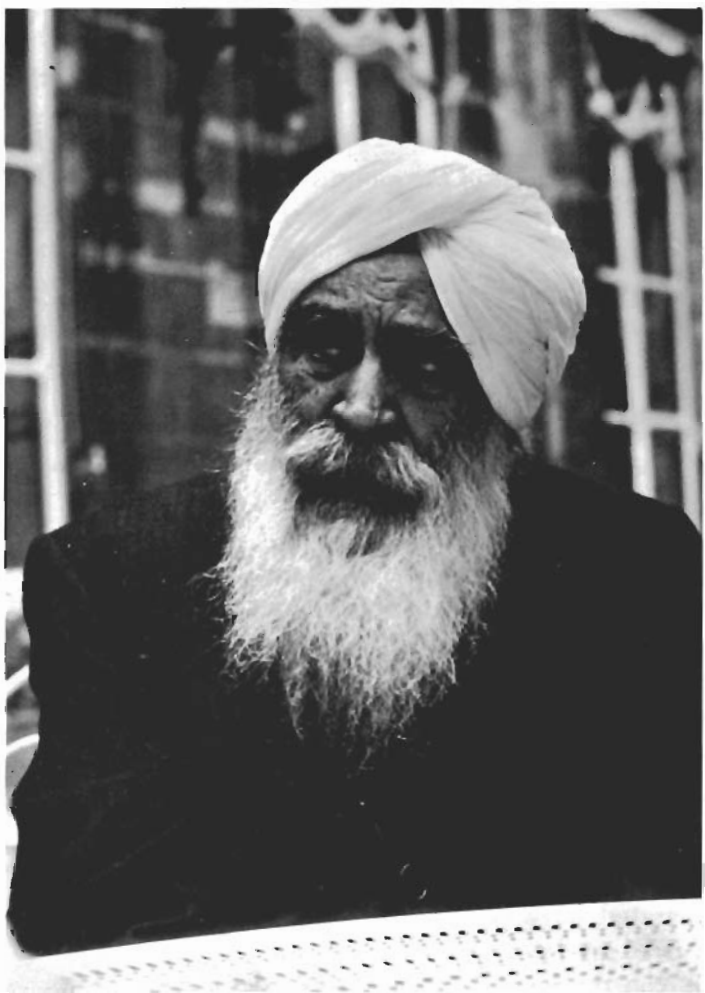
Sat sandesh

the message of the Masters

July 1976

TWELVE MONTHS OF SEPARATION



The *Bara Maha* of Kirpal Singh

Poems addressed to Baba Sawan Singh
translated from the Punjabi by
Harcharan Singh

TRANSLATOR'S NOTE: *Following his initiation in 1924, Sant Kirpal Singh Ji made rapid inner progress. In 1927—twenty-one years before the actual event—he had a vision of the passing away of his Master. This anguished experience inspired the twelve eclogues in Punjabi translated here. From that day on the thought of impending separation was like iron in the soul. When he sent the poem to his Beloved, Hazur Baba Sawan Singh Ji Maharaj is reported to have remarked,* "So he has already come to know what is to happen." *In private, on more than one occasion the disciple begged his Guru to let him go first, only to be told,* "Such is the Will of God—*you have work to do.*"

The twelve months mentioned in these eclogues follow the Indian Calendar. Chet, *the first of the months listed, concludes on 12th April —the month in which Hazur was to go. In reading these verses, we are put in mind of the intense love of the true disciple for his Master. We also find in them an image of our own sorrow at the loss on the physical plane of our Beloved Master.*

I

With the dawn of *Chet,* my heart grows sad,
It is so since I lost my Beloved;
I prayed and prayed, but to no effect,
And all my efforts were in vain;
The Beautiful One did not turn back but went away,
He did not listen to all my entreaties and persuasions.
Woe betide the day I loved You, O Beloved,
The day when our eyes met.

II

Vaisakh has come and You are not with me.
The fire of separation is all-consuming,
Love has only brought travail
And no happiness for me.
As a separated dove cries in pain,
So do I over my lot.
Without You the homestead has grown desolate,
And fear stalks me within and without.

III

With *Jeth* the separation has been quite long;
The eyes grow weary looking for You.
O give me a glance of grace
And bless my humble dwelling with Your presence;
Or else send word when You would come,
For day and night I keep a vigil for You;

Without You there is none to befriend me
And I have no other support or anchor.

IV

With the coming of *Haar*, the world looks dreary
And my heart is ravaged with anguish.
Meet me but once, O Beloved!
I have long been suffering from separation
Had I known I would be cheated thus
I would have kept away from love.
You have made me desolate, O Love!
Such is the cruel decree of God.

V

Sawan has come, and the separation is unbearable–
In anguish, I perpetually call on You;
Restless like a fish I suffer day and night.
My life has been a prey to Sorrows–
Will no one suggest a cure?
As I lie desolate on your threshold,
O Beloved, I vainly call on death
To free me from the tyranny of separation.

VI

With *Bhadon*, providence continues me on evil days
And I can find no cure or remedy.
All my hopes remain unfructified.
My fate is cruel and it has not befriended me.
Living in bliss, My Beloved has been taken away from me,
And none has found for me a remedy.
I have tried a thousand ways, O Love,
But there is no escape from the chains of sorrow.

VII

In *Asuj*, I live yearning for You
And I burn in the fire of separation.
Having enmeshed me in Your love, wherefore have you gone?
O my Beloved, You have proved a great cheat.
I am restless like a half burnt thing
Consumed thus with the flames of separation.
Who can alter the Writ of God, O Beloved?
I am stricken with the pen of Fate.

VIII

In *Katik*, I spin out my days wailing in sorrow.
None have I to befriend me in this plight.

When my Friend has left for His Eternal Home
Life for me has become a great burden.
I find my life beguiled into sorrow
And I am as one who is neither living nor dead.
I wander asking of You, Beloved,
And they treat me as one who is crazed.

IX

In *Maghar,* my life is in torment
For my Beloved has gone, leaving no clue.
All my hopes being singed, I know not where to go.
I seek for one who can give me His address.
You have left me a cripple, a prey to all torments.
I couldly hardly dream that I would be a wretch like this.
Attend to my condition at once, O Beloved,
For my life now hovers on the brink.

X

Poh has brought in its own misfortunes.
In deep sorrow I am crying in separation.
Whosoever has lost his all
He bewails his loss continually.
Those who weep away all the time,
Restlessly they wander the world over.
O my Lord, wistfully I wait for You
And sitting with my sorrowing fellows look for You.

XI

In *Magh,* I painfully await You, O Beloved!
Broken, I have lost all hope of meeting You.
Day and night I yearn to see You—
Why don't you call me unto You?
In utter despair, I pray for death.
Yet through these tortures I see death nowhere.
With whom can I share what I suffer, O my love,
Now that You are no longer with me?

XII

Phagan has bled me white
And there is no hope for me to survive.
I still dwell on You—O come but once
For life now seems bereft from the body.
When the angel of death comes to take his toll
He would not grant a moment's respite!
When dying, let me behold You but once, O Beloved,
Let me see Your radiant face, whether I am deserving or not.

Sat sandesh

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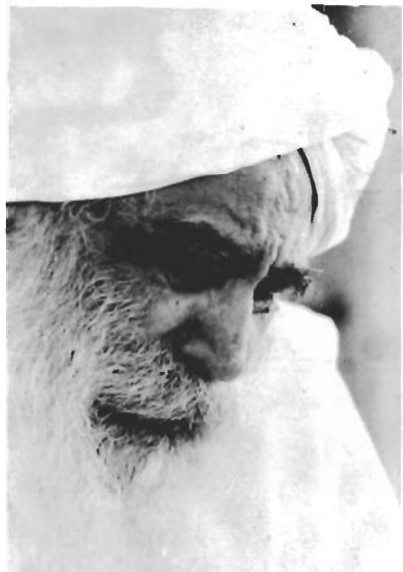


THE MASTER'S TALK

Three Questions

THE MASTER: If there is any particular thing you would like, we can talk it over.

QUESTION: *At the Friends Meeting House, Master said that he never asked his Master any question in his life, except three questions. I think it would be very interesting to know what those questions were that the Great Master had asked his Master.* [Master laughs.]

THE MASTER: When I went to the feet of my Master [Baba Sawan Singh Ji], after a few days I asked him, "This method is very perfect. What is the proof that it will remain even after you?" That was a very insolent question, of course. But I did ask him, because I was very much interested in the competency of the system. Everybody gets experience and advances on the Way so quickly, about which we generally know very little. This is the last, ultimate thing which we have to attain. But the Master's grace is there: he gives it the very day of Initiation.

Then he said, "To whomsoever I will authorize, I'm responsible that this will continue. For others, I'm not responsible." It naturally happens that when a Master leaves the physical body, so many people take up the Way, considering perhaps that is it a matter of honor or income. So he said, "To whomsoever I will authorize, I'm responsible that this will continue. For others, I am not responsible."

A talk given by Param Sant Kirpal Singh Ji, Washington, D. C., Jan. 21, 1964.

Then further I questioned him: "Well, in what form will he be?"

He said, "He will be in the Sikh form." You see? Some people, as they were not in Sikh form, began to imitate and adopt the Sikh form.

Last of all, I requested of him: "You give initiation from one end to the other on the very first day. Would it not be better if you gave lessons step by step?"

Then he turned to me and said, "Do you know why this science has been forgotten altogether?" Then he said, "Suppose one man went to his Master; he progressed within up to two planes, three stages; and the Master passed away. The result was that he thought perhaps this was the ultimate goal. Another man went to his Master, and he progressed only two stages; and the Master left the body. He thought perhaps that that was the ultimate goal. The third one went to his Master, and he only developed to the first stage. He thought perhaps that was the only, ultimate goal. So," he said, "the whole thing is explained on the very day of initiation. Even if the disciple does not have the occasion to see him later in the physical body, he knows where he stands. That is why the whole thing is given the very first day—explained, and some experience is given to start with."

These were the three questions I did ask him. Otherwise I learned all by sitting quietly at his feet. Just see: when a man is an actor, he acts in all phases of life. Whether he is eating bread at home or abroad, if you simply watch him, you'll see so many beauteous things. Now we cannot see that beauty. Why? We just try to see through the very glasses we have formed for ourselves. From that level, we cannot look beyond. If you simply look on, then you will see.

The eyes are the windows of the soul. Radiation comes through the eyes and also through the whole body. If you simply remain attentive—I mean, receptive —within the field of the area of the radiation, you will receive life. With words, you only have what you ask. If you leave it as is and keep quiet, you will receive radiation. This is what man learns most.

It happened that I went to Berlin in 1955 on my return from the United States. There, as I did not know the German language, I simply engaged an interpreter to interpret what I said in English. (The interpreter was here the other day, too—here, no—I think it was in Miami.) Well, after a few minutes, the people in the audience said: "Look here, stop! You don't interpret correctly. We understand more from his eyes than from what you say."

So receptivity gives more than words: it gives life-impulse. Even if you don't know the words "warm" or "cold," you will receive warmth and coldness. Do you see? You are not in need of using the words "warmth" or "cold." It is more wonderful, of course.

That is why it is said that if you sit at the feet of some Master for an hour or so, in a quite receptive mood, you will gain more than you would by your drawing intellectual inferences for forty years—for a hundred years. There you speak and infer; and here, you receive that very thing which you have inferred. To think of a fire ablaze and warmth-giving is something else other than sitting by the fire. This is something like that.

And whenever one speaks, he speaks out of the abundance of his heart—out of what dwells in there. For instance, if the wind blows against a great conflagration of fire and passes to other side of it, any men sitting on the other side will have a warm wind. And similarly, if the wind passes along any ground on

which there is snow, those who are sitting on the other side will get a wind that is cold. The wind is the same. But it is a question of what it contacted as to which wind will be received—whether it contacted fire or snow. Similarly, if the heart in which the love of God and the love of all humanity is overflowing, any words he uses will be charged. Do you see? And anyone who hears those words will receive that very effect. If a heart is full of passions—evil thoughts, violence, so on—any words he utters will be charged with that very thing. No matter how many sweet words he may utter, the charging will be the other way. If, for instance, you have love for someone and he sometimes calls you names, those names appear to be very sweet. Is it not so? It is just like putting flowers of very fragrant perfume in a room: anyone sitting in the room will have perfume. The perfume emitted by the flowers radiates throughout the whole room. Whether you put those flowers in a room or in a cloth or in the dust, everything will become perfumed. So, whoever comes within the field of action of the radiation of one who has the God-intoxicated way of life will have the same effect. That is why it is said, "Spirituality cannot be taught, but caught." Do you see? It cannot be taught; it is caught, like an infection.

This is what has been spoken of by all Masters: all scriptures said so. That is why Christ said, "Where more than one man sits in my name, I am there" —by radiation. The Master may be thousands of miles away, but when you simply become receptive, you will receive his radiation. You can hear men speaking from thousands of miles away through radio and television. Similarly, if you turn your face towards the Master, you will receive his impulses.

Once someone was asked, "Where is God? Where does God reside?" And he said, "If you want medicine, go to a hospital. And if you would like to have an education, find it in schools and colleges. If you'd like wetness, walk through the grass in the morning; there you will find all-wetness. And if you'd like to find God, where should you go? Where God resides—to His house."

Maulana Rumi said that it was asked of God, "Where do you reside?" And Prophet Mohammed said, "God says, 'I am so big that all my creation is not sufficient to contain me—I am still more. But strangely enough, I reside in the heart of a Master. If you would like to find Me, go there.' "

God resides in every heart, as well. But what is the difference between the two? In one heart He is made manifest; in the other He is not. Do you see? To have Him manifest within us, we simply have to withdraw our attention from the outside.

So it is a great blessing to sit by a living person at whose pole the God Power is manifested. One of the Hindu scriptures says: "You cannot reach God so quickly by reading scriptures, by doing penances, by observing fasts, by leading a life of continence and by controlling your senses as you can by sitting near a Master." You may be reading scriptures from morn till night, but you cannot even have their right import without someone who has had that experience or has seen that which is given in the scriptures. Moreover, he is competent to give you something of that experience to start with. Understanding the scriptures at the level of the intellect cannot give you their right import. Why are there so many religions—schools of thought? Because the people who belong to them have not seen what the scriptures describe. Had they seen it, they would have said the same thing. That is

why I say there is a religion beyond all religions, and that is the religion of seeing Truth—of finding Truth—which all Masters who came from time to time gave out. Those who have the good fortune to sit at the Masters' feet and do care, have it. Those who live by what they say advance quickly, like anything.

You know, Aristotle was the teacher of Alexander the Great. And with all that, Aristotle was still going around in the streets looking for someone whom he could educate. One day Alexander the Great told him, "Look here, I am Alexander the Great. I am your student, your disciple; am I not sufficient for you?"

He said, "Yes, you are my student; that's right. But you cannot become an Aristotle. I am after finding someone who can become an Aristotle. I want him to become like me."

Who can be like their Masters? Those who obey. The ABC starts from there. They not only obey, but they go by his injunctions. They lead the life he likes. And without anything external, whether they are in their Master's presence or in his absence, they follow that life. For them, the absence or presence makes no difference. Suchlike men rise into the Master. They are born in Christ; they are born in Master. It is not very difficult. The difficulty is that we always go by the dictates of the mind and not by the dictates of the Master. We cannot leave off the ordinary pleasures of the senses outside, knowing full well that there is great wealth, a great treasure, the priceless pearl, within us. Knowing all that intellectually, we still do not dare do it, because we are more attached to the outside things than to the treasure within. To have it, you have to live up to it, that's all.

All Masters have been saying that. God is everywhere: only our inner eye is not open to see Him. First, when we see Him within us by inversion, the body appears to be the temple of God. When that develops, we see that the whole of creation is the temple of God. Guru Amardas said, "With the grace of the Master, you will see for yourself that this body is the temple of God, because God resides in you."

There was once a disciple of a Saint, called Bheek. What did his disciple used to do? He always repeated the name of his Master: "O Bheek, O Bheek, O Bheek." For him the Master was God. All Masters say that the "wordless God was made flesh and dwelt amongst us." Those whose eyes are open see that the very God Who dwells within us is the wordless God manifesting to us.

In the Mohammedan reign, religious restrictions were very strict. It was heresy to consider a man to be God. Someone asked the disciple of Bheek, "Who is your God?" The disciple said, "Bheek!" "Who is your Prophet?" And again, "Bheek!"

They arrested him and passed the sentence that he should be hanged on a certain day. Orders of capital sentence were passed by the king. The disciple was produced before the king, and the whole case was reviewed. The king saw his face, and in his eyes there was intoxication. The king said, "Leave him!" Then he asked the disciple, "Who are you? Who is your God?" "Bheek!" "Who is your Prophet?" "Bheek!" Then the king ordered the ministers: "All right, leave him!"

And all the ministers said, "Oh king, what are you doing? A sentence has been passed to kill him. He says his Guru is a God, and the Prophet is also his Guru; everything is his Guru."

The king said, "No, leave him be." After all, those who are made kings are also God-gifted; to some extent they are,

because they have been given charge of so many children of God who are under them. Then he said, "Well, look here. There has been a dearth of rain in our country; there's a great famine all around. Will you ask your Bheek to send rain down for us?

"Oh, all right, I'll tell him." This is a question of one who is confident to see that God is in him, being God. He is God. None other than He can be God.

The king said, "All right. Then when will you come back?"

"I'll come the day after tomorrow."

"All right," said the king.

The ministers said, "He will flee! He won't come back!"

"Never mind," said the king.

And the next day it rained so much that the whole country overflowed with rain. On the third day, the disciple appeared before the king. He said, "Thank your Bheek who has sent us rain." Then he wanted to give the disciple lands as a gift to be taken to his Master; because wherever Masters are, many people gather together for food and other arrangements. When he wanted to give him the written deed, the disciple said, "Oh, no, no, no. I don't want this."

"Why? Take it to him."

"Oh no, this is only a perishable thing. Do you think I can take it to the imperishable?"

Do you see? He refused it. So those who are intoxicated—not with the God as the physical body, but the God in him—become one with him. And when he went to his Master, Bheek said, "Oh madman, when you asked for a certain thing, that was done. Had you asked me to make you God, I would have made you God."

So it is not the physical body which is the Master, mind that; it is the God Power or Christ Power—call it by any name you like. It manifests at different human poles to guide the child humanity back to Him. And what do people do, do you know?

Some people complained to God: "We are adrift in the world, in the material world. Why don't you send your apostles to guide us?"

God said, "Yes, I did send those who declared that they were God, they were one with me. And what did you people do? How did you treat them? Some you put on the cross, like Christ and Mansur. You cut off the heads of some; you stripped off the skin of some; and some, who said that they were God-in-them, you put into the burning fire. This is how you treated them.

"Then, I also sent some people like those who said, 'We are servants of God; it is only His grace working. I am a man like you.' And you said, 'Oh, he is nothing; he himself says he is nothing. Why should we listen to him?' Those who said, 'We are Gods, we are God-men, we are one,' you treated by persecuting them. Yet when I sent men like that to work at your level and tell you, 'I am a man like you, you can also develop in that way,' you said, 'Oh, he says he knows nothing. Then how can he do anything?' So you simply ignored him. What should be done now?"

When the time comes, where there is hunger in someone, there will be food for him. Where there is thirst, there will be water for him. When fire burns, oxygen comes to help. When the *chela* is ready, the *guru* appears. He appears! He is not dead, mind that. He manifests. He is already working; some people call him by different names; others see him as God. In the case of Swami Shiv Dayal Singh, people did not dare to look at the lights burning in his house. They were afraid that they would be affected. Suchlike people we are!

Guru Nanak was once traveling

around and he was arrested and sent to prison. And there, like the other prisoners, he was supposed to be grinding corn. But he was in the remembrance of God, and that work was going on by itself. People were amazed. They reported it to the king. Then he took him out.

So people don't care. If a man says, "I know,"—if he uses the word "know" —they say, "How can he say 'know'?" If he says, "I do everything by the grace of God; God is the one who is working," then they think, "Oh, he is an average man; we know better." If he says, "I am God"—"Oh, he is a heretic!"

So what is there to say to these people? Guru Nanak said, "In the world, it is very difficult to carry on. If you keep quiet, they say you have no sense, no brains to talk. If you talk to them, they say, 'Oh, he is in the habit of talking. He has a mania for talking.' If you go and serve them, they say, 'Oh, he must have some motive behind it.' " Such is the case of the world. But still, with all that, they go on. Some people do come up whom God sends, and they are benefited. If he sits quite quietly, they say, "Oh, he is a man," and if he shows some miracle: "He is just a mesmerizer, a hypnotist." What is there to do, if people are like this?

Truly, the greatness of a Saint lies in the fact that he is able to give you some experience of rising above body consciousness—but not by hypnotizing or mesmerizing you; you experience it consciously. There are really very few who know what spirituality is. Some consider it to be only the performance of certain rites and rituals. Others consider it to be only contact with the spirits who have left the body. Some think that it helps them develop some miraculous powers within by certain methods, and they think that perhaps that is spirituality. Well, none of these is spirituality. Spirituality is purely a science of knowing oneself, by analyzing oneself and seeing God Who is controlling all of creation.

God that is not manifest—that is, God before manifestation—cannot be seen. But God Who is manifested is Light and Sound Principle. Someone who can raise your soul to that level and then make that Audible Life Stream manifest in you is a Saint. He is one who can remove the dark veil you see when you close your eyes and can manifest Light. These are the true criteria of a Saint. You'll find that there were very few like that in earlier times, and even now there are few.

So there is a religion, as I told you, beyond all religions—above all religions of rites, dogmas and rituals—and that is Truth. That is called mysticism. Philosophies deal with theories; and mysticism deals with Reality. In psychology and in all philosophies, you have to make some hypothesis; there is some subject and object, and there is duality: you have to rise above it. And mysticism is the direct contact with the God-into-expression Power, which is Light and Sound Principle, which, once contacted, has the power to drag your soul to the source from where it emanated in the wordless state of God.

The book, *The Crown of Life*,* gives a comparative study of all *yogas* and their scope and of how the Masters went further and transcended the yogas and became one with Him. The other ways of yoga are very hard to follow. But this way, even a child can follow. What you receive in other ways after years and years of penances, you receive here the very first day of initiation. What greater concession can there be? And somebody once told me, "If it is

* by Kirpal Singh (see book list inside back cover.)

so easy, we don't want such an easy method."

So fortunately, you have got the Way, with the grace of God. Be rest assured: the one who has put you on the Way can never leave you. Do you see? You may leave him, he won't leave you. That is why it is said Christ said, "I shall never leave thee nor forsake thee till the end of the world." Do you see? That is the God Power, the Guru Power, that manifested God at some human pole entrusted with a commission. That Power never dies. Human poles do change, do perish; that Power continues.

That Power works in a very mysterious way. Even to those who do not know him physically, that Power appears in that physical form in which He is working, long before they really meet him physically. And they wonder, "Who is he?" I met my Master within seven years before I met him physically—quite consciously, rising above body-consciousness, traversing into the Beyond. I thought perhaps it was Guru Nanak. When I came in contact with him physically, I found he was the same man. Even now that is happening. I went to Pakistan. There was a Mohammedan Sufi who saw the form of the Master within, three years before. He was wondering: "How can a Sikh appear to me? What is all that about?" He never believed in the Sikh form. And he was initiated.

So, even now you'll find suchlike instances everywhere. God Power never dies. And those who have come under his care, why should they worry? They simply have to abide by what he says, that's all. And I tell you one thing: if they abide by it, well and good; they will go on quicker. Those who have made the will of the God-in-the-Master their own will progress wonderfully. And those who do not—even then he will not leave them. The seed of the *Naam* or Word which has been sown cannot die out. If he does not do anything at all, he has to return to the world—but in the man-body, not below it; because only in the man-body can that seed grow.

Masters wish first and foremost that everybody should go Home then and there, when they have been given that inner contact. And to one who resists he gives a long rope at first: but he will take him by—what do you say?—hook or crook; he won't leave him. He has to take him, you see. Our Master once said, "Look here, why don't you obey me? Go on doing it. As is the case in civil disobedience, you wish to be carried away forcibly in truck loads. Why don't you walk and go yourself? He will take you: when he has been destined to take you, then he will take you. Why do you wish to be dragged away and carried onto trucks?" That Power which is manifested in the human pole, That saves. Do you see? The words of the Masters are the words of God, although they appear to be coming through the throat of a physical person.

It seems that Indra Mati was a lady saint. She was a disciple of Kabir. When she, while progressing, reached the True Home—I mean, Sach Khand—she saw that Kabir was the *Sat Purush*. She said, "O Kabir, why didn't you tell me that you are the Sat Purush? Had you told me before, it would have been much better. Why after so long?"

Kabir told her, "Even if I had told you that I was the Sat Purush, you would not have believed me." Everybody claims, "I am God."

Truly speaking, tell me: who can give any account of God to us, God Who has no equal, no brothers, no sisters, no father, no mother? Who can give you a contact with Him, or who can give any

description of Him? He will have to say, "God alone, Who is manifested at any human pole, can give it." But to realize that, you have been given the Way: you will see that for your own self. Master is there in the higher planes: That works, helps, extends all protection and gives all guidance. When you see this for yourself, that's all right.

Someone once put a question to our Master: "As what should we regard you?"

He said, "Take me as your brother, as your father, as your friend, as your teacher. And obey what I say. If you find me working in the higher planes when you leave the body, then you may call me anything you like."

Masters don't assert themselves, I tell you. They say just what appeals to the common sense. And moreover, now the times have changed. In the time of Christ, you will find he always said, "Sell everything; come to me. Leave all and follow me." This is what Lord Krishna said, and what everybody said in earlier times. Now what do they say? "All right, go on with your families or your livelihood; just nourish yourself and your children. And love God. Don't leave the world and your hearths and homes and follow me." But, all the same, they are competent to give you some inner experience to start with, the very first day of initiation. They want only two, three, four hours of your time for meditation. And even at that, we say we have no time. What is He to do? Whatever you get in other ways after so many penances and after so much time, you get the very first day of initiation. And if you don't find two or three hours daily for that purpose, what more can be expected?

Who can give you a contact with God? This is very common-sense talk. Can anybody give you a contact with Him when He has no equal? You may say, "Catch your ear this way or catch your ear that way: it is the same." Some say, "Masters cannot be God." But they are none other than God: they say it is God working in them. And some say, "Oh, he is God. I have seen him; he is God." I just quoted you the case of the disciple of Bheek, in which he said Bheek was God. As Rai Saligram said, "Swami Ji is everything: he is the wordless God, the Ultimate, Nameless, come into being." Do you see? This is the ultimate realization that very few get.

Truly speaking, only those who have become the mouthpiece of the Master or the Guru are called *gurumukh*. They do not speak: it is the Guru in them that speaks. "It is I," St. Paul said, "It is I, not now I, but Christ lives in me." Is it not so? Similarly, the gurumukh does not say anything of his own self; he sees that his Master is speaking through him; he is conscious all the time. He sees that His body is fitted in his own body. Sometimes he forgets himself altogether. This is the ultimate feat of love, devotion and surrender. "As you think, so you become." Hafiz said, "My name is Hafiz—people call me Hafiz, of course; but I am no more Hafiz, I am He. My Master is living in me. People call me Hafiz. I've forgotten all about myself. Did I ever exist?"

Master is the God-in-man. And if you become a Guru-in-man, then what will happen? You will be God-in-man. That is the quickest way. That is why Christ said, "If you cannot have love for your brothers whom you see, how can you love God Whom you have not seen?" If your eyes are open, you will see that he is God-in-man. And you will forget yourself: you rise or you are born—you are born in Guru or Christ. This is what is meant by the word "gurumukh." This is the ultimate goal that we

have to come to. Naturally, all attachments will be cut off.

So, how fortunate are those who have had the good fortune to sit at the feet of a Master who has given them a contact within! It remains for us only to obey, to put in some time for meditation. After a year and even after millions of years, that will remain here. Even the body which comes along with us when we enter the world does not go along with us after death. How can we expect all the other things in the world to which we are devoting ourselves to go along with us? To us it is the world first and God next. We are worshipers of *mammon*,* of the world. How can these things go along with us?

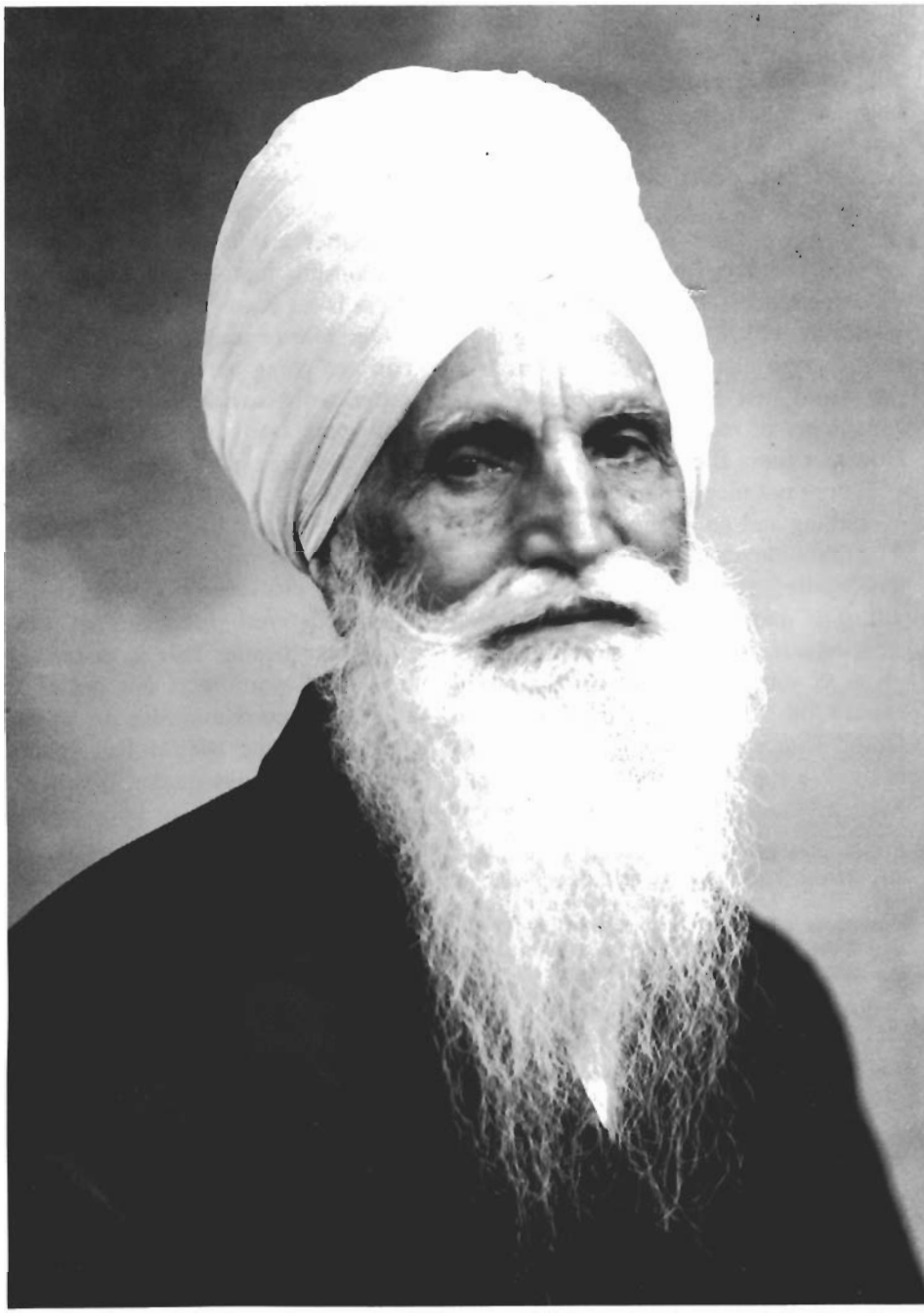
It does not mean that you are to leave everything and go. Remain in the world. You have developed physically and intellectually; you must maintain yourself. The man-body is the highest in all creation. It is the golden opportunity given to you, with the grace of God, to know God: "Be still and know you are God." That you can do only in the man-body. We spend the greatest part of our lives attending to the worldly things. Maintain the man-body, because only in the man-body can you know God. But it is only a passing phase; it won't last long. All who had the body had to leave it. And we will also have to leave it. Those all around you won't go along with you, mind that—Yes! at least those will who have been knit together in the silken bonds of love and initiation, I would say: they will remain together even after leaving the body. That is a relationship that cannot be broken off. There is no power to break it.

Our Master used to give an example: You are going across the river. Master is one who carries in the boat all the passengers from one side to the other. Some are already there on the other side. And the others will also go there. They will be together there, too. This is the grace of God, which comes through the God-man or Guru or Master, that joins us in a relationship that can never break, even after death. This is no exaggeration, I tell you; facts are being given. This is a true relationship in which the Godman or the Master has united us. We are all friends, mates, lovers of the same God. The human body makes no difference: whether man has the man-body or the woman-body makes no difference. Our souls are to be wedded to God. Blessed is the soul that unites with God.

* According to the *Abingdon Bible Commentary* (New York: Abingdon Press, 1929), p. 967, "The Aramaic word *mammon* is the equivalent of money, riches, worldly goods, and is derived by Dalman from *Aman*, meaning 'that on which one puts one's trust.' "

He has given us the gift of space
So that never again
May the prison press so close
And though we appear securely bound
We see the limits of our captors
And while they sleep
We are alert in our cells
Patiently building a secret starship
That one day will soar
Faster than the speed of attention
To His limitless galaxy of light.

CHARLES POUNDERS



July 15, 1937

My dear Son:

I have just received your very kind letter, recommending Mrs. Martha E. Hill for this Path. I thank you most cordially for your kind interest, and shall be pleased to accept her into our California family. I am writing to her and to Mr. Myers to that effect.

Yes, it is a very unusual thing for boys so young as the Sullivan boys to be so keen and sincerely interested in spiritual matters and ready to seek advancement. In our last big Satsang here a little girl, about ten years old, came forward and asked for Naam. I asked her which she would prefer, Naam or a nice big bunch of sweetmeats. She very promptly answered: "Sweetmeats." It simply meant that she had no proper understanding of what she was asking. But in your country, I am sure many youngsters are more advanced in intellect and more ready to assume heavy responsibilities. Here we have many asking for Naam simply because their friends or relatives have taken the Initiation, so we have to reject many. But it seldom happens that one has to be rejected from your people, because when anyone is ready to ask for Naam, it means that they have traveled a long way up the grades, and are actually ready. Otherwise, they would not have asked for it.

I am pleased that you are getting together a fine group of seekers on the Path of Sant Mat in your section of the country. May that number increase, for the foundation must be laid in America for a very Great work. That country is to make great advances in spiritual things, leading the whole world of Western civilization. You who are in the vanguard now are doing a greater work for humanity and especially for America than you perhaps fully realize. Large numbers there are simply waiting for the matter to be properly presented to them. The inner preparation has been made. When the Western World has accepted the Science of the Masters as their inner guide to all that is worthwhile, then a new civilization must spring up. A new age must be born. I am glad we are gathering together so many good and sincere workers and students who will help to spread the WORD. Of course your first duty is to take your own souls up, and then to help others.

With love and best wishes for your own rapid unfoldment and happiness,

I am affectionately yours,

SAWAN SINGH

Jacob Boehme and His Teachings

Michael Raysson

THROUGHOUT the ages, however dark they may seem, the Godman has existed on this dark sub-lunary planet holding the key to the inner kingdoms of God and to God Himself. Outwardly he may live an ordinary life as any other man, but inwardly he is an overflowing ocean of Love and Light. The sincere seekers who come to his feet in search of Truth never go away empty-handed but also have a dip into that Light and they begin to hear the Mystic Music flowing throughout creation.

The East has always more or less accepted the need for such sublime teachers, although the idea has generally been frowned upon in the West. Nevertheless the great ones have appeared even so for those few thirsty souls who were after the direct approach to God in their lifetime.

One such soul was Jacob Boehme, a simple cobbler of Germany who came to revive for his age the forgotten teachings of Christ. Embedded deep in the Christ Power, his teachings came from the universal viewpoint; and while living strictly in the Lutheran faith all his life he nevertheless always maintained that the Kingdom of God was open to all humanity in whatsoever religion they belonged, be it Christian, Muslim, or Hindu.

A LIFE SKETCH

There is a small market-town in the upper Lusatia called Old Seidenburg, distant from Gorlitz about a mile and a half, in which lived a man whose name was Jacob and his wife's name Ursula. People they were of the poorest sort, yet of sober and honest behavior. In the year 1575 they had a son whom they named Jacob. This was the divinely-illuminated Jacob Boehme, the Teutonic Theosopher, whom God raised up in the most proper period as to the chiliad and century to show the ground of the Mystery of nature and Grace and open the Wonders of his Wisdom. . . .[1]

Thus begins the account of Boehme's life. His youth was spent in the fields as a simple herds-boy and when he came of age he became a cobbler's apprentice. One day when his cobbling master was away a stranger of "reverend and grave countenance but mean apparel" came to the shop and wished to buy a certain pair of shoes. Jacob, being barely above sweeping around the shop, knew nothing about the prices so he gave one so high that he knew his master would not be displeased if the man bought them. Nevertheless the poor stranger did buy them and just as he was about to leave the shop called Jacob by name to follow him. Completely surprised at such a stranger calling him so familiarly Jacob followed, quite awed. Alone with Jacob, the old man apparently imparted to him a remarkable spiritual experience. Then fixing his gaze deep into Jacob's eyes he said:

"Jacob, thou art little but shalt be great and become another man, such a one as at whom the world shall wonder. Therefore be pious, fear God and reverence His Word. Read diligently the holy scriptures wherein you

have comfort and instruction. For thou must endure much misery and poverty and suffer persecution. But be courageous and persevere for God loves and is gracious to thee.". . .

And therewith pressing his hand he looked with a bright and sparkling eye fixed on his face and departed . . .[2]

Thus passed perhaps the most important event of Boehme's life and he cultivated the lesson to its full flower. For days he would be bathed in the Mystic Light and inner music. At length he began to write a book as a private memorial to the inner life. Quite without his sanction the book came to public notice. The local clergy, afraid of the effect such universal teachings might have on their own congregation, brought on Jacob, as foretold, the beginning of a life-long persecution and it was Providence alone that prevented Jacob from living his life in exile. Boehme, who had never wished any public display in the first place, silenced his pen for seven long years. However the secret was out and the seekers began to flock to Boehme's door.

Shunning the publicity, Jacob brought his practices to bloom, rising to yet higher planes and clearer vision. His pen began to flow again and he sang long and tirelessly the praises of the Mystic Word (the Divine Sound) and the glories of the inner life.

The Prince of Saxony, hearing of Boehme's strange teachings, had him brought before a tribunal of the most learned men of the day in the studies of philosophy, divinity and mathematics, in order to put him to the test. After conferring with them for a time they all refused to pass any judgment, agreeing that what he showed them far surpassed any earthly reason they could judge him with. The Prince himself had Boehme spend many an hour with him.

The many disciples that now congregated around Boehme came from all classes. Among them there were apparently a large group of noble family and scholarly background who sat at the shoemaker's humble feet to learn of the Mysteries of the beyond. One is vividly reminded of the great cobbler-saint of the East, Ravidas, around whom congregated many an earthly king and queen.

One of Boehme's most intimate disciples was Dr. Walter, a Silesian who had traveled extensively in the East in search of a Master and returned unsuccessful only to find his search crowned at his own front door.

In his later years Boehme came to have devotees at many a far clime. In order to better instruct these dear ones he laid down his cobbling tools and became a trader of cloth so he could travel to them in person. He invariably would instruct his disciples that while cultivating the inner life of the spirit they should outwardly keep up a normal life and earn an honest living.

It was the custom then in Germany to keep autograph books in which all callers would leave some remembrance. In such books Boehme always would insert such verses as:

To whom Time and Eternity
Harmoniously as One agree;
His soul is safe, his life's amended,
His battle's o'er, his strife is ended.

Whose time and ever all are One,
His soul's at rest, His warfare's done.[3]

At length the time came for this simple Godman to take his final leave of this frail human body. The family was congregated around the bed, and to his son Tobias who had failed to cultivate the

inner life he turned his head. Speaking of the inner Sound Current Boehme asked him if he heard "that sweet harmonious music." As all was outwardly quiet, young Tobias said he heard nothing. "Then open up the door," said Boehme, "that you may better hear."

Boehme's simple existence was a perfect example of a godly life, living in the world but out of it. He always earned his living, however poor it may have been, by the sweat of his own brow; while keeping a normal family life he always reflected chastity and the highest virtues; despite great persecution he was always loving even to his enemies, although never timid in upholding the grand truth he had found by long inner practice. Lastly and most important of all his life and teachings were steeped in the effulgent Word, "the Divine Sound," ringing in the depths of the human body, without contacting which, he claimed, all outer churches and rituals and all good deeds were of no avail.

His Teachings

Mystical experience is a subject of infinite communion and any writings on the subject can only feebly reflect on the immeasurable vastness of the original experience. This and the alchemical metaphors in which Boehme often couched his writings has tended to make almost all the translators and commentators, themselves unversed in practical mystical experience, ignore the whole inner basis of his writings.

Drawing away the dross of time and clearing the misinterpretations that have come down, the message sings forth in crystal clear tones (as have all Masters' past and present) of the Divine Sound and Light ringing and shining in the man body. Boehme describes this Divine principle in terms that leave no doubt of its true nature:

> *In the Light of God which is called the Kingdom of Heaven the Sound is wholly soft, pleasant, lovely, pure and thin, yea as a stillness in reference to our outward gross shrillness in our pronouncing, speaking, sounding, singing and chanting as if the mind did play and melodize in a Kingdom of Joy within itself, and did hear in a most entire inward manner such a sweet pleasing melody and tune and yet outwardly did neither hear or understand it. For in the Essence of Light all is subtle. . . .*[4]

> *If you should in this world bring many thousand sorts of musical instruments together, and all should be tuned in the best manner most artificially, and the most skillful masters of music should play on them in concert together, all would be no more than the howlings and barkings of dogs in comparison of the Divine Music, which rises through the Divine Sound and tunes from Eternity to Eternity.*[5]

It is by this Divine Sound, Boehme tells us, that the soul is manifested, that all powers are moved and by which all of "man's science of knowledge of the invisible and visible essence" is made known and from that contemplation he himself learned everything.

Man, says Boehme, has nothing more necessary or profitable in this lifetime than to know himself and then to know God of whom he is the same essence. And to do so one must come in contact with the Divine Light and Sound Principle in the human body.

And Christ teaches the same (saying)

"That His Light shineth in us" . . .

All Christian Religion consisteth in this: to learn to know ourselves . . . Where will you seek God? In the deep above the stars? You will not find Him there. Seek Him in your Heart in the center of your birth. . . .[6]

O! Thou blind mind full of darkness, the Heaven where God dwells is also in thee.[7]

Now go whither thou wilt, thou hast the center of the Deity in thee in the Sound.[8]

So far so good . . . But alas, steeped in duality and identified with the outward things as we are, we find it well-nigh impossible to contact this Divine Principle which holds the "Open Sesame" to the inner kingdoms. For this contact we need a true teacher or Master of this science, one who (like Boehme himself) is already centered in the Godhead and through whom the Godpower works:

And man wants nothing but the wise Master that can strike his Instrument which is the true spirit of the high might of eternity. If that be quickened in man, that it stirs and acts in the center of the mind, then it plays on the instrument of the human form and even then the form is uttered with the Sound in the Word.[9]

Now the Father is manifested to us in the Son; and when they now do call upon the Father, He hears them only in His Son, viz. in His Voice manifest in the human property. And yet they serve the Son in the Father. . . . For the Father has manifested Himself toward us with His Voice in the Son and hears us only through His Voice manifested in the Son.[10]

And the Son works through and for all (no matter what religion) . . .

Now when the Turks worship the Father, He hears them in the Son, and receives them to adoption in the Son, in whom God has manifested Himself in the human property and in no other property besides.[11]

So God has sent His officer, viz., His Holy Word by His servant in the world to the true man. . . and He causes His servants to sit down by the Fountain of His Holy Word with command that they should in their office and charge committed to them call upon God and pray and teach His Word till God draws the virgin's Heart and brings her to the Fountain of His Word to draw water out of the well-spring of God's Word.[12]

Such a teacher, says Boehme, will not merely teach out of the outward letter, but from the Love and Light of Divine knowledge which flows out of His every pore; the Spirit of God speaks through him and his tongue is filled with the essence of the five divine Names. He speaks without regard for a man's personality, for he sees the inner man and is free from the hold of mind. He is God-in-him and he enlivens the God-in-us.

And therefore God became man that He might again repair His Glorious Instrument which He had made for His praise, which perished as to Him and would not sound according to the desire of His Joy and Love and introduce again the true Love-Sound into the strings. He has introduced the Voice which sounds in His Presence again into us, viz., into His Instrument. He is become that which I am and made me that which he is.[13]

In a very rare statement Boehme tells

us of his attainment of at-one-ment with God and even goes on further to unequivocally state that what Jesus had done in his ministry, he in his lifetime was also doing and so also was that work being continued by his "fellow-members."

Whatever Jesus has done through the Christ, viz., through his and my humanity, the same he does yet today in me and in all my Fellow-Members . . . Thus now I live in God and my selfhood does not know it.[14]

Having found such a Master the secrets of the "Mysterium Magnum" or great mystery are revealed both in theory and practice and one begins to journey to inner regions.

The Masters speak of the inner realms as containing a vast network of planes of differing degrees of spirituality leading up to the pure spiritual region from whence the Masters themselves have come. The traversing of these inner realms is a most subtle and tricky undertaking and thus there is all the more need of a Guide who knows the Way from beginning to end. Boehme through long devotion and discipline had mastered this inner science and become an adept. He was a knower of the inner regions and the True Home and in his own words gives revelations of his experiences. Sometimes he conceals himself in alchemical language and at other times he speaks of the inner regions in the Christian idiom, speaking of the different Angelical kingdoms and principalities and describing the inner music as it changed from region to region in terms of changing angelical choirs. As the Saints always speak from an exalted viewpoint Boehme never failed to emphasize that all the inner planes were but different degrees of the One Divine Word or Sound, the Voice of God:

For all whatsoever has life, liveth in the Speaking Word, the Angels in the Eternal Speaking and the temporal spirits in the re-expression or echoing forth of the formings of time, out of the sound or breath of Time and the angels out of the Sound of Eternity, viz., out of the Voice of the Manifested Word of God.

And therefore they bear the Names of the several Degrees in the Manifested Voice of God. And one Degree is more holy in the Power than another. Therefore the angels also in their Choirs are differenced in the Power of the Divine Might. And one has a more holy function to discharge than another.[15]

The Masters of the highest order generally speak of five principal manifestations of the Sound Current, forming five main planes of creation, speaking of the five-sounded Word or the five Holy Names, etc. Boehme, likewise, tells of the five holy Speeches, five head Speeches, five Names, etc., in a most revealing way:

These FIVE *Names figure out and set forth as in a type the* FIVE HEAD SPEECHES *of the spiritual Tongue through the formed Word, proceeding from the high* NAME *of God out of which Tongues the prophetical and apostolical spirit speaks. . . . For the spirit does also under the Names point at the Kingdoms and Dominions, and they are God's, who with His Name does order, govern, guide and lead every kingdom according to the property of His Name. . . . Not that there is more than* ONE *God, only we understand therein the Divine Manifestation, how God gives Himself*

forth in His manifestation in the formed Word.[16]

Through the five holy Speeches proceeding from the Eye of Eternity the spirit in the formed Word of nature speaks holy divine words in the children of the Saints.[17]

The five Speeches belong to the Spirit of God who speaks by His Children when and how He pleases.[18]

Of course it is to the highest region, the region of pure spirit or Love, that the Masters wish to take us. It is the origin and essence of all creation. Boehme calls it the "Principle of all principles" being far above the Heavens and angelical kingdoms:

Its Power supports the Heavens; by this thou wilt come to understand that as the Heavens, visible and invisible, are originated from this great Principle, so are they likewise necessarily sustained by it. And therefore if this should be but never so little withdrawn all the Lights, glories, beauties and forms of the heavenly worlds would presently sink into darkness and chaos.[19]

It height is higher than the highest heavens. This thou mayest also understand within thyself. For shouldest thou ascend in spirit through all the Orders of the Angels and Heavenly Powers, yet the Power of Love still is undeniably superior to them all. . . .[20]

It is higher than the highest and greater than the greatest. Thou mayest hereby perceive as in a glimpse the supreme height and greatness of OMNIPOTENT LOVE *which infinitely transcends all that human sense and reason can reach to. . . .*[21]

Whosoever finds it, finds nothing and All things. . . . He that findeth it findeth a supernatural supersensual Abyss which hath no ground or byss to stand on and where there is no place to dwell in, and he findeth also nothing is like unto it. . . .[22]

There is a secret gate, the seat of the soul in the human body, where one begins the inner journey to these higher realms. It is the Master alone who can bring us in contact and open up this grand gateway which lies behind and between the two outward eyes. Here the inner music begins to resound and one sees the light:

Behold here you find the beginning of the Life and the tincture wherein the Life exists . . . the breaking open of the dark gate stands in the Sounding and has its gate open next the fire-flash near the eyes and receives the noise of whatsoever sounds.[23]

This gateway Boehme calls "the single eye." Other Masters have called it the third eye, latent eye, etc. And all of them have enjoined meditation upon this point to begin the Way back to God. Here "through a pillar of fire and Thunder-clouds" the inner way opens up and one awakens into the "Supersensual Life." Boehme clearly reveals his method of inner concentration where by single-pointed attention the inner goal is reached:

Cease but from thine own activity steadfastly fixing thine Eye upon ONE POINT *and with a strong purpose relying upon the promised grace of God in Christ to bring thee out of thy darkness into His marvellous Light. For this end gather in all thy thoughts and by faith press into the center laying hold upon the Word of God which is infallible and which hath called thee. Be thou then obedient to this*

Call and be silent before the Lord sitting alone with Him in thy inmost and most hidden cell, thy mind being centrally united in itself, and attending His Will in the patience of hope. So shall thy Light break forth as the morning; and after the redness thereof is passed, the Sun himself, which thou waitest for, shall arise unto thee, and under his most healing wings thou shalt greatly rejoice ascending and decending in his bright and salutiferous beams. Behold this is the true Supersensual Ground of Life.[24]

To achieve the single-pointed inner vision to proceed on the inner Way is indeed a great and arduous task for our vision has long been bound and darkened by duality. Man's heart is broken in a million pieces and he finds no real peace or rest in all the world. True rest and peace and all bliss lies in the Light of God which we must make our true lord.

There are now two wills in the soul of man. Modern Masters call these the Positive and Negative Powers, or *Sat Purush* (Lord of Truth or Eternity) and *Kal Purush* (Lord of Time). Boehme also has spoken of them as the Will of Time and the Will of Eternity, the "Inferior and Superior Will." To put these in proper order and transform them into Unity is the first great work of man in reaching back to God.

A thing that is one that has one only will contends not against itself but where there are many wills in a thing they become contending for each would go its own conceived way . . . and thus we give you to understand life's contrariety, for life consists of many wills . . . the life of man is at enmity with itself. Each form is hostile to the other, and not only in man but in all creatures. Unless the forms of life obtain a gentle, gracious lord under whose control they must be, then who can break their might and will. That is found in the Light of Life, which is the Lord of all forms, and can subdue them all. They must all give their will to the Light. And they do it gladly for the Light gives them gentleness and power so that their harsh, stern, bitter, anguishful forms are transformed into loveliness. They all give their will to the Light of Life and the Light gives them gentleness. Plurality is thus transformed into Unity, into One Will.

God's Kingdom is found only in the bright clear light, in freedom, in love, in gentleness; for that is the property of the white clear light.[25]

Know then, my beloved son, that if thou wilt keep the light of nature within its own proper bounds and make use thereof in just subordination to the Light of God thou must consider that there are in thy soul two Wills, inferior Will which is for drawing thee to things without and below and a Superior Will which is for drawing to things within and above. These two Wills are now set together, as it were back to back, and in a direct contrariety to each other. But in the beginning it was not so, for this contraposition of the soul in these two is no more than the effect of the fallen state. Before that they were placed one under the other—the Superior Will above, as the Lord, and the Inferior below, as the subject. . . .[26]

Mark now what I say: the right eye looketh forward in thee into Eternity. The left eye looketh backward in thee into time. If now thou sufferest thyself to be always looking into nature

and the things of time and to be leading the Will and to be seeking somewhat for itself in the Desire, it will be impossible for thee ever to arrive at the Unity which thou wishest for. Remember this and be upon thy watch.[27]

Both these eyes therefore must be made to unite by a concentration of rays, there being nothing more dangerous than for the mind to abide thus in the duplicity.[28]

Thus, Boehme spoke from the most Universal standpoint. Seeing the Godhood in all he loved all mankind:

As a tree in many boughs and branches where the boughs and twigs do not perfectly and wholly seem alike or the same in form, but all have one only sap and virtue; so likewise is the creature of mankind among Jews, Christians, Turks and Heathens.[29]

He came and instructed the child humanity in the oldest of all sciences. Seeing the essence of all religions, he always warned against mere ritualism and outer worship. He gave out the universal teachings, lived the universal teachings and his heart overflowed with universal love. He was an ideal man.

Today with the world running rampant in materialism and immorality the old, old teachings have been yet again revived. The "Divine Science of the Soul" as Boehme termed it is now flourishing under the name of Ruhani Satsang (also called *Divine Science of the Soul*) where thousands of hungering souls are gathering together regardless of outer forms. In simple and poignant words the teachings are explained afresh and, further, a practical demonstration of the Inner Sound and Light is given at the very first sitting. Overflowing with Grace and humility the present Master Kirpal Singh, under the direction of his own Master, Baba Sawan Singh Ji, has opened wide the well-springs of the Holy Word and brought the inner message once again to child humanity.

NOTES

1. William Law, trans: THE WORKS OF JACOB BEHMEN, in four volumes, London, 1764-1781, Vol. I, *The Life of Jacob Behmen*, p. xii
2. *Ibid.*, p. xiii
3. *Ibid.*, p. xxii
4. *Ibid.*, Vol. III, *Mysterium Magnum* (a commentary on Genesis in three parts) Part I, p. 22
5. *Ibid.*, Vol. I, *The Aurora* (The "Dawning of the Red Rising Sun"), p. 43
6. *Ibid.*, Vol. IV, *The Way to Christ: Of Regeneration*, p. 67
7. *Ibid.*, Vol. I, *The Three Principles of the Divine Essence*, p. 158
8. *Ibid.*, Vol. II, *Treatise of the Incarnation*, Part II, p. 130
9. *Ibid.*, Vol. IV, *Signatura Rerum* ("The Signature of All Things"), p. 10
10. *Ibid.*, Vol. III, *Mysterium Magnum*, Part II, p. 235
11. *Ibid.*
12. *Ibid.*, p. 299
13. *Ibid., Vol. IV,* Signatura Rerum, p. 99
14. *Ibid.*
15. *Ibid.*, Vol. III, *Mysterium Magnum*, Part I, pp. 34-35
16. *Ibid.*, p. 193-4
17. *Ibid.*, p. 189
18. *Ibid.*
19. *Ibid.*, Vol. IV, *Of the Supersensual Life* (dialogues between a Master and his disciple) Dialogue I, p. 84
20. *Ibid.*, pp. 84-5
21. *Ibid.*, p. 85
22. *Ibid.*
23. *Ibid.*, Vol. I, *The Three Principles of the Divine Essence*, p. 134
24. *Ibid.*, Vol. IV, *Of the Supersensual Life*, Dialogue II, p. 89
25. *Six Theosophical Points*
26. Law, *op. cit.*, Vol. IV, *Of the Supersensual Life*, Dialogue II, pp. 89-90
27. *Ibid.*, p. 90
28. *Ibid.*
29. *Ibid.*, Vol. III, *Mysterium Magnum*, Part I, p. 203

THE ONE CONCERN BEFORE US

A talk given by the Master in San Jose, California, August 14, 1955

LADIES AND GENTLEMEN: All men love their religions and hate others. They do love some people, no doubt, but there is a clash between religions.

I told you once that when my Master left the body, I went into a lonely place in the Himalayas. I met each and every one of the sects over there. Well, I had a talk with them and I told them: "These sects over here are supposed to reach God. Whether they reach God or not, that is another thing. They are supposed to reach God! Why should they not hand over all their possessions to the public, because they are of the public and not personal property, and just lay their heads together? Whatever experience they have had so far of God and of the scriptures, let them reconcile and give a digest to the people at large!" I was told: "Look here, what you say is splendid, but the heads of the sects will never agree, for the reasons they have immense possessions and spiritual egotism." He also told me: "You always do this, and my whole possessions are at your beck and call to use." This is social religion.

I have met people who have really had contact with God. They sent me a message. Naturally there is an affinity between man and God. How can there be any difference at all? Not in the least. I know of other cases when I was in the Himalayas. There I went out to meet each and every one of the yogis over there and their so-called sects. I asked one or two questions by the way, quite as an average man. "I'm a man, you see, coming to you as a man!" Then I spoke to them and they gave me some reply and I came away.

Then I went to see somebody of high level. That man's habit was so kingly that he would never stand up. When he saw me coming at about 200 yards, he stood up. People said: "What is this? It is the first day in his life for him to stand!" When he came over, then naturally, we talked. He was just going to leave the physical plane to go into the higher planes. How did I know? A drunken man passing by and looking into the eyes of another drunkard, knows he is a drunkard. Well, cannot a spiritual man recognize another spiritual man? They must! If they do not, then they have not gone in—only the outer show is there. So my point is that we are all lovers of God, whether we belong to East or West. One religion or the other makes no difference. All social religions are made by man and their purpose was for the uplift of man. We have to make the best use of them here. We were not made for them, but they were made for man. We have to live up to what the scriptures say: Love God, love all humanity. Have an ethical life, chaste life, be truthful, hate none, love all and do selfless service. Is there any individual who does not know all these things? If they do, let them live up to them. If they do, there will be love between us. What a pity that it is only lip talk and that we are separated from

day to day. If we had lived up to them, we would have been quite different people. The first thing it would give us is peace on earth. The inner Way is to know one's Self and know God. That is the way before us.

Differences between religions are only in non-essentials. I will give you one or two examples to show that. If you go to a Christian church, you sit with bare head as a sign of respect. To go to a Sikh temple, your head is covered for respect. This is due to the customs of the two countries. The purpose is the same but the outward observances are a little different.

In Arabia, you find a dearth of water and Prophet Mohammed says: "When you say prayers just wash your face, hands and feet, and you can sit there." He also made a provision for where there is no water at all. He said: "To sit there, just smear the hands and feet with dust and then sit down." You see! Certainly you should sit wide awake when you say your prayers. In other countries where there is abundance of water, they say: "Until you take a bath, you should not sit down." The purpose is the same, I tell you! Well, look here, we are all lovers of God. If a man sits in this way or that way, well, let him. We are to love him. After all, we are lovers of God, you see!

It is said of Moses that he went into the wilderness. There was a shepherd over there. He was just praising God in his own way, naturally. Being an ignorant lad, he could only praise God in the limited vocabulary he had known. He was praying: "O God, if you had been a child, I would have given you milk to drink! O God, if your clothes were torn and worn out, I would have made clothes from the wool of the sheep! They would give you good wearing." He went so far: "O God, if you were a child and there were leeches in your hair, I would have gotten them out!" And so, out of his love and devotion, he was just saying all these things.

The prophet Moses was passing by and said: "Hello, heretic, what are you talking nonsense for?" He was just a boy and a lover of God. He asked: "Have I done heresy? Have I done anything wrong?" Moses answered "O yes! How can God be a child to have milk and this and that? What nonsense!" The shepherd cried: "O God, out of love, I have just insulted you!" While crying, he went inside, just inverted, you see! He saw God over there, who said: "Don't be afraid, I'll drink your milk, I'll have your clothing, too!" Then Moses, when he went into meditation, saw God within and God said: "Look here, Moses, I sent you into the world to unite men with me, not to separate them from me. That boy was united to me out of devotion. What he was uttering, I don't mind. I was just following the import of the thought back of it. You have done a great sin, go and ask the shepherd for forgiveness!"

So, you see my point, that Masters came to unite man to man. They have only one goal before them: to know God and let others know God—to love God and to love all humanity. That is no business proposition, I tell you! But people, they have done what? Did not Jesus say: "Go ye out of the temple, ye have made the house of my Father a business house!"? That cannot be. So we have one concern before us, whether we belong to one religion or the other. We have to love God with all our heart, with all our mind, with all our strength and—as God resides in every heart—we have to love all humanity.

On these two commandments hang the work of all the Masters, I would say. Other things follow of themselves;

but this is for all mankind alike, to love everybody. Those who are lovers of God should also do likewise and sit at His feet. It is just like a classroom; it is natural that everything will follow. And the other point is to know the inner man. When you see within, then you lose all desires and naturally respect all others. A story is told of a certain saint in the East. He was a lover of God and was seeing God everywhere. A dog came up while he was baking some loaves of bread. One of the loaves he had taken from the oven. The dog snatched it and ran away. What did the saint do? He took butter and ran after the dog, saying: "See! Don't you eat a dry loaf of bread—have this butter on it!"

There are instances of those who have the inner eye open. They have love for everybody. The idea is: "To be as perfect as your Father in heaven is perfect." We have to work up to that, but that we can do only if we work at it and know what our scriptures say. We can understand scriptures only when we meet someone who has had first-hand experience. Masters like that, if you meet them anywhere, you are really blesed. To sit at the feet of a Master is a great blessing.

The name "Master" has been greatly misused. People are afraid now to follow a Master or teacher, due to the misuse of the name. You see, they come up to a Master, with all devotion, all love, all sacrifice, but they ultimately find the majority of them are simply like most people, they are of the world. It is always the same way, and they say: "O, we don't like Masters!" Then books suffice them.

Without a true Master, there is no way out. This I have spoken to you, is about the outer truths. The inner truths are, how to rise above the body consciousness, to know yourself and to know God. Well, that is the gift only of the real Master who can give you first-hand experience that can open your inner eye that you may see the Light of God. So what does Master say? This man-body that is given to you is the highest of all creation. Man is God, you see, and his first mission of life is to know Self and to know God.

As compared with other creatures, the animal kingdom and others, your work is almost the same, except that you have discrimination in you. You can discriminate from the real to the unreal. Stick to the real and leave off the unreal. That is the competency and qualification that man has in this man-body. If, after getting the man-body, we do not analyze ourself, we do not exercise this discrimination, or quality of man. We are at the top of creation. All creation was made for our service. We should be worthy of it. If I had so many children under me, I should be loving all, not killing all, you see!

Man is the highest of all creation. Animals are the same as man. They feel heat and cold, man does the same. They feel pain and pleasure, man does too. They have children, man has children. They get attachments, man gets attachments which overtake him. Man is the same. Where is the difference? If animals die, their skins are used for the benefit of someone. Well, man is the highest of all creation. What does he do? Animal is to the back of man, I would say. If he does not leave off developing all the animal spirit in him and rise up and know God and see and come in contact with a mouthpiece of Reality, then he is not doing as a man should. Only when a man does rise up and know God, do we behold man, as a man.

Whether we belong to one country or the other, all these social religions are made for man. We are studying man

now and what he should have done for that reason, was the returning to know God and to meet God. For that reason, he has to sit at the feet of one who has realized God and who had become perfect man, you see! All work other than this knowing of one's Self and knowing God is all to no avail to you when you leave this body ultimately.

You do have to leave this body and what is going along with you? Your body is the first companion that came into the world with you, but it does not go along with you at death. Anything that we have come into contact with through this body, how can it go along with us? Man who is attached to these outer things, how can he find his way back to God? This is what Christ said: "Verily, verily, I say unto you, it is easier for a camel to pass through the eye of a needle than for the rich man with attachments outside to enter into the Kingdom of Heaven within."

We have to remain in the world but unattached. That only comes when you transcend and rise above the body consciousness. You can have visible attachment within, too! Then you see what is more glorious and beautiful. Once you find God and have that experience, all outer attachments will leave you. How can we have that Reality and learn it, too? The mission of life is to sit at the feet of those who have found God—the Truth. And what do they say? Have ethical life, for ethical life is the stepping-stone to spirituality. Just know yourself: who you are, what you are. Self knowledge precedes God knowledge. "Know yourself!" is the first motto. All Masters spoke alike. Guru Nanak, Kabir, Swami Shiv Dayal, Christ, all said the same thing. What did the old Greeks say?—"Go within and contact the Divine Link within you!"

God resides within your heart. Why don't you open your eye and go within and see? That is the teaching of all Masters. They are all parallel. Unless we realize this, then we can have no peace of heart, neither from the inner or the outer. There are two ways to find peace, as I just told you. To love God and all humanity, to sit at the feet of someone who has contacted God within and whose inner eye is open, then what do you find? He gives you first-hand experience to rise above the body consciousness, to know yourself and ultimately to know God.

It is the soul within which has to know God, not the intellect. Of course, you must make the best use of the intellect. Now, as I am talking to you, you need intellect for understanding. Reason is a help and reason can be a bar. Reason has to be stilled before you can have first-hand experience of self and first-hand experience and knowledge of God. This same Truth you will find as a digest in all the scriptures—Truth in a nutshell, in a few words, and which we have to learn. We have to know the inner man and also the outer man. How can we know the inner man? We will take that up tomorrow and the day after.

We reside in the body and God also resides in this body. How to open the inner eye and to see Him, that is our goal. You may belong to any religion or country you like, but unless you do this and solve this mystery of life, man can get nowhere.

Today's talk was only of the outer man, a few words. Tomorrow, we will just take up: What are the higher values of life and how to enter inside. We have to enter the Kingdom of God, there is no doubt. How to enter will be the subject of tomorrow's talk. Day after tomorrow we will find out what is the way back to God.

FRUIT FOLLOWS THE FLOWERS

Reprinted from Sat Sandesh, *July 1970*

If you have a desire for the Truth, then each breath should be spent in devotion; and you should steal away from the attachments of the world by averting the eyes of the heart. From the roza (Muslim fast), attain the purpose for which it stands, and leave off all outer practices; do the true prayer, and enjoy the bread of love to the best of your heart's content.

DO YOU understand the meaning of this? As for outer prayers, one should first wash the hands and feet, so when you sit down in God's remembrance you should wash away your mind from the worldly attachments—only then the true prayer will be performed. If you can do the true prayer, then which is better, the outer or the inner? Just compare the two.

It is said that if one succeeds inwardly, then one should give more time to that, but we are inclined to give more time to outer things. I once met a learned *pandit* (one learned in religious knowledge). He was given an inner contact, and after that he gave three hours daily to reading the Vedic mantras, and only half an hour to inner meditation. If you have got what is mentioned in the Vedic mantras, do you give more time to continue reading the holy books, or to what those very books have instructed you to do? One should compare the two carefully and decide where to give more time. However if one has not got the inner contact, one should not give up whatever devotions one is doing, otherwise you will be altogether the loser.

What is the purpose of the various observances? You light a lamp and ring the bell in the temple. If one is worshiping outwardly, in this way, and instead of that the other way manifests the inner light within, then to which practice should you be giving more time? To the inner practice, of course! Outer practices may cease, but one need not worry as long as one has the inner contact. But, having received it, what do we do? We go on doing the outer practices, and do not give time to the inward practice —it is a pity. All the outer things were designed to lead us to the inner Truth.

This situation reminds me of a story of a man who went to the priest to get some *parshad* (blessed food). He took the parshad in one hand and hid it behind his back, and then extended the other hand for some more. The priest did not give him any more, and a dog came and ate what he had hidden behind his back. So, what we already had we did not use, and what has now been given we do nothing about, so we are left with naught. The outer practices are the first steps, so should be used in the best way possible. Then if one reaches the purpose and aim behind them, then

one should give more time to that. Very often we give three or four hours to outer things, and only five or ten minutes to the inner practice. The meaning of this hymn is that once a person gets the true contact inside, it will not matter much if he does not keep the outer prayers and observances. Actually, if one is enjoying the true inner prayer, he will become oblivious of outer practices.

You should count the nights of separation (from the Lord) through each rosary bead. Throw away all outer prayers and sing only the Song of Truth.

Some people go on doing the rosary, perhaps for one or two hundred times, and it is good to have remembrance of God—but if one's attention is withdrawn and one contacts the Inner Truth, then how will one remember the rosary, for one's attention or soul has completely withdrawn from outside. Do not misunderstand the words of the hymn and the meaning behind them — you can compare for yourself. You should go inside. If one does not do the inner practice and at the same time leaves off the outer ones, then what? One should at least do something!

Don't take baths in the sacred rivers, Ganga, Jumna or Pushkar but go on diving into the Ocean of Love.*

The reason for going on a pilgrimage is to go to some saintly personage and, while sitting beside him, give time in sweet remembrance of God. If one's remembrance becomes very strong and one gets intoxicated through that, then one's condition will be so: *No words come from the mouth, but through the eyes the tears will tell the story.* There is the famous romance of Princess Laila and Majnu, which illustrates the power of remembrance. One day, Laila was going to meet Majnu, and on the way there was a Muslim priest doing his *namaz* (prayers). They spread a mat in front of them, meaning that they have cut themselves off from the world and there is no one between them and God; they then do their prayers in this attitude. Laila, who was intoxicated with the thoughts of her beloved Majnu, stepped on the prayer mat as she passed by. Kazi Sahib, the priest, lost his temper and started cursing the princess, but she did not hear him. The priest, recovering from his outburst, realized that he had cursed a princess, and feared that the King would behead him, so he awaited her return, and when she approached he stepped forward and said, "Please forgive me, I made a grave mistake." She asked what he had done and he replied, "You crossed my prayer mat and I cursed you." Princess Laila opened her eyes wide with surprise and asked, "In whose remembrance were you sitting? I, who was remembering a mere mortal, did not see you or your prayer mat—what kind of prayer were you doing?" Do you understand this? When you get the true thing, the outer things are left behind. When the fruit comes on the tree, the flowers fall away of themselves. The tree which first bears flowers and then the fruit—that fruit will ripen. So, these blossoms that we have — the outer practices — will fall away automatically when the fruit comes out of them. Everything has its own value.

Do not become the devotee of an idol — there is nothing in it.

*In the Hindu religion, there are various holy rivers where people take baths, hoping to thereby attain salvation.

Withdraw your heart from idols and start worshiping the Truth within you.

Just as I have said, there are images of various Gods, but when He Himself appears within you, that is far better than any image. Such worship is like the first steps, taken to help one to have love for God, but if you ask my opinion, how can a man love anyone he has never seen or met?

O being, lose not thyself in beautifying the body,
Go on forgetting the body, which is made of dust, journeying toward the Elixir of Life.
*Leave all worldly intoxication and smoke only the true soolfa;***
With every breath, pop only the cork of the bottle of Love.

**A form of hashish.

If the intoxication wears off, drink and drink again;
Become thou so thus intoxicated, that the world's intoxication fades.

The outer intoxications will go away by themselves if one gets the true intoxication from within. If this inner intoxication wears off, then drink more—but from where? It can only be had in the company of someone who has got it. If it wears off, we should again drink. This means that again and again we should keep his company, to replenish the intoxication which comes from being in his presence. If we do this, one day we will be permanently intoxicated. The outer intoxicants wear off, but daily contact with the inner intoxication increases the state until we become that very Intoxication itself.

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