feet seem to be stuck in the mud there.

MASTER: Truly speaking we do not want it. Very rarely we do. And those who do, they change a little bit."

* * *

His instruction regarding the importance of meditation was each and every day reinforced in us: "Let no day pass without giving Bread to your soul." And then we were urged to do better and make daily progress: "I think it would be better if you put in more time. The Sound Principle gives you more concentration. And the Sound Principle is the only way to control the mind: a quicker way. The mind, a hundred-headed dragon within us; it has a hundred ways to mislead us. It can only be controlled by that Sound. Guru Ram Das says, 'When you come in contact with Naam, the mind is controlled.' Things are very clear, like daylight. Not as difficult as people think. Again I would say it is difficult to become a man. God is searching here, there, everywhere for the ideal man."

This collection of *Heart-to-Heart Talks* should be a boost for each one of us. First, in reading these conversations with the Master, our remembrance of Him is instantly revived—our memory of when we sat at His Feet is brought to the forefront of our minds. "Be constantly in touch. So to be in constant sweet remembrance, that sprouts forth into love." And second, we get the benefit of so many answers to questions about spiritual life and discipline in every talk, in every answer, Master strikes at the heart of the matter, always urging us on to greater spiritual heights.

Master used to say that one third is learned by word of mouth and two thirds by receptivity; but the first third you only really have if you live up to it. "Listen, understand, and live it. Live it! If you don't what's the good of it?"

Joseph Gelbard

Editorial Comment

On Doership and the Keeping of Commandments

IN THE CROWN OF LIFE, Master says that the relationship of *sadachar* (true living; following the commandments) to inner *sadhna* (meditation) "is a reciprocal one; each enlivens and gives meaning to the other, and one without the other is like a bird with a single wing." At another place, He says, "All religious teachers the world over laid great stress on higher moral values, and these, in fact, constitute the groundwork for their teachings. A true Master always insists on the maintaining of a record of daily lapses, in thought, word and deed, from non-injury, truth, chastity, universal love and selfless service of all, the five cardinal virtues that pave the way for spirituality. It is only the knowledge of our faults that can make us weed them out and strive in the right direction."

Why is this so? In what way does living a moral life benefit meditation? The quotes given above indicate that the keeping of the commandments in itself constitutes an integral part of the Path; but why?

What is it in us that keeps us from the glory and bliss that is within? All Masters say that it is the I-hood, the sense of self, the ego—Master sometimes referred to it as the "fake ego," to differentiate it from the real ego or "I" which is discovered when we reach Sach Khand. But this I-hood, which manifests on one level as mind and on another as desire, functions as a screen through which all our perceptions are filtered, and prevents us from seeing things as they really are—whether it is our own essential nature or the nature of the world around us. Everything comes in to us distorted by our own desire—i.e., the manifestation of our ego. As Master says, we see the world through the colored glasses that we are wearing. And desire, as Master has pointed out many times, is the root cause of all the five passions—lust, anger, greed, attachment, vanity. All these five are different phases of the same basic phenomenon—the interacting of our desire upon the essential "is-ness" of things which prevents us from seeing that God is in all.

For example, there is the well-known antithesis of "love" and "lust." Love is the way we relate to a person when we see him or her as a brother or sister in God; it is the response of soul to soul. Lust is the way we relate to a person seen as an object of our desire—may be physical, mental, financial, etc. The two are obviously mutually exclusive, and a great deal of the problem of human communication lies in the fact that most of our relationships with others are a mixture of the two. Where there is lust, even to a small degree, there is exploitation; it cannot be helped. Someone who is a child of God in his or her own right is seen by us only in relationship to what we want from them or hope to get out of them. Such a way of relating to people strengthens the ego or I-hood and works against our meditations. Whereas if we relate to people from the level of the God in them (and this means *all* people, including those whom we don't like so much or who seem to us to be in our

way) then we can relate to them from the point of view of *their* needs, not ours; true communication becomes possible, the ego is weakened, and meditation is helped, not hindered.

The same holds true in the area of selfless service. We are enjoined to serve others; it is the proof, we might say, of our love for God, that we serve His children. But how on earth can we serve others if we are so obsessed with our self that we cannot see what others' needs are? Just developing the kind of insight that enables us to know whether our brother or sister is in pain or not is in itself no small thing; and because it takes us out of our preoccupation with ourself, it weakens the ego and helps meditation.

These things are or should be self-evident to anyone who has studied the whole sweep of Master's teachings carefully; anyone who feels that they are not —that following the commandments, practicing self-introspection and keeping the diary are not an integral part of the Path of the Masters—is referred not only to the talk, "What is True Living?" beginning on page 2 of this issue, but also to the recently published *Self-Introspection and Meditation,* in which this whole subject is gone into in great depth. But despite the obviousness of these principles, and the unanimity of all Masters from the beginning of recorded time onward, who speak with one voice, there is in some areas of what is loosely called "mysticism" a tendency today to ignore the whole subject of moral living and self-introspection, by concentrating solely on another aspect of the Master's teaching: namely the identity of the soul with God, and on not being the "doer." Initiates, too, despite Master's instructions repeated so often and so emphatically, are being counseled that it is not necessary to keep the diary because, after all, "we are not the doer," and that everything that we do is from the Master because He is the only doer. As Master replied to one disciple who explained to Him that he was not keeping the diary anymore because he couldn't see that he was the doer, that state of non-doership only comes to us when we rise above the causal plane. Until then, well, as He says in *The Crown of Life,* "The philosophy of yoga is not the same thing as yoga." To assume and proclaim that we are not the doer when it is obvious to everyone else that we are is to make the fundamental and totally destructive error of equating our ego with our soul; its inevitable corollary, the identification of our own personal desires with the will of God, brings us to a complete standstill on the Path and turns the Masters' teachings into a parody of themselves. Nothing that we can possibly do can do us more damage than to adopt this particular attitude; nothing is more calculated to strengthen the ego to the maximum degree possible and make our delusion complete.

It has been said by some that Master's words (with special reference to this subject) are rendered null and void by His physical death. While it is true that a shift in emphasis sometimes occurs following the passing of a Master, the basic continuity, as shown by the quotations on the opposite page (and see also *The Crown of Life,* pages 24-30) has always remained the same from the time of the first recorded scripture until now. If a basic integral part of the Path as given by all Masters is abrogated in this way, then what is left is not the Path: it is an open door for a generation of spiritual narcissists, reveling in the glories of their own ego and calling it Master.

Russell Perkins

Moses

For this Law that I enjoin on you today is not beyond your strength or beyond your reach. It is not in heaven, so that you need to wonder, "Who will go up to heaven for us and bring it down to us, so that we may hear it and keep it?" Nor is it beyond the seas, so that you need to wonder, "Who will cross the seas for us and bring it back to us, so that we may hear it and keep it?" No, the Word is very near to you, it is in your mouth and in your heart for your observance.

Deuteronomy 30: 11-14

Jesus

If ye love me, keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings. . . if ye keep my commandments, ye shall abide in in my love; even as I have kept my Father's commandments, and abide in his love.

John 14: 15, 21, 23-24; 15: 10

Gurbani

Satguru's words — words ARE the Satguru.

Swami Ji Maharaj

We should constantly subject ourselves to introspective examination to see whether or not we have been able to control our passions of lust, anger, etc. If not, we should go on with our spiritual practices, and should not enter into useless talks and discussions with others. Keep this advice ever in mind.

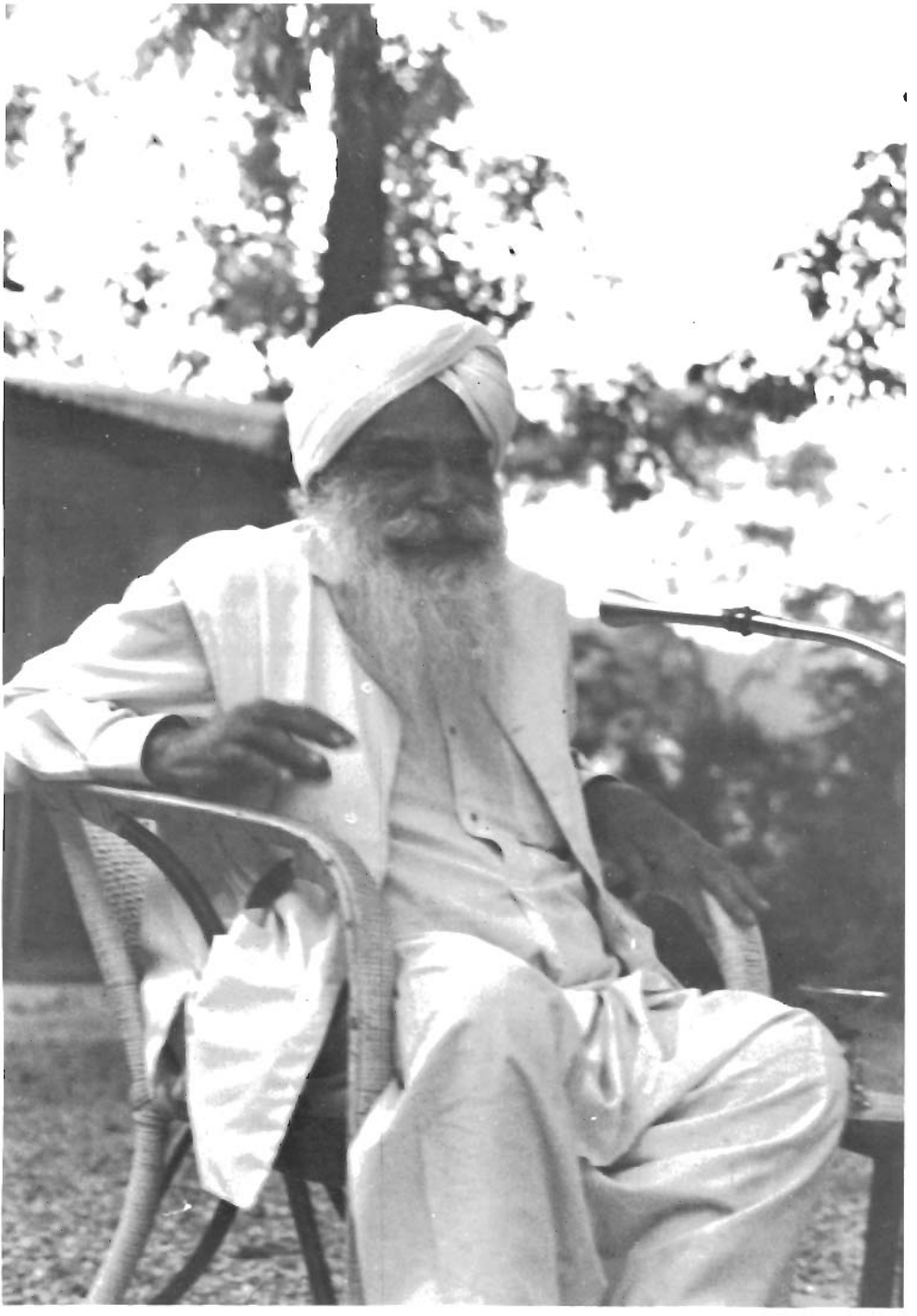
Sar Bachan II: 3

So long as one does not regulate his conduct according to the commandments of the Saints, his mind will not be purified.

Sar Bachan II: 83

Effort and grace go together. Without grace, effort would not be

(continued on page 32)



I AM WITHIN YOU: COME

a heart-to-heart talk given by the Master at Sawan Ashram, August 14, 1974

QUESTION: *Master, you shower us with so much grace everyday. You give us so much grace everyday. How can we develop more love and devotion and gratitude for what you give us?*

THE MASTER: I am growing gray headed and you are just fresh. Mind that, Christ Power does not grow old or young. It is always young and fresh, working in due course. That is never old. Once that seed is sown no power on earth can have the power to pluck it away. Rest assured He will never leave you. What more?

QUESTION: *I once read that your Master Sawan Singh had in a previous incarnation been Kabir and I wonder if this is correct?*

THE MASTER: How will it help you?

DISCIPLE: *It is just something that comes up in my mind once in a while.*

THE MASTER: They all had the same power working through them, Kabir and everybody else. They are Word made flesh. So Word is sometimes manifest as Kabir, sometimes this, sometimes that. The Word never changes. When your friend comes today in a white suit, tomorrow in yellow clothes, third day in brown clothes, would you not recognize Him? I hope you recognize and do not discard Him. [*chuckles*] That's all I can say. Yes, anyone else. Yes, please. Come on. What else do you say?

DISCIPLE: *How may we have better conduct?*

THE MASTER: Read *Seven Paths*. For what benefits the states of existence, read the seven steps for that; your nature will change. First, we are to purify our minds of all foreign thoughts that occur. So He says and all Godmen say: "Those who love their children, their parents, their other relations more than Me are not my disciples." For one ruling passion, God-in-man, they sacrifice all others.

DISCIPLE: *Yesterday, when you were not here—*

THE MASTER: I was not here.

DISCIPLE: *We all felt let down.*

THE MASTER: What happened to you?

DISCIPLE: *We are getting dependent upon you, Master.*

THE MASTER: It is better to depend on Him Who is within you, not outside. He is always with you. If you think He is away, then away He will be. It will take time for Him to come. If you think He is already there He will come all at once. You will solve the mystery of Koro. You must have heard about it in the Mahabharata. Draupadi was won by the Koros. She was abducted and the abductor began to unwind her sari—the cloth which she was wearing over her head. Naturally nowadays to sit bareheaded is a sign of fashion or respect. But in the old days to sit with head covered was a sign of respect—to sit bareheaded was great disrespect. She cried, "Oh Lord Krishna, come, save

me, I am being dishonored." In the meantime, he dragged the sari off her head. Then Lord Krishna appeared and explained, the cloth she was wearing could not be unwound. She asked Lord Krishna, "What's the use of coming here when the cloth has already been taken off my head? Well, Krishna, you came late. You did come, of course, but you came late." Then he asked, "To whom did you cry for help?" "I cried for Krishna to save me from Brindaban." He said, "I had to come from Brindaban, that took me time. I am the very life of your life. Had you cried there, I would have saved you then and there." You see? So never depend on others. Help is directed to all, you are never without Him. So He promises, "I shall never leave thee nor forsake thee till the end of the world." How could I ever do that? Is this the Bible truth, truth or not? He did say, "I shall never leave you till the end of the world." What is true then, what you say or what He says?

DISCIPLE: *First of all I want to thank you. I am glad to be here. And secondly, I'm also a student on a government-funded program and there are certain cultural activities which the program directors either require us to attend or recommend that we attend. And I was wondering if you have some suggestions about the way to take the best advantage of those opportunities that arise. For example, tomorrow is the 15th of August.*

THE MASTER: Yes.

DISCIPLE: *Indian Independence Day, isn't it?*

THE MASTER: Yes. I wish you to be independent.

DISCIPLE: *What?*

THE MASTER: I wish you all to be independent—independent of your body, independent of your outgoing faculties, independent of your mind, independent of your intellect. Dependence is a heinous crime. Never depend on anyone. Outer help may come to help you up. He says, "I am within you, come." How will you enjoy Independence Day tomorrow?

DISCIPLE: *Well, I thought that I would attend Mrs. Gandhi's speech at the Red Fort, if I had your permission.*

THE MASTER: Well, you can go. Go, that's all right. But that won't make you independent; talks will make you further dependent. So the best independence day is to withdraw from all outside. You come out of this narrow dark cave of your body and rise above it into the beyond. That leads to the unconditional. So come in contact with that Power which is God. Even after you are independent you are still bound. Truthfully, you are not independent. Each man is bound in his own way. When you are independent you feel blissfulness, radiate freedom.

DISCIPLE: *Radiate freedom?*

THE MASTER: Yes. About the show tomorrow, thousands will gather together to hear the talk of the Prime Minister. They're going to pay obeisance to her. If you had told me, I would have arranged for your ticket.

DISCIPLE: *Wow!*

THE MASTER: If you told me earlier this morning I could have got a seat for you. And now you will have to stand.

DISCIPLE: *Wow!*

THE MASTER: You can see it on the television. There will be no crowds pushing there.

DISCIPLE: *Will you be watching it, yourself?*

THE MASTER: I need not. I may or

may not. I am not bound. You are bound. But I can stay or not. You're bound to your likings. I am very thankful to you—you have reminded us of Independence Day tomorrow. Let us all be *free* tomorrow, Independence Day. All outward shams and shackles should be shaken off.

DISCIPLE: *It's also Guru day tomorrow, Master.*

THE MASTER: Guru day is tomorrow or now?

DISCIPLE: *Yes,* Guruwar—*tomorrow.*

THE MASTER: Today is also Guruwar. Guru is not bound to Guruwar. He is free. He comes to make you *free.* He'll give you a contact with truth, which frees you from all outside entanglements. That is why Christ said, "Those who do not take cross daily are not my disciple followers!" Take cross tomorrow. Why not fly? You take cross. To take cross you must be up in there [in the head]. This is the cross [Master outstretches His arms and makes a cross of His body]. I won't be able to find you here if you are all free. Independence Day is not in reach to the touch of the outside people. So real freedom is that. Outer freedom, too, comes only where there is no requirement for needs, military or anything; when each man has his own share of freedom without any exertion, the kingdom of God will come on earth, you see. Master comes to make you free from *all* entanglements: physical, astral and tells you how to do it. Do not be stuck fast in this room. If you go up you have got free air. If you rise above the physical body, it is all free. If you are made to live in some unventilated house with no windows, all pitch dark, no free air, do you not become fed up with it? Would you not like to go into a more ventilated room in the building, where everything is free like air, sun and water? If you're free from all desires then you'll really be free. Be desireless. All Masters say this. Tenth Guru also said, *Kama nahin.* So, any works performed without reward are true; if you want compensation or return, naturally you are bound.

QUESTION: *How does one reach that state of being desireless?*

THE MASTER: When there is no desire? Read *Seven Paths.* Truth is free. When you come in contact with truth you are free. All darkness is removed. You come out of the Pindi house in which they give you no air to breathe. The atmosphere is very stifling. Come up to higher bliss. Would you not like to come out of this narrow, narrow building? Masters tell you how the very first day. Those who can at their own will and pleasure go, come and go, come and go, are free. Yes, anyone else? I hope you enjoy Independence tomorrow. If all of you are enjoying independence, I won't be able to see all these faces.

QUESTION: *You shower so much grace and so many kindnesses on us. How can we repay it?*

THE MASTER: By keeping His commandments first. Do what He says. No complaining, no grumbling. Whatever He gives should be accepted with joy. Generally we simply start with complaints.

DISCIPLE: *Yes, if you don't get one thing you like you start grumbling.*

THE MASTER: The more the sheep bleats the more morsels fall from his mouth. I tell you to keep your meditations accurate. Put in more time; take cross daily. This gives you more bliss. First of all, keep commandments 100 per cent; then develop the very habits and nature of the Master. That is had

only through receptivity. You'll earn two-thirds more. Your independence day starts what time? When?

DISCIPLE: *The sooner the better, I guess.* [*Master laughs*] . . .

THE MASTER: I wish you to go and be ready to enjoy Independence Day. Parades and speeches make you bound, not independent. They are more chains. Rise above.

QUESTION: *Master, if you are true to yourself in thought, word and deed, is that enough?*

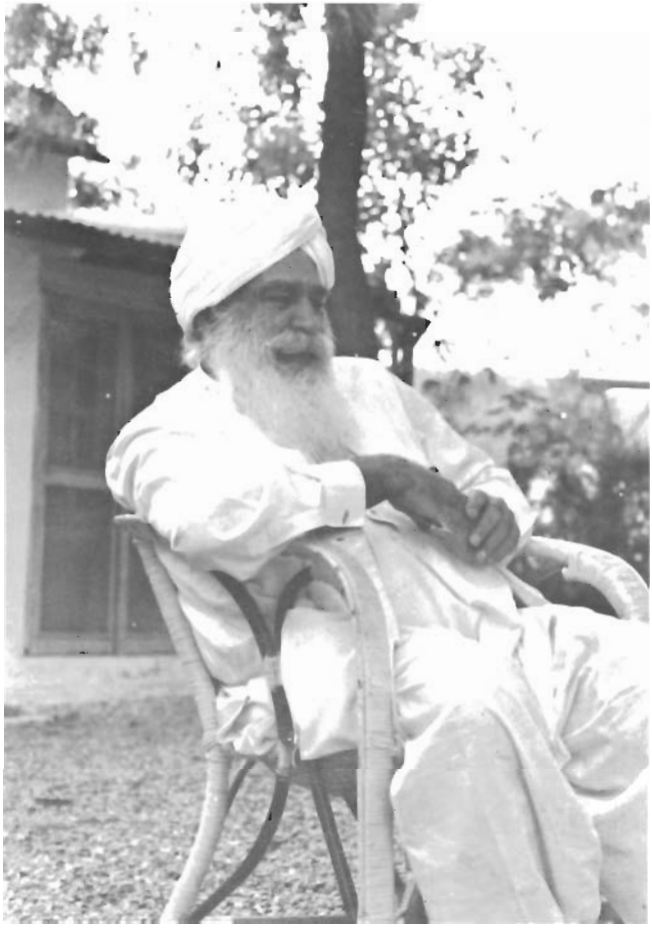
THE MASTER: Not only that, something more, still more. If you have sweet remembrance of the teacher in God, then you become receptive. [*The lights went out*]

DISCIPLE: *Master makes the darkness beautiful.*

THE MASTER: In just three minutes silence you can want independence, within three minutes silence, can you not?

QUESTION: *Beloved, what if one has a great desire and that is just to be with you? Don't care for anything else, they just want to go with you.*

THE MASTER: If it is true you'll have it. You are already there but not realizing it. Never alone. [*Master dropped a pebble in the dark room and explained that the people go outside to look for it there because they couldn't see in the dark room*]. I tell you, they think there is more light there and they can find it outside, because there is more light there. All right, God bless you. Go.



THE MASTER'S TALK

(*Continued from page 15*)

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

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

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

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

I wish you progress. This is the highest thing that I had in my life, with the grace of God; and through the grace of God working through my Master, I have passed it on to you, with His grace. Live up to them and derive the full benefit of this golden opportunity which God has given you.

So, with best wishes to you all, I'll be leaving tomorrow for Tustin. Those people who would like to come, I'll be too glad. And about the twentieth, I will

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

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

(continued from page 25)
possible, and without effort there will be no grace. Dependence on grace alone will make you lazy, and then effort would not be possible.

Sar Bachan II: 134

Baba Sawan Singh

Mind is not a thing that can be switched off and on at will. It cannot be taken away from its routine course in spite of one's best effort in a day, a month or a year. It is a life-long struggle. Those who have undergone this struggle, or who are engaged in it, understand what it is to conquer the mind . . .

If it were an easy affair, Guru Nanak would not have sat on pebbles for twelve years. Christ would not have spent nineteen years in the Tibetan hills, and . . [Swami Ji Maharaj] would not have contemplated in a solitary, dark, back room for seventeen years. I need not write more. You know the struggle.

Spiritual Gems II: 143

Sant Kirpal Singh Ji

Not to pay attention to what the Master says is more than death to the man who has love for the Master.

Morning Talks, p. 212

It is better to depend on Him Who is within you, not outside. He is always with you. If you think He is away, then away He will be. . . . So never depend on others. Help is directed to all, you are never without Him. So He promises, "I shall never leave thee nor forsake thee till the end of the world." How could I ever do that?

KIRPAL SINGH
August 14, 1974