SAT SANDESH

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FINAL ISSUE

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THE MASTER'S TALK

No New Faith, Mind That

QUESTION: *What is the relationship between the Sikh religion and our faith?*

THE MASTER: What is your faith? I am teaching no faith.

QUESTION: *Well—we do not have Sikhism, and we do not have—*

THE MASTER: The basic principles of all religions are the same. I am teaching you no "ism," mind that. Remain in your own faiths. But, there you have taken the first step—the elementary step. It is meant for the preparation of the ground. Now you have to take the other step which is referred to in your scriptures, but which we have forgotten.

This session took place at Tustin, Calif., on December 18, 1963.

This is no new faith, no new religion—nor am I going to advocate any religion whatsoever. There are already so many faiths existing. Do you follow me? This gathering here is a purely spiritual gathering, a common ground for all to sit together, irrespective of whether they belong to one religion or the other. As a man we are one, as a soul we are one, and also the one whom we worship—God—is also the same. There is no ism here, no ritual, no rites, no special form of prayers.

QUESTION: *This very question was answered by a man I asked it of. I said, "What is the relation between the Sikh religion and the Radha Soami faith?" And he said, "It is the same, with the addition of the Master." That's the way*

he answered this question.

THE MASTER: No, no, no.

QUESTION: *So I'm glad to hear this said this way.*

THE MASTER: These are the facts. Sikhism also preaches the same thing. I think if all the other scriptures of the world were put together and the purely spiritual part were taken out, they wouldn't form even one-twentieth of the Sikh scriptures; it is a voluminous treasure. But they all referred to the Light and Sound Principle and to the need of a Guru or a Master. Even the Sikh scripture enjoins that. It says, Nobody can see God except through the Master. It not only says that, but it says, Nobody has ever been, nor is, nor ever will be able to know God without a Master. So, Sikhism does provide for a Master, and very emphatically so. But the general point is that when Masters leave, there are formations. So long as the practical Masters are there they go on all right. But for want of practical Masters, formations become stagnations; then stagnation results in deterioration; and there are fights between religion and religion.

So this is the truth. We forget it, and Masters come to revive that truth, again and again. Don't you see that when Christ entered the synagogue, he said, "You have made the house of my Father a business home." Is it not so? And he drove them out. The teachings are the same. To err is human. For want of practical people we dwindle down into error.

Sometimes the disciples say, "We are proud of the Masters to whom we belong." The question arises whether the Masters to whom we belong are proud of us. They can be proud of us only if we live up to what they say. They said you must be reborn. All Masters say the same thing. But we don't know what the meaning of being reborn is. Christ said, "Marvel not if I say, you must be reborn." Now people have forgotten. They simply interpret it as having certain forms and rites and rituals and believing in some Master; and that is to be reborn. Well, that is not so. If you go to it without any prejudice, you will find the same truth. We, in our own zealousness, consider that perhaps we have the only truth and nobody else. Well, the truth is there; Masters came to give out the truth. Of course they gave out whatever was necessary at the time. But they all referred to that: you must be reborn. By a parallel study of religions, which I have done since I was a child, and by sitting at the feet of my Master, I have come to that very one hundred percent truth. I have met heads of various religions. They all give in there; they cannot deny it. Fact remains fact; truth is truth. So, I have regard for all Masters.

This question was already put to my Master: "Why don't you raise a new religion?" What did he say? He said, "There are already so many wells existing. What is the use of digging up a new well? Why not take the water out from the wells that already exist?" Truth is there. You perhaps have read the book, *Naam or Word.* What is in there? It gives references—quotations—from all religions. What more is wanted? The pity is that we have forgotten. We worship the same God—call Him by one name or the other; that makes no difference. We are concerned with that Reality which is spoken of by so many names. Whether you say water in English or *aqua* in Latin or many other names in other languages, all the same we are concerned with the liquid called by those names. Unless we have the

liquid, there is no use simply repeating one name or the other. That only directs our attention towards that thing that is liquid, by drinking which your thirst is quenched.

This is the truth. Who can deny it, tell me, when all men are born the same way? Is there any man who denies that? Brahmins are people, I would say now, who claim, "We are born with special privileges from God—we are superior to all men." Once Kabir, the great saint, simply put to them a very blunt question: "If you are superior, why were you not born some other way?" Do you see?

All men are alike. Their outer construction is the same: they have all got two eyes, two ears, two hands, two feet. They are born the same way, and all other outer things are the same. It is we who make differences. It is we who make divisions. When Masters come, they look from a universal point of view. They consider all humanity to be their family.

Four children of the Tenth Guru of the Sikhs were killed. His wife came and asked him, "Where are my children?" He said, "Never mind: four have died, but so many are alive."

This is the angle of vision of the Masters. They look from the angle of the man-body, or the soul—the embodied soul. As a man we are all one. Of course, I'm carrying this badge, you're carrying those badges: all the same, we are men first. The same difficulties reside in us: Our souls are under the control of mind; mind is under the control of the outgoing faculties; we are given up to outward enjoyments, all of us. They say the body is the temple of God. We are in the body, there is some Power which is keeping us in the body; otherwise we would have run away, out of this man-body; but we cannot. So unless we withdraw from the outside—our attention is withdrawn from outside —we can have no awareness of our own. Unless we know ourselves, we cannot know about the Power that is controlling us in the body.

Then where is the difference? God is Light—all Masters say so: God is Light. Of course they use their own words. Some say it is *Jyoti;* some say it is *Noor;* some say it is Truth clothed in Light. Where is the difference? Even when Zoroaster came, what did he say? He advised his followers to keep a fire burning constantly in their homes. And what sort of fire? It should be unstruck fire: *Sraosha.* My point is, I am not giving out something new—some new religion, some new concept. This is the old, old truth which has been the same all along. We have been forgetting it; Masters have been coming to revive it. Again the time has arrived.

We have so many religions. Why are there so many religions, when the truth is one? The difference is due to this fact: among those who have realized the truth, there is no difference; among those who have not realized it, there are parties and separate sects, subsects and so on—and they are increasing daily. This is apparently due to the fact that we have not realized—seen—the truth, that's all.

So, when Masters come, they don't start any new religion. They say there are already so many social bodies of religions. Remain in whichever one you are; you have taken the first step. Now take the other step, which is given in our own scriptures, but which we have forgotten.

What do they do now? I went to the king of the army of Templars. He had invited me. They were going to make

new Templars. Generally they don't allow anyone else to be there, but in Germany they especially invited me. I went there. What did they do? Those who were to be made Templars were made to stand up. A candle was lit outside and they put it in front of them. Then each one was given that which they customarily give him. Then another man put a sword on his head. Well, what does that show? We must crucify ourselves to reach that Light. But they have forgotten the inside, and they don't know how to crucify themselves—to take up the cross daily. What is the cross? Have you ever considered it? A cross is that. [Master opens his arms wide, so that his body makes a cross.] Is it not a cross? Take the cross daily; rise above body-consciousness, and see the Light within. That is becoming a true Templar. In any religion you'll find the same thing. In all places of worship you have the same symbols: Light and Sound. Unless we rise above the body—take up the cross daily—we cannot have that Light, we cannot hear the Voice of God.

So, I assure you I'm giving you no new faith, mind that. Don't be misled. Remain in your own religion, but try to understand more. The pity is that our ministers are also not in the full know of things.

I had a long talk at the Vatican in Rome—about two or three hours long —with the bishop in charge of the non-Christian religions. When we talked over the whole thing he said, "What you say is right."

"All right, now that you see this is the true teaching of Christ, why don't you change the whole thing?" I quoted the example of Pope John. When he started something, he never consulted his committee—he ordered: "Do that!" If John could order it, why can't it be done now? He said, "If we do it now, half of the bishops will revolt. We will bring them around in time."

So truth is truth. Any awakened man does realize that. That's another thing: one man thinks, in the zealousness of his own system, We have got the only truth. Mohammedans say they are the only ones born that way. And the Christians, too, perhaps say that nobody else at all has come into the world with the truth. Well, truth is truth.

The other day I went to a Unity Church. I asked the minister, "What are your teachings?" He gave me a pamphlet. I read it; it said there, "Christ lived before Jesus"—that very wording is there: "Christ lived before Jesus." And what is Christ? One man came up to me when I was here the last time in 1955 and put the question to me, "When is Christ returning?" I told him, "Has He ever left you?" That is the point. Christ said, "I shall never leave thee nor forsake thee till the end of the world." If He has not left us, where is the question of returning?

So, I read that pamphlet the other day. I've got it with me. It says, "Christ lived before Jesus." Christ is the God Power or the Guru Power which continues to come from time to time for the guidance of the child Humanity. It came even before Christ Jesus, before Buddha or Guru Nanak or anybody. We are all His children. How can He disregard His children? Those who were born before Christ Jesus or Guru Nanak or anybody—what about their fate? And what about those who came after them? Let us assume for one moment that those who believe in them will be saved. Then what about those who came before them? Will they all be doomed? This is seen from a common-

sense point of view. The fact remains a fact. Any awakened man realizes that.

My point is, we are all children of God: We are all men first—embodied souls. The soul is of the same essence as that of God, and the same Controlling Power is keeping us in the body. The man-body is a golden opportunity we have in which we can realize God. But to realize God we must know ourselves first; because it is only the soul, the conscious entity, that can know Him: like alone can know the like. He cannot be known by the outgoing faculties, or by the intellect, or by the vital airs. These are the facts.

So that God Power continues—the Sonship continues. Only for want of practical people we zealously stick to one thing or the other; and what is the result?—religious wars, in which thousands of people are killed.

I am giving you a broader view. Does not the Bible say that God does not reside in temples made by the hand of man? What should we say now? We have respect for the holy places of worship, because people sit together there in sweet remembrance of God. "Where more than one man sits," Christ said, "I am there."

Who is Christ? Christ is God Power. Call it Christ Power or Guru Nanak Power or Kabir Power—that is God Power which manifested at human poles to guide the child Humanity. So we have regard for them all.

So, this is no new faith, please, mind that—there are no labels so far. So long as I remain, I won't permit it. If the people after me do it, then that is their own fate. But remember, this is no new faith. It is only a common ground, called a spiritual gathering, where men of all religions sit together—here, sometimes in the hundreds; in India, in the thousands—of all faiths, of all religions. They're given only the teachings of an ethical life, of purity of life, and of a contact with God, that's all. You may say a prayer this way or that way, or perform a certain ritual this way or that way. Of course, they are meant to develop love and devotion in us. That is the first step—that's all right. The second is to understand the true import of the scriptures that we have—to understand them. But to understand them we need somebody who has had those experiences, who has been on the Way. That is why all are dear to me.

Hindus ask me to come; I go over there and give them something from their scriptures: "Your scriptures say that." I go to the Sikh temples; I went here in Vancouver: "Here are your scriptures." Do you know what I mean to say? They consider that their religions probably have something new. Well, I say, Although the outer social bodies of all religions are different, of course, the inner truth is the same. I go to all different kinds of churches: I met the Orthodox Christians; I met the Coptics, the Byzantines, the Protestants, the Roman Catholics; I met the Jews. Among all, the basic principle is the same. I gave a talk in a Jewish temple. Do you remember how they appreciated it? Moses heard these commandments through Light and strong thunder. They referred to it. The pity is that we have forgotten the truth, that's all. For want of practical people we consider that we know better. Well, the truth is one. You join a school in order to get a degree in your education. You must be educated. And when you come out of any school or college you have your degree. Do you write on the degree, "I have an MA from a Christian college or a Hindu college?" You never write that. Simi-

larly, this is a degree in spirituality, already referred to in our scriptures, but which we have forgotten. We need someone who knows the Way, that's all. He knows the Way; He can give us that experience.

Past Masters are also needed; had they not come, their scriptures would not have been with us. Now, they testify to what we say. Yet, I tell you, a Master who has known the Way is not dependent on the scriptures. Even without past scriptures, he knows the Way, he can give the Way. He simply quotes from scriptural references in order to give satisfaction to people who then realize "Really, these are our own teachings." That's all. It's a practical thing.

Thank you, this is no new faith, mind that, dear friend.

QUESTION: *What effect does suicide have on the soul's development, Maharaj Ji?*

THE MASTER: Well, the blind lead the blind, and both fall into the ditch. They are expecting heaven after death. If, while alive, a man is not in heaven, how can he be after death? A man who is learned while alive remains learned after death. If I go out of this room, I will be the same as I am here; I cannot change, by my going out; I remain the same. So similarly, you see, what we are when we leave the body, we cannot change by leaving the body; we cannot become, I mean, angels. Those who are given up like anything to the outward enjoyments, they are the earth-bound souls. Those who are better, who have gone a little higher—and that is what is proved nowadays by the Spiritualists —they contact souls. And those who have become divine or spiritually pure, they go to the lap of the Father.

QUESTION: *Is there a particular karmic punishment because of the act of suicide or are the problems that caused the suicide doubled?*

THE MASTER: By suicide what do you mean? He meant something else.

COMMENT: *No, taking your life.*

THE MASTER: Yes. You see, our life is more valuable than our body; our body is more valuable than outward things. If we enter into a state of mind that we even hate our life, that we are going to kill ourselves—this is a very strong action and that reaction will come. The Theosophical Society says that a man who commits suicide will commit suicide for at least one hundred births afterward. Each time that reaction will come again. Some people commit suicide for no reason.

COMMENT: *Because the urge of killing is there.*

THE MASTER: Yes, yes, it is a reaction. That's a heinous crime, to kill oneself. How can you ever dream of killing your own life? It's a very strong reaction. If some Controlling Power, some higher Power or God Power or Christ Power, you might say, is there, that reaction might be softened down; that's another thing.

QUESTION: *You say a hundred times thereafter?*

THE MASTER: This, theosophical literature tells us. That reaction comes up. We generally never want to sacrifice our life; with how much difficulty we do! We wouldn't like to die; we would rather sacrifice everything, all our outer possessions and even have the body cut open, to save it. Nobody wants to die. But if a man wants to die it means it is a very strong action; that must react. Yes, please?

QUESTION: *You say that God is love*

and love will take one to the heart center: that's in the heart—in the heart center; and yet the Science of the Soul begins at the sixth ganglion, and there's still a center in between. How can that be reconciled?

THE MASTER: I tell you, these are the words that sometimes mislead us. Soul is love personified. God is love and soul is also love, being of the same essence as God. The heart of the physical body lies here [Master points to the heart]. The heart of the Saints lies here [He points to the forehead between the eyes]. Do you see? When they say it is a question of heart and not of head, they make a difference here. The head means the intellect; not this head, but this intellect. And the heart means our own Self. Love is ingrained in our own soul, not in any particular part of the body. What is the machinery of the heart? It is only some little growth of flesh. It is left behind when we die. If it is love, even when it is left behind, it should emit love. Does it? When a man is dead and the soul leaves the body, is there any love left in the heart?

So, love is in our souls. And the seat of the soul is at the back of the eyes; from there it enlivens the whole body.

There are six ganglions in the body, but Masters don't touch them. They give you a lift to come up to the seat of the soul all at once, and they start from there. How great a concession it is! Yes, please?

QUESTION: *Masters speak of wrong yoga practices leading the forces downward on the spine into the area of the* kundalini. *Could you expand on that a little bit, please?*

THE MASTER: I tell you; there are ways and ways: there are man-made ways, and there are God-made ways. The times have changed. There are so many systems of yoga. These yoga systems were introduced in the olden ages. There are four ages: the golden age, the silver age, the copper age and the iron age. The say these systems were introduced in the golden age. Then people lived up to one million years. It is said so in the Hindu scriptures. One sage Singhi *rishi* put in 88 thousand years in yoga practices; and excuse me, I need not point out that, as told in the scriptures, he was led away by desire and had a son. Even after doing 88 thousand years of penances that way, he could not control lust. Do you see?

Then, in the second age, the life-span was cut down to ten thousand years. Even then we could not put in some one, two, or three thousand years in the practices. In the copper age their length of life was cut down to one thousand years. Even then we could not put in two or three hundred years that way. Nowadays, nobody lives beyond sixty or seventy years, on the average. How can we today do those systems that were introduced in the olden ages? We are hereditarily not fit for them. Those are longer ways, time-consuming and hazardous. So, Masters cut out the *prana* system altogether, to befit the times. This is the natural yoga that you have been given: it requires only that you be still physically and intellectually; and a little lift is given; you know your soul. You are of the same essence as that of God. This concession is given according to the times; Masters introduced it.

With due deference to all those ways —they are difficult, and we are not fit for them. You referred to the kundalini question. The kundalini arises from the rectum and thus passes through the spinal cord and comes out at the head.

That is a very much longer way. And from its practice, the whole body appears to be burning like fire from head down to foot. There is no remedy for it. Only a very strong man could suffer and withstand it.

One man met me in India about three years ago. He was doing kundalini and he was all-burning from head down to foot: that kundalini power had awakened. And he came to me and said, "I am in very much trouble; I cannot do anything about it. I've been to hundreds of people, but nobody can help me." I told him, "Please put that aside. Your purpose is to come up here [to the seat of the soul]. Why not come up by the straight way, the natural way?" So, I gave him a sitting. He was initiated, and all the trouble was gone.

Why take up the longer ways? If you have airplanes nowadays, why do you go on plodding on foot? Times have changed. There are various ways, of course, but we are not fit for them, honestly—without any exaggeration. Today, three children sat: they saw light, and they heard the sound of bell and thunder and drum-beat. The other way you cannot prove it; this way you do prove it. And the yogis, I tell you, cannot prove spirituality all at once as you do in this way. They say "Go on, do it! It will come in due course." But this way, everybody can prove it—see for his own self—within half an hour or so. So, this is the latest, I mean, concession of God for those who are really seeking after Him, to befit the age; that's all. Yes?

QUESTION: *Is the life span of an individual determined at birth?*

THE MASTER: Yes.

QUESTION: *Nothing one can do about it to either shorten it or lengthen it?*

THE MASTER: Yes. He can shorten it, he can prolong it. But it is definitely ordained—all Masters say so. Even Christ said, "Thy days are numbered." Our age is fixed, not according to the number of years or months or days, mind that; it is fixed according to the number of breaths we take. Do you see? The right use of breaths can prolong our life, and the wrong use of breaths can shorten our life. Normally we take eight to ten breaths a minute. When we are passionate, we take eighteen to twenty breaths a minute. Is it not shortened? If you have a rhythmic life, you take three to four breaths a minute—that prolongs it. And if you do *kumbhak,* you learn to control the breathing inside. I have met people who could even control their breath for two hours; I have met people who were put underground for seven days; then, your life is prolonged. But Masters don't advise us to take up that way because we have to develop spiritually; by following that way you do not. It can show miracles to others; but, really, your inner life should change. You must come in contact with the Light and Sound Principle. Your life can be prolonged and shortened, but not beyond the number of breaths you have to take. Yes?

QUESTION: *In leaving the body—for instance, when the spirit leaves the body—what might be considered the escape hatch, you might say? At what point would the spirit leave the body?*

THE MASTER: At what place? Have you seen a man dying? What happens then? The life is withdrawn from underneath; it goes up slowly and then comes to the back of the eyes; the eyes are upturned; then the drop-scene* comes.

* Drop-scene: A term used for *drop* or *act-drop;* also for the final scene of a play or drama in real life, that on which the curtain drops.

So, the seat of the soul is at the back of the eyes; there the drop-scene comes. That is why Masters say, "Learn to die so that you may begin to live"; that is, to whatever point in the body you go at the time of death, you are to go while you are alive. When the meditation is given, you come up here, is it not so? And here the soul leaves the body. Yes?

QUESTION: *When you leave the body does the heart stop and everything?*

THE MASTER: No, no. The heart stops only when you control the *prana*, the vital airs. In this, the heart continues working; nothing is disturbed. The heart stops only in the cases of those who are put underground, who control the pranas. No, the heart does not stop; not in the least. The breathing becomes rhythmic, of course. Yes?

QUESTION: *Is it not actually the diaphragm that is the last thing to stop beating?*

THE MASTER: Yes, surely, surely.

QUESTION: *The heart goes first and the diaphragm is last.*

THE MASTER: Slowly, the breathing goes out, stops, becomes long breaths. Even when machinery stops—the engine is stopped—the lower portion goes on slowly.

QUESTION: *Would you please give us some lesson on how we might be more loving? How we might practice the values—how we might practice love more?*

THE MASTER: Love? I think there is no need of giving any lecture. Everybody knows how to love. But we have not understood the right way to love. That is misused, I would say. Love is ingrained in our own selves. God is love; and love is also ingrained in us, because we are of the same essence as that of God. Love knows attachment; that is but natural. We must have somebody to be attached to—it may be right, it may be wrong.

We are spirit. The love of the spirit or the conscious being should be love with the All-Spirit, All-Consciousness. That natural love which is within us is attached to the outward things: to the body, to the passions, to the enjoyments. Those are not conscious. But the more you are attached to those things you feel drawn from inside; that is but natural. But that love has been misplaced. When that very love is attached to the body and outward enjoyments, it is called attachment. And when that very love comes in contact with God, it is called charity. It is the same thing—misdirected. Misdirected love is called attachment, and rightly directed love is called charity.

This question was put to Maulana Rumi, a Mohammedan saint. He said, "Don't think that that is love which is developed by our eating and drinking. That is called lust." Love is the quality of the soul. The soul overflows with love if it is withdrawn from outside. The outward expression of soul is what? Attention. In the many ways our attention is diffused, so also is our love distributed. If that is withdrawn from outside that will overflow. And if it comes in contact with All-Consciousness, the lover will be the mouthpiece of God. They say a saint is defined as one who is overflowing with love for God and for all of humanity.

So, it is not lust, mind that: that love is attached to the body and the outgoing faculties, and it stands in the way of realization, mind that. If love starts from the physical body and becomes absorbed in the soul, that is right; you can go up. But if it is just attached to the body and the outward attachments,

it is standing in the way. That very thing is called lust.

So, if you want to develop love, just withdraw your attention from outside. Come within your own self; you'll be overflowing with love. If you come within your own self, then you'll see the Controlling Power which is All-Love, and you'll be overflowing with love. This love cannot be purchased in shops; it is not grown in fields. It is already within you. There is one way to have an impetus to have it; that is, by being in the company of saints, of those who have a life of love—not of lust, mind that, but of love. In their company, our love is awakened—it is flared up.

This question was put to Guru Amar Das. He said, "Thousands of curses be on the man who has the man-body and has not developed love for God. And thousands of curses be on the man who is attached to the outward side, to the world, and has forgotten himself and God." Then he said, "What are we to do? Where are we to get this love?" All Masters say, Love God with all thy heart, with all thy soul, with all thy mind. So, we have to love God. But he said, "How are we to have it?" The first thing is by withdrawing from outside and coming in the company of someone who is love personified, who is overflowing with love for God and for all of humanity—for the sake of God, not for the sake of the physical bodies that we are carrying, whether they are black or white: for the sake of the soul in us. That love will be flared up when you come across the company of someone in whom that love is overflowing. They are called saints. They have that love flared up. What happens? When that love is there, all your attention is withdrawn from outside and is attracted there. The glory of God, or the beauty of God, is centered there. That attracts every soul. When the soul has been withdrawn and the attention has also been withdrawn from outside, you get a flaring up. The principle works the same way, by withdrawing your attention from outside. First you have to make an effort. In this way you are drawn in of itself. When you come within you, love is there. Yes?

QUESTION: *Do you have in India, in Delhi, India, a protege under your tutorship to carry on when you leave the physical plane?*

COMMENT: *Do you have a successor that you are schooling now?*

THE MASTER: Yes, I am schooling so many; let us see whom the God selects. Truly speaking, mind that, even in the Master, it is the God working in him. That will come of itself when God wishes it, you see. I wish each one of you would be selected. But you must come up to the mark. I wish each one of you would be ambassadors. Yes.

I told you what happened last time when I came in 1955. Two children came to me. I generally make children sit; and they got some light, etc. Then, I asked them, "What do you want?" They said, "We want to become Masters." "All right, you have been put on the Way. Go on with it—you may be selected as a Master." It is not a selection from the people below as you select a president or a minister, or this and that thing. It is a selection from God, you see. Yes?

QUESTION: *Master, in one of the mimeographed releases through the years it was said that Guru Nanak prophesied there would be fourteen Gurus of the Sikhs and then seventy lesser Gurus after that.*

THE MASTER: What have you to do

with it? Mind your own business. The same thing comes up: "When is Christ returning?" It is God's Will. He cannot leave His children, who are seeking, alone. There is food for the hungry and water for the thirsty. Yes?

QUESTION: *I wondered what system of breathing we should all use that would help us?*

THE MASTER: Natural. Very plain. When a child is born, what sort of breathing has he? We distort our breathing, I tell you honestly. Children take a deep breath; their belly is first full, and then the lungs. And our lungs are filled first and then the belly. That's the wrong way. You watch any child, any little child, when he is breathing: first the stomach is blown up, and then the upper portion; and then the stomach—like that.

COMMENT: *Abdomen.*

THE MASTER: Abdomen. Now what do we do? Our lungs are first swollen, then the belly. And the breathing does not go into the belly—abdomen. That's the natural way. Yes, please?

QUESTION: *Can we send the circulars that are released to people whom we think might be interested, but know nothing of the Path?*

THE MASTER: Oh yes, send them to anybody; it is all a gift of God. I have no reserved rights; even in my books I have not given any reserved rights. People write a little pamphlet and they say: "All rights are reserved." I have given out books and there you'll find: "No rights are reserved"—as it is a gift from God for all of humanity. You'll find this seems very unnatural in the eyes of some people, because they want to earn —usurp—some rights. Well, this is a gift from God. If I have anything, that is from God, and God's gift should be given to all. We must learn to stand on our own earnings. And to sell the gifts of God?! Is it not like that? Guru Nanak says it is a heinous crime to sell the gifts of God. They must be given free.*

What are we doing? Any Master who comes up will look at it from that very angle. Nowhere in my books will you find rights reserved. You will find, of course, that the rights of the books are not reserved; for they are given to all of humanity. You can make hundreds of copies and send them out to people at large. That is what I mean.

Are there any rights reserved on the Bible? I think they have got it now. Similarly, for the other scriptures too, they have reserved rights now; but it was not so before. Yes?

QUESTION: *Master, would you kindly explain the principle and the importance of simran?*

THE MASTER: Well, it is very clear. Whom do you remember? The one whom you love, don't you remember him? What is remembrance? It is a symbol of having love for somebody. If you have love for somebody, all the time you are remembering him, perhaps not with your mouth, but with your heart. And whomever you want to love, remember him constantly, and that will develop love, that's all.

* This refers primarily to copyright, which Master felt very strongly about and which He spoke about to me personally at great length when He first assigned me the publication work. While Master was always pleased to have His books given away, and instructed me to give them away to persons who could not afford them, He recognized that the publication of books costs money, and the logical person to defray that cost is the buyer; consequently, all of His books published during His lifetime, while they were not copyrighted (except when His wishes were ignored) did carry a price which covered the cost of the book and also produced income for other aspects of His work. In some cases, He fixed the price Himself. THE EDITOR.

Why do we do simran or remembrance, the first step, in this way? Because, you know, through the various outgoing faculties, the impressions of the outside world have been heaped up within us, to overflowing capacity. Our subconscious reservoir of the mind is overflowing with worldly impressions. These impressions came by the remembrance of outward things. We want to deplete that and then fill it with the sweet remembrance of God—so much so that even in dreams we will have the same thing; so much so that even if we go into a very deep state of sleep, these words may reverberate through our mouth. Suchlike remembrance is the first step: to deplete the subconscious reservoir of the mind which is already overflowing with the impressions or the remembrances of the world. Then the next step is, truly speaking, purity of heart: when nothing else is there other than love of God, or remembrance of God. That is truly a pure heart. And such a heart is required for someone to come up to Him.

So Simran is the first step, done for the sake of taking up the spiritual way. They say love God, is it not so? How? With all thy heart, with all thy soul, with all thy mind, with all thy strength. And loving God is what? You remember Him. The one whom you love, naturally his remembrance is there. Whomever you want to love, just keep him in your mind and that will react in his mind. This is but natural. That is what Christ meant when he said, "Let my words abide in you, and you abide in me." The first part is very clear; but how can you abide in him? When you remember someone that naturally causes a reaction there. That's a reaction, you see. If you want to abide in him, you must only develop remembrance, sweetly. When you remember him, you think of him; as you think of him, you become what he is. "As you think, so you become." So this is how you can abide in me. And he says then, "Whatever ye shall ask, you will have it."

This is the first step. This is the principle on which this simran, or repetition, or the sweet remembrance—call it by any name you like—is based: "As you think so you become." Yes?

QUESTION: *Master, we seem to have difficulty in learning to love our enemies, or those with whom we do not agree. That seems my biggest problem.*

THE MASTER: Well, that is everybody's biggest problem. But the point is, if we know that he has the same soul which has been misdirected by mind under some impressions—he has the same soul; it's simply misdirected—if we have realized that, only then can we love our enemies. For the time being, sometimes you have to say something to somebody.

In the life of the Tenth Guru of the Sikhs there was some aggression on another's part. He had to take a stand to save innocent people. At that time, a battle was fought with arrows. So, what did he do? In the front of each arrow he put some gold, so that if anybody was hurt, he could remedy it. A man is not killed by an arrow all at once—he only becomes wounded. So he put some gold in the front of the arrow which would go into someone and inflict a wound; so that if he were wounded he would have some money to help himself get cured. This is what is called love your enemies.

QUESTION: *Master, in the meetings there are times when people come to tell us that they have taken an oath of poverty, and they feel that it is wrong*

to have a lot of things. And we were going to ask you about it—how to handle that situation.

COMMENT: *She said at the meetings many people come and say they have taken an oath of poverty—they don't want to have a lot of money.*

THE MASTER: Yes.

COMMENT: *And so that's the question that comes up—how much poverty should one have?*

THE MASTER: That is a good question. The world is full of hypocrites. You have to guard against that. Do you see? The point is, we are only to live on two loaves of bread or one loaf of bread. Our own expenditure is not more than a dollar or two a day, if we live a simple life. All the rest of what we earn is for the children or friends or other people. If we hold on to millions, they are left behind. We simply use what we spend for clothing or what we eat. So all Masters say you should earn your living by the sweat of your brow, by the dint of hard labor—honest earnings. Live on it your own self and share with others.

In Punjabi, this man-body is called *day*. Day means two things: one, "body"; the other, "give." Kabir says, 'So long as you have this 'day' or body, always learn to give, give, give and give." So, whatever we earn, it is not for our own selves. That is why I issued a circular: simplify, simplify, simplify, and simplify. We should cut down our desires, demands, to what we want. Then we will have money to help others. Now people say we do not have enough money to live on our own selves. Why? Because our desires are greater than what is really wanted. You cannot help others unless you cut down on your own living: not cut it down to your death, I don't mean that. Maintain yourself, maintain your family, and try to share with others, however little it may be—it may be one cent. In that way the self expands. Give, give, and give. And love knows service and sacrifice. If you love God and love all of humanity, naturally you'll know to serve others who are naked; the hungry, the thirsty; others who are in want, who are sick. So man is one who lives for others, mind that. Even animals live for their own selves. What then is the difference between the two? Yes, please?

QUESTION: *Do I understand you to say that, in other words, in another way—*

THE MASTER: Yes—

QUESTION: *that a person can be a millionaire or a multi-millionaire—*

THE MASTER: Yes—

QUESTION: *and live very simply with the minimum of comfort—*

THE MASTER: Yes—

QUESTION: *and yet have his money work to help others, to employ others?*

THE MASTER: What did Christ say? He clearly said, "Those of you who want Him—who want to enter the kingdom of God—distribute all your wealth and come to me." Then he said, "It is easier for a camel to pass through the eye of a needle than for a wealthy man to enter into the kingdom of God."* That refers to the man who has expanded out into the world—who is very much given up to the outward enjoyments, in an expanded way. Instead of that, you can live in a simple way which is best suited to maintain your health. Maintain your health; the body is the true temple of God. The longer you can keep it, the better, because in the man-

* Matthew 20: 21-24.

body only you can know God. But, we can live on whatever is required. With whatever you can save, you can help others; otherwise you cannot help others. That's the natural law, you see. Yes?

QUESTION: *Master, was there ever such a thing as a Pope, I mean, Saint Peter?*

COMMENT: *He wants to know whether there was ever a Saint Peter, the founder of the Catholic Church.*

THE MASTER: Well, I don't know. I've read about him in scriptures. The scriptures tell us there was. Excuse me, now people are even going to doubt whether the Christ, Jesus, lived or not. Then what are we to do? We are concerned with the teachings, please—that's all. The teachings are the same as given by the Masters—with due deference to all. History is generally written later on, when nobody any longer knows.

I tell you, I was going to write about Tulsi, a great saint from the East. I wanted to find out his lineage, in connection with the life of Baba Jaimal Singh I wrote. I could not find it. He was the eldest brother, who was to succeed to the throne of the Hulkar family. He left the scene, became a recluse, and later on turned out to be a saint. And the second brother sat on the throne. I tried to find out whether his name was Sham Rao Hulkar, but his name was also not given in history. What was I to do? I know that when a man leaves a place, the people there say that he was nobody. I am nobody in my home there, at the feet of the Masters. This generally happens.

So history is history. Whether he existed or not, the important thing is what we learn from his teachings—whether we get anything. If we are going to doubt, then everything is doubtful. Well, Masters always say, Only believe what you see. Don't believe in the sayings of scriptures, either, or in the sayings of the past Masters, unless you have the same experience your own self. You can take it up as an experimental measure. But we cannot be convinced unless we have the same experience our own selves—whether it is a little or more; we can develop it. Yes?

QUESTION: *Coming back to simplifying the life: Those of us who have houses—they all need upkeep—the garden, and so forth. Would it not be better, then, to sell the house and just move into a small little cabin or a room and have more money then, or time on hand?*

THE MASTER: All right—why spoil the show? Continue with that. And then save further if you can, that's all.

QUESTION: *I didn't understand it.*

COMMENT: *Why spoil the show? Continue on like you've been doing.*

THE MASTER: And? Save your money for the future, and help others.

QUESTION: *But it doesn't give enough time.*

THE MASTER: Well, I tell you: if need be, you may sell your things—if need be. If thousands of people are dying and hungry—well, sell your everything for them. Out of love you have to do that. But that is not a general rule, you see. That's giving up everything for the sake of others. That requires a very great development. If you sell all that, then where are you to live? If you can afford to have another place, that's all right. Now we can change our life for the future, at least. And if you have anything—enough to spare—you may share it with others. There's no hard and fast rule against it. That love knows

service and sacrifice. Yes?

COMMENT: *You've been here an hour and a half now.*

THE MASTER: Well, we're talking; time flies away. That's all right. Anyhow, in talking we get so many things cleared up that you don't find clear while reading through scriptures—although references are given there. Yes, what do you want, please?

QUESTION: *Just a little continuation of the Sound Current. What do you do when you hear two sounds?*

THE MASTER: Well, take up the higher sound.

All right.

Hazur Maharaj Baba Sawan Singh Ji, with his gurmukh disciple, Kirpal Singh

WHEN THE MASTER LEAVES

a letter of Baba Sawan Singh Ji

EDITOR'S NOTE: *This letter was written to Dr. and Mrs. H. M. Brock of Port Angeles, Wash., Baba Sawan Singh's first American initiates (now passed on); for many years Dr. Brock was His only Representative in the West. This letter is taken from a superb manuscript collection covering much of Sawan Singh's correspondence between 1911 and 1934; with the grace of God, a copy has recently come into our hands. Other letters from this source will be published in forthcoming issues of* SANT BANI: *The Voice of the Saints.*

December 17, 1925

Dear daughter and dear son,

This is in reply to your letter dated August 13. You had enclosed in your letter a letter from Mrs. Phillips and your reply to that. I am glad to read that you can "smile over it all now as childish nonsense." It was a shock to your attachment to them and see how mere way of looking at things brings pain, pleasure or indifference. Beauty lies in working without attachment. I do not mean calculated or reasoned out detachment but detachment which has become a part of life. This is acquired only when mind is under control and satisfied with the sweet music of within. The Californians are beginners yet. They have not yet realized what a Satsang really means. In this line of work they are like ignorant children. By and by they will learn. As Satsangis you should look at their souls and not at their minds. The evil lies in the mind and is curable. Saints look at the devotee's soul and not at his mind or body and this is the reason why Saints are never disappointed.

Attachments through body end in pain because body is changeable and perishes. Mental attachment fares no better either. Man is endowed with the power of detaching himself from body and mind. He shakes off his body and mind daily many a time but the interval is very short; easiest way to do it is to associate himself with something which is beyond the body and the mind, and that is the "Sound Current." The greater the association with this Current, the greater the detachment from the body and mind.

The world has never been kind to Saints and their real followers. The great Guru Nanak was made to grind corn in jail, was refused shelter by villagers. Guru Arjan was made to sit on hot irons. Tabrez was deskinned, Mansoor was fretted, delimbed and then beheaded. Christ was crucified, what to say of the harsh words. But what was the response of these great men? Christ said, "O God, give them light for they see not . . ." So dear daughter and dear son, do not mind a bit of what has happened. Forgive and forget all, start fresh as they say. I wish that you remain corresponding with the Californians and meet them when convenient. They will be benefited by corresponding with you. Your clear unbiased minds will tell upon theirs. Your loving and affectionate letters will induce love and affection in them and their hearts will melt. Sant Mat is not a platform for

debates; it is the glory of love. They will come round and I trust that they will respond love with love.

I am sorry to hear that you (Mrs. Brock) have been suffering from some trouble with your eyes. Our deeds are on our heads. A devotee should bear them patiently as you have done. Pain is transitory like pleasure and will go in its time.

Mrs. Brock may give the Instructions in cases of urgency, but as far as possible Doctor should do this. . . .

I am glad to learn that you have purchased a lonely spot on a lake front. An isolated place is ideal for spiritual work. I am very fond of lonely places. My whole period of service has been spent in hills-and here even I am in an isolated place on the bank of river Beas. . . .

You may ask any questions you like; there is no restriction. Your question as to whom to look for guidance if the present Master goes out of life is very appropriate. The Master leaves the physical frame in its time like other people but remains with His devotees in the astral form as long as the devotee has not crossed the astral form. All internal guidance will be done by Him and it is He who will come to take charge of the soul at the time of death. And in case a devotee rises above the eye focus now and meets him daily, he will meet him inwardly there as usual. He will continue to discharge His inward duties of guidance as before, only He cannot give instructions outwardly for the simple reason that he has left the physical vehicle. The functions which could be performed through physical frame only will now be done by the successor. All outward guidance will be done by the successor and the devotees of the Master that is gone will love the successor no less. They will get the benefit of the outward instructions from the successor. Correspondence will be done with the successor and you will know who the successor is.*

The Mediumistic and other similar kinds of work are a poor playing with the mind. It ends in nothing—much ado about nothing. No matter if it is Dr. Walker of Portland or Mrs. Clarke. If Mrs. Guord is still in public work and does not come for Satsang, there is no harm; when she is tired of that she will revert. You with love and affection continue the work.

I am very glad to hear that Mr. Parson's faith is fresh. You may please remember me to him and write to me about him when you find it convenient. I have received one letter from Mr. Heron and I will reply to him shortly. . . .

With blessings from the Father,
Yours affectionately,
Sawan Singh

* This last sentence, a personal reassurance to Dr. and Mrs. Brock, is especially interesting in the light of the fact that the Brocks were among the very very few of Sawan Singh's initiates who recognized Master Kirpal Singh. See SAT SANDESH, August 1971, p. 18, for Dr. Brock's comments.

Life is a Series of Interruptions

The Master answers questions after meditation on the morning of January 20, 1964

QUESTION: *You can get his darshan that way?*

THE MASTER: Aye, by receptivity. He's ever with him, I tell you, ever since he is initiated. He never leaves him. But we have no time to turn to him, truly speaking. He's waiting for you within.

Once in the early beginnings after I met my Master I put a question to him, "Well, what is a man to do who is cut off from outside and furthermore has not reached the Radiant Form?" That was within a few days after my initiation—the very first two, three or four days. He said, "All right; we always think of our friends and of others, of this and that thing; then why not think of the Godman?" After a few days I further questioned him, "What should be done, further?" He said, "There is no need now of visualizing or remembering anybody. If you enter the room, you'll find Him there."

Do you see? When a man is initiated, that Master Power, God Power or Guru Power resides with him from that very day. If you simply enter within, you'll find Him. Before entering a room you might think of the man sitting inside or not, but if you enter it, you'll find him, is it not so? It is a very definite thing, but people don't believe it, because they are not properly guided. People even don't believe there's light inside, honestly speaking.

So that is why I say, "This is a religion above all religions." Religions are formed of rituals, dogmas, prayers, this and that thing; that's all right—they are the preparation of the ground. Make the best use of them. But this is the true religion, and that is within each man. Any man can delve it out. A Christian may have it—may delve it out; just so, a Mohammedan, or anybody who knows how to go within. Some help is required in the beginning—without help nobody can go within.

When one gets some experience to start with, why should he not progress? Maharishi Shivbrat Lal was a direct follower of Rai Saligram, initiated by him. He's a very literary man; he wrote, I think, more than four or five thousand pages on Radha Soami Mat. He used to say, "Within six months you can go up." But that is not simply by the instructions given by mouth. That is by receptivity while living in close relationship with your Master. If you go to your Master and live for him alone and nobody else and be receptive, you'll progress rapidly.

QUESTION: *Well, Saligram himself must have been pretty well developed if it didn't take him long.*

THE MASTER: Who?

QUESTION: *Saligram.*

THE MASTER: Yes. Those who come in contact with them, they get development, you see, after all. They're fortunate. Babuji Maharaj was with his mother at the feet of Rai Saligram.

There are four who were noted disciples of Swami Ji. One was Rai Saligram and one was Baba Garib Das. They have their own lines. And one was Baba Jaimal Singh; and there was

one more. So these four carried on. Baba Jaimal Singh was sent to the Punjab: "Go on, carry on this thing there." Rai Saligram and Mata Man-Devi, followers of Swami Ji Maharaj, directed him, along with Saligram, to carry on there. So Baba Jaimal Singh was sent to the Punjab; hither he had to go, to carry on there. Baba Jaimal Singh kept it pure, as a science. He did not mix it up with rites and rituals; of course, that is necessary for the commencement; but when rites and rituals come up, people are sometimes deluded—they consider perhaps that's the only thing. Do you see? So he kept it pure and simple, as a science. That was carried on by Baba Sawan Singh. He instructed us to have a common ground for all so that no error may creep in. Times have changed, you see. Truth is the same.

As I told you, I had a long talk with Agampas Sahib, the great grandson of Rai Saligram. He is an awakened man. We are after Truth, you see, that's all. People asked Socrates, "Do you love Plato?" He said, "Yes, I love Plato." "And what else?" "I love Truth more than Plato." *I love Truth more than Plato.* So we are lovers of the Truth, which is given out by those human poles. We have greater love for them for the sake of Truth, is it not so? Blessed is he who comes across such a person at whose pole that Power is working. And any man can be selected for that. It is His grace, not man's selection, you see.

In all religions there's some reference to this thing; but there are longer ways to achieving it; these have been cut down to meet with the times. Both Kabir and Guru Nanak were such poles. They were contemporaries for 48 years. Under them that Truth went on. We are not fit for those old methods, you see. They are longer ways, time-consuming and hazardous. In the natural way, even children see light. That is why when small children come up, they have light; because the slate of a child's mind is clean; its attention is not so diffused as ours. We have too many irons in the fire, you see.

So, the only success lies in the fact of continued devotion, surrender, with one-pointed attention. You may have in days, you may have in months, what you might not have in a lifetime. And blessed is the one who rises that way, whether he is in one school or the other. Any man living in any religion can delve it out; it is within him, is it not?

QUESTION: *Master, our daughter and youngest grandson came here, and I'd like to have you meet them—our daughter and my youngest grandson.*

THE MASTER: All right, most welcome. Hello, hello, hello, hello, come on. What is your name? What is your name, what is your name?

COMMENT: *What's your name? Matthew.*

THE MASTER: Oh, that's all right, that's all right. . . .

QUESTION: *Can we have meditation tomorrow morning?*

THE MASTER: You can come if you like.

So long as I'm here you can make the best use of me, that's all I can say. But along with that, even if you sit in meditation here, put in time also during the day, in the evening, at night. Do you see? Simply sitting here alone will give you something; but we should continue it during the day, at night—give it more time and you'll have wonderful progress. Here, it is only just to point out any errors—to give you a little impetus —like that. You have to put in more time—the more you can, of course.

When I went to my Master, I was

a government servant, I was a family man. I asked him how much time I should put in for meditation. He said, "Five to six hours daily, minimum, and the maximum that you can." Perhaps I was the greatest of all sinners, that's all I can say! The more you put in of this time the better, because we have the ramifications of mind from births past, even in this life. Time factor is necessary. When I was in the Himalayas, I put in sixteen hours a day—sixteen hours a day. But we must develop more and more, you see; not by compulsion, but by sweetness.

QUESTION: *Do you see, then, that length of time? All the time you see something? Sixteen hours of duration—do you see all the time or do you just meditate?*

THE MASTER: No, meditate and leave the body.

QUESTION: *Oh, I was wondering myself, because I sit sometimes long and I see nothing, and then I sit a very short time, and I see something.*

THE MASTER: No, no, that's it. When you learn to leave the body and traverse in the beyond, you're always conscious. The question was asked of prophet Mohammed, "Do you sleep?" He said, "My body sleeps, I don't sleep." That is a developed state, of course. Every man can go up there; there is nothing strange about it. Regularity pays—regularity and sincerity; not by imposition—slowly. When a man gets some bliss inside, he would like to be there all the time, you see. We are disturbed by outside elements, that's all.

MR. KHANNA: *Some people have been writing many letters to the Master on his tour. So that cuts away his rest, you know. He had to cut down his tour to reply to them. So I think that's not fair.*

THE MASTER: No, no. Oh, no. I would request of you all one thing: that you remain in touch with me, that's right—quarterly, by sending in your diaries, you see. The number of initiates is increasing day by day. And, in spite of all the instructions, I reply to a letter, it is received, and within a fortnight another letter comes in. If there is anything urgent, you're welcome to write, you see. Anything urgent—life and death—you are welcome to write anytime. But regularly, as a matter of course, that should not be sooner than every three months, so that time may be given, you see, to everybody. Be regular; practice is required. When you understand it, follow it; go on with it! But keep the diary daily. Don't postpone it till after three months; you may send it in every three months. If anything very important, very urgent, arises, you can send that directly. That is because the number is increasing, you see. At first, I advised sending in the diary monthly; then, after two months; then after some time I asked, "All right, send it in quarterly." That is easier for everybody. If there's anything urgent, you're most welcome, you see. Develop and see.

When I was in service, I was a superintendent of a section. There were other superintendents, too. One superintendent was a member of the Arya Samaj. He came and told me, "You are working in the office, with no hurry, no waste; calm and quiet; everything goes on in your section, and you're never perturbed. The work that's turned out in your section is almost double the others. What is it? What do you do? What can I do to concentrate?" Then I told him what to do. That was long ago, before I met the Master. I told him something. After a month or so he came

back: "Well, I sit. At my house the water tap goes on; I hear the sound."

"Well, put in more attention."

Then after two months, he came back again: "Now, in the beginning I hear the sound of the tap water going on, then I forget it."

"Still go on further."

A man should be practical, you see. Worldly things come in. Nobody can say that all of his life is smooth. Life is a series of interruptions. Life is a series of interruptions: sometimes good, sometimes bad. They come up as a result of the reactions of the past. You have got something to give strength to your soul. They do come up. If you're regular in your meditations, they will not have a pinching effect. Do you see? Sometimes the severity is minimized—cut down, too—by devotion to the Master, and by devotion to the contacts within. So whenever any man gets sick, that Power is within you, seeing, watching, helping, you see, without asking for it. Then it will pass off. Sometimes a man is in very good circumstances, sometimes not in very good circumstances. And these are passing phases; they come and go. Do your best, and leave the rest to God.

QUESTION: *When you say devotion of physical service, what actually are you referring to—outside or inside devotion of service?*

THE MASTER: Devotion of service?

QUESTION: *Yes, in the outer.*

THE MASTER: Outer devotion is only putting in regular time and having love for all—for the God in all; that's all.

QUESTION: *Nothing else?*

THE MASTER: That's all. Devotion to the meditations and love for all—for the God in them.

QUESTION: *And then devotion of service from within?*

THE MASTER: I'm talking about the religion which is above all religions. Devotion may be to the practices in the outer religions, you see. Regularity, but with a heart full of love, that pays.

QUESTION: *When you said to me, I should give more devotion of service, I was wondering, just what do you mean by that?*

THE MASTER: Devotion of—?

QUESTION: *Yes, more devotion of service.*

THE MASTER: Do you know what devotion means? There is a difference between love and devotion. You are devoted to something when you take Him to be a superior power, when you obey out of love, taking it to be the ideal, with no question of compensation or consideration. Just as you breathe, just as you breathe, going on with it, with no care as to whether it results in good or bad, that's called devotion.

QUESTION: *Wouldn't the highest service to the Master be the devotion of body, mind and soul, all together, as in* Parmarth *or in meditation and with body, mind and spirit?*

THE MASTER: Well, this is what is meant, you see—wholly and solely. Masters say, Give your physical body to the Master; give every possession you have to the Master; give your mind and soul to the Master. Do you see? Guru Amar Das says, "I've given everything to the Master: my physical body, my mind, my soul, my possessions." This is what Christ said: "Leave all and follow me." All includes everything, you see. What more is wanted to be done? If you give everything, well, you're free.

MR. KHANNA: *O.K. now, the time is over. Have your breakfast.*

THE MASTER: All right. Thank you.

Growing Up in the Lap of the Guru

With the Master in India - 1966-1967: Part III

from the diary of Lala Howard
kept for her daughter Mary
edited and expanded with Doris Yokelson

JANUARY 1, 1967, SAWAN ASHRAM, DELHI: We begin the New Year in our Beloved Master's *ashram*. It is Mary's first New Year. What a beginning!

In the morning, Mary joins her parents and the Shinerocks—Edna and Stanley—for the Sunday morning *satsang* out in the ashram "piazza," where we listen to our Master's beautiful discourse. A few thousand devotees are gathered. After the satsang, I sneak with Mary through all the crowds on to Master's porch, watching Him with His devotees and receiving sweet *parshad* (food He has blessed) from Him.

O child, what a beginning of a New Year! Master looks at His children tonight at *darshan* as He has not done it all these months. He moves His eyes from one to the other, looking seriously at each; he does not say a word: no one says a word.

JANUARY 2: Your father Jim's birthday: 36 years of age.

We all celebrate it with roses and narcissusses, which I had stolen early in the morning out of the wintery garden of the guest house.

At night, Great Master gives Jim a loving birthday-punch in the arm, saying, "Why didn't you tell me earlier"; and, for the occasion, gives everyone tangerine-parshad—for Jim, the double amount. Then Master asks us to sing a birthday song. Edna has the courage to start: "Happy birthday to you. . . ." I continue, Edna picks it up again, and then we get stuck, feeling shy.

Master calls Mary "quite clever." Pointing at Mary, He quotes Jesus' words to an American guest: "Be ye as little children, for theirs is the kingdom of heaven."

JANUARY 5: These days Mary still tries to look away when Master talks to her or takes her hands. Tonight He takes her hand in spite of her protest,

This portion of the report of Jim, Lala and Mary's visit to Master in India in 1966-1967, the first part of which appeared in the August 1974 issue of Sat Sandesh *and the second part in the August 1976 issue, is made up of daily entries from a diary kept by Lala Howard for her daughter, of recollections, and of excerpts from letters written by Jim and Lala to Doris Yokelson in the United States.*

and says, "You are quite naughty," and laughs. But later on, when Master is talking on the telephone, Mary becomes excited by it and forgets her complexities; she starts talking and calling to Master, pointing her fat, tapered finger at Him.

Master starts imitating Mary and says, "We should learn their language. Just try it!" He imitates the child's speech wonderfully and then begins to copy her walk: He walks right by her side, throwing His legs high up in the air, just as Mary does. That is very short, but very delightful. "Let her do a lot of exercizing," He suggests.

Master is walking through the reception room into the kitchen to take His supper, and Mary makes some loud, smacking sounds with her mouth; it means: food.

How in the world does she know Master is going for supper?

JANUARY 6: Tonight Master takes Mary's hand and touches her forehead and wonders if she has a fever? I ask myself if I also have a fever, because I have again become so feeble and helpless in His luminous presence.

JANUARY 7: Master lifts Mary up, grabbing her in spite of her new shyness. Again he calls her "clever." Then He says to us, "In a month from today you will be on your way back." We are amazed that Master remembers the date; we did not think about it. Jim answers Master: "The year 1967 is supposed to be a tourist year for India. Restrictions have been lifted."

Master says, "I didn't know that. If that is the case, you are very fortunate. They [the Shinerocks] have been here for two years. They are British. They don't need a visa."

JANUARY 8: Master looks down at Mary who is eating parshad and says, "She has a little wisdom now." Again He looks down at her very fully and lovingly and says, "Her look is that of a wise man." And little Mary goes on chewing her parshad.

JANUARY 10: "She is not so good any more; her intellect is waking up," Master says about Mary when He tries to play with her and she turns her head to the side again. Mary does this especially with Master and Bibiji, just the ones I certainly don't want her to do it with at all. "Things she sees she wants now," Master also says.

Master is very loving when we bring Him our diary sheets today. As He reminds me of the little meditating I have done during the trip, He presses my arm kindly and repeatedly and says, "God bless you."

After Master had mentioned to us that Mary now wants what she sees, she starts to cry because she sees the bowl of parshad standing some distance away, and she wants her share.

When Master comes into the room for the first time tonight, Mary holds her hands up together in front of her in the Indian gesture of greeting, *namaste* (this no one has taught her) and looks quietly up to Master. When I passed Master's house with her yesterday, she had also started folding her hands.

Goodnight, sweet angel. She wakes me up from two to eight times each night for nursing—for food and comfort.

JANUARY 11: "Very clever," "wise" and "naughty," Master calls you tonight. Three times He approaches you, and you turn away each time. I am very upset with you. When it happens the third time, Master bangs you on the

(Continued on page 47)

THE MASTER ON KARMA

EDITOR'S INTRODUCTION: Joined together here are three talks given by the Master Kirpal Singh during His Second World Tour. The first is a full-length question and answer session held at the Perrins' home in Miami on January 1, 1964, the night of His arrival there. While there were many questions asked, including the first one on Initiation, to which Master gave a very detailed and thorough answer, the majority of them hinge on various facets of the subject of Karma. The second talk was given outdoors at Kirpal Ashram, Calais, Vt., on a cold October afternoon, with the devotees wrapped up in blankets and the Master sitting in a chair while the late afternoon sun shone on the green of the grass, the gold of the late autumn foliage, and the brilliance of the Master's face. The third section consists of brief excerpts from a talk given at Lucille Gunn's house at Glendale, Calif., (not however the same house Master visited in 1972 and shown in the color photos in this issue; she had moved in the meantime) in December; because this talk covers much the same ground as the other two, we have included only those portions which differ.

1. *Initiation, Karma, and the Nature of Sin*

Miami, January 1, 1964

QUESTION: *Would the Master expound on the precepts for initiation?*

THE MASTER: First of all, we should know what initiation means. Initiation is no ceremony, no rite, no ritual, no offering. It is just like a school, in which a lesson is given; and for that lesson, first the inner theory is explained, and then an inner experience is given. We are all children of God. God is Light, and we are also Light, being of the same essence as that of God. But our light is enveloped by different coverings—physical, astral, causal and supercausal. It is just like a lamp that has two, three or four coverings over it; it appears as if there is no light there. But when you shake off one covering, you have some light; when you shake off another one, more light; and, as you shake off all the coverings, you see it is all-light. Similarly, we are light, children of light, but we are enveloped by so many coverings. Initiation means to raise up our soul and shake off the coverings: first, the one of the physical body, which is the Iron Curtain, I would say: to raise the soul above body-consciousness—physical consciousness—and open the inner eye to have an experience of light, and also to open the inner ear to hear the voice of God, or the Music of the Spheres. This is what is actually meant by the word "initiation": to be initiated into the Beyond.

"Learn to die so that you may begin to live." For that, what do we have to do? We are souls—conscious entities; the seat of our soul in the body is back of the eyes. You must have seen some man dying: the life withdraws from underneath, goes up to the back of the eyes, and the eyes are upturned; then the drop-scene*, which is called death, comes. So the seat of the soul in the body is back of the eyes; but it enlightens the whole room—the whole body. Those rays of the soul, you might say, which are enlivening the whole body, are to be withdrawn and brought to the back of the eyes; there the inner eye or the single eye opens; we see the Light of God. That is why Christ said, "If thine eye be single, thy whole body shall be full of light."

Now we have two eyes. How can the two eyes become single? That's a practical question. Similarly, all other Masters said, the third eye that is back of the eyes should be opened. But that opens only when our life current or sensory current is withdrawn to the back of the eyes. This is the first step.

Many ways have been prescribed for this. And many of them are man-made; they are time-consuming, difficult, and hazardous, too. And these days we are hereditarily not fit for them. They involve the *prana* system, breathing, etc., or coming to some conclusion by intellectual wrestling—but that is not seeing.

So it is a matter of practical self-analysis: how to rise above body-consciousness, how to die while alive. Plutarch tells us: "Those who are initiated into the Beyond, their souls have the same experience that they have at the time of death."

So we have to withdraw our soul to the seat of it, which is at the back of the eyes. If you can do it of your own self, well and good. Anybody and

* Drop-scene: The final scene of a play or drama in real life, on which the curtain drops.

everybody is welcome; a blind man needs two eyes to see. If not, then in that case, we need the help of someone who knows the Way, who is competent to do it. And who is competent to do it? Not the son of man, mind that. It is the God in him, which is manifest; that, with little thought, has the power to raise our souls above the bondage of mind. That costs him nothing. God made all of creation with one thought of His. Of course, God resides in every heart; there is no heart without Him; but God is not manifested there. What is the reason why?

Our soul is under the control of mind, mind is under the control of the outgoing faculties, and our attention is diffused into the world outside through the outgoing faculties: we are identified with the world. So we do not know that Power. That is there, of course. By withdrawing our attention from outside and then rising above the senses, we open the eyes and see that It is there. "If you shut the doors of the temple of the body, you will see the light of heaven."

This is what initiation really means. Before we go to him, our inner eye is closed and our inner ears are also closed. They are "sealed," as the scriptures say. So somebody—Who is he? The God in him, Who is manifest—comes across to those who are really hankering after God: There is food for the hungry and water for the thirsty. The *guru* appears when the *chela* is ready. That's a God-made arrangement; no man's arrangement. He sees some child is after Him; then He makes some arrangement to bring such a seeker after Truth somewhere where He is manifest. And that manifested God is competent to give him that experience of light and the hearing of the Music of the Spheres.

This is what is meant by initiation. That is why Christ said to his disciples: "Blessed are you who see things that the old prophets and righteous men coud not see." Then he said, "Blessed are you who hear things that the old prophets and righteous men could not hear."*

So, there is something of seeing and something of hearing—hearing the voice of God and seeing the Light of God. That is already within us; that is the controlling Power which is keeping us in the body; otherwise, we would have run out of the body: the two eyes are open, the two nostrils are open, but we cannot leave it.

So this is exactly what is meant by initiation. That affects no religion; because religions are our schools of thought which we have joined to have this very truth. Truth is one: God is Light and God is Music of the Spheres. A blind man is truly defined by Master, not as one who has no eyes on his face, but as one whose inner eye is closed. In the terminology of the saints, a blind man is one whose inner eye is closed, although he has two eyes on his face.

When you come to him, you are blind. When he gives you a meditation sitting, you see light; you testify to it. When you return, you are not blind anymore. When you close your eyes, you see darkness; the one who is competent removes that veil of darkness, and the light sprouts forth; and you testify that it is so—that is what is meant by initiation. And here the ABC starts. This is not the end-all, mind that. Where the worldly philosophies end, there religion starts. "There are so many mansions in the house of our Father." The one who is competent to bring your soul up into the Beyond and give you an experience of the light of God and the voice of God is also competent to guide you

* Matthew 13: 17.

when you rise above body-consciousness and traverse into those planes. It is the God in him, which is called God Power or the Guru Power or the Christ Power.

This is the ultimate goal before us as a man; and the purpose of joining various religions is only that. You'll find that a true Christian is defined as one who sees the light of God; a true Hindu or a true Sikh or a true Mohammedan or a true anybody is defined in scriptures as one who sees the Light of God. You've joined various schools of thought; this is the first step. To remain in some school or college is blessed; but if you remain there and don't have that purpose for which you joined it, I think you have not derived the full benefit of joining that particular school.

Of course, we have taken the first step required for the preparation of the ground; that is, the reading of scriptures, the saying of prayers, the performance of certain rites and rituals. What is their purpose? By reading scriptures we know what the Masters said on the subject. You can also only have their right import when you sit by somebody who knows the Way. Those who simply try to interpret the scriptures at the level of the intellect cannot do full justice to the work. "God is light," they say. But intellectuals say, "It is the light of the intellect." It is substantial light.

The scope of reading the scriptures ends there: in creating an interest in us to have those very experiences that the Masters had in their lives. So what does performing rites and rituals or saying prayers mean? That is meant to develop love and devotion in us for God. Those are good actions; they are required for the preparation of the ground. But seeing is still above all. Seeing arises to the soul when it is liberated from mind and

the outgoing faculties. That is why all Masters said, "Man, know thyself."

So this is actually what is meant by initiation. When Masters come, they don't advocate one religion or the other. They simply tell us of the highest teaching that all Masters gave, the teaching which we have forgotten, and which they have revived. And who revives it? The God in them, that's all. This is what is required.

First, who can unite you with God? Only God's grace, alone, can unite you. First, resign everything to God. Second, there are some preparatory things required: a strict vegetarian diet — the avoidance of all meat, fish, fowl and eggs. Why? Perhaps people think that these things give strength. What do animals eat? How strong they are! They count power in terms of horse power. Now there's a campaign going on in the West for the vegetarian diet. About fifteen world vegetarian conferences have been held so far. Only one has been held in India, and fourteen have been held in the West. There's a campaign going on everywhere for the vegetarian diet. They have come to know that it is superior to the meat diet in every respect. This is one reason.

The second reason is that we have to have control over our passions. The use of anything that goes to flare up passions, we have to avoid. That's the main thing. If a doctor comes and advises you, the patient, not to take solid food, you have to obey. This is a helping factor.

Similarly, we are conscious beings. We have to become more conscious. So the use of anything that goes to make our consciousness morbid, we have to eliminate; that is, all intoxicants—all of them.

And further, have a good character. These are the necessities—the helping factors—in becoming initiated. Even if you get initiation and don't live up to it —"Take heed that the light which is within you is not darkened."

This is what is meant by initiation, and these are the preparatory grounds. There is food for the hungry and water for the thirsty. Perhaps, as the reaction of the past or by passing through various vicissitudes of life, by discrimination we know what to do. This is a sort of hunger within us to have some safe refuge to go to—a haven. So God sees when this hunger has arisen in such persons. He is within us. He makes some arrangement to bring us in contact somewhere where we can be initiated into the Beyond. That does not affect any religion—that is the basic principle of all religions, which we have forgotten—that's all. By a parallel study of religions, you'll find that. They all gave out the same thing: light and sound is the way back to God. This is the God-into-expression Power—the two aspects of it.

Remain where you are; there is no need of changing any religion. Simply be true to your own religion. I've met the heads—the ministers—of most of the various religions. These teachings are there in their scriptures, but they themselves do not know it. They know only the elementary steps, and they don't refer to these things. If they do make reference to them, people ask, "Give us this, please!" Then? It is better not to mention them.

To err is human. We forget. Masters come from time to time to revive that very forgotten lesson. So this is no new religion, no new faith, no new formation. This helps everyone to be true to the teachings of his own Master to whom he belongs. That's all. I think this clarifies what initiation is and what the helping factors — the requirements

for initiation—are.

We have met after a long time—the first time in Miami, probably. And if you have any questions, to the best I know how, with God's grace, that will be given out.

QUESTION: *Can you clarify karma?*

THE MASTER: Oh, yes—a karma question. Well, in all scriptures, you'll find that this subject has been taken up. In some places, it has been clarified in detail, in some simply referred to; and this is due to the fact that most of the scriptures were not written by the Masters themselves—most of them. They were written later on, and later on they are written by hearsay and references are made by hearsay. Some scriptures have written about karma in full detail. But in all scriptures you'll find, "As you sow, so shall you reap." Do you see? There is action and reaction.

If you put a seed of pepper underground and water it, what will be the result? A plant will come out that will give hundreds of peppers. And if you put the seed of some fruit underground and water it, it will give a tree that will give hundreds of those fruits. So the very thought that strikes you has a reaction. You have one thought, and all other thoughts will come up, like the peppers or the mangoes.

There are various kinds of courts: there are small-cost courts in which ordinary cases are finalized in weeks; there are some high courts—privy councils—in which cases continue for years on end. Similarly, there is an action, and a reaction comes up, sometimes straight off, as in the small-cost courts. Actions bear fruit. Sometimes they take a longer course.

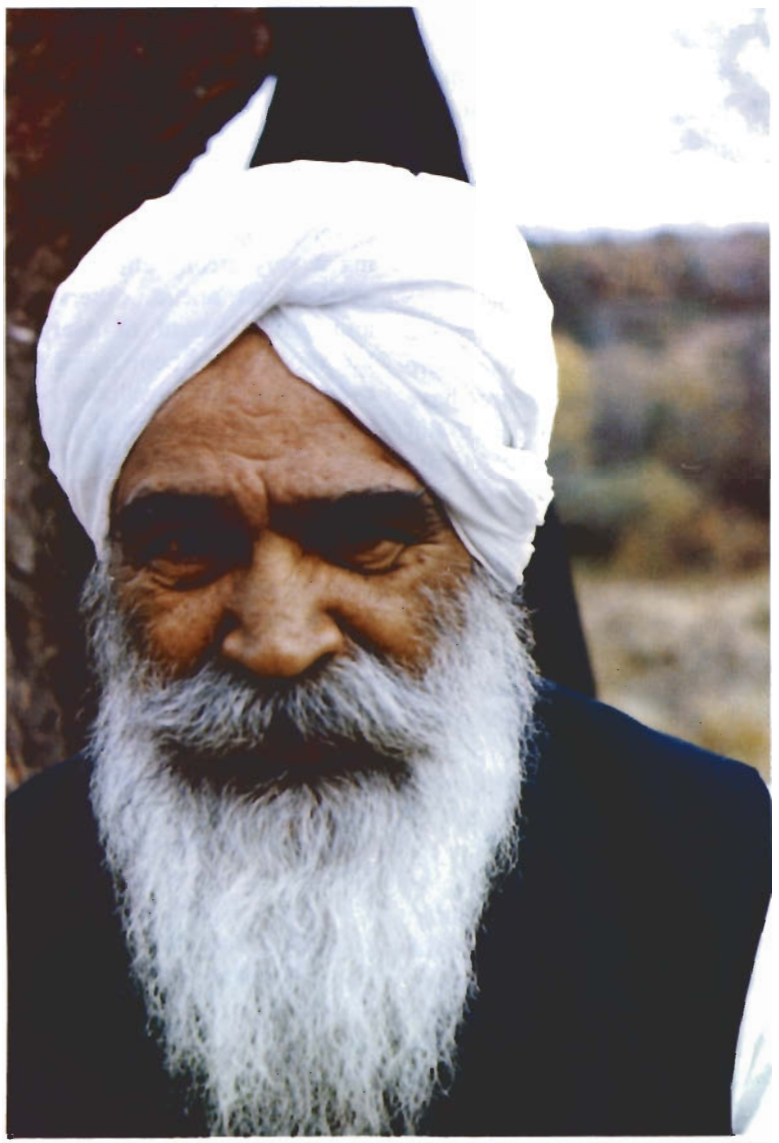
So, as we say, we cannot escape the result of an action. And that is the cause of the reaction. What happens? Daily we're doing some action, sowing some seed. Any thought that occurs, that is a seed. When it comes into commission, it becomes an action. Really, the seed is there in our thought. So thoughts are very potent, do you see? They react very strongly.

There are three kinds of karma: the one which you do daily is called *kriyaman;* and the second, which is in fruit and according to which our present life is determined, is called *pralabdha.* On this is based weal or woe, richness and poverty, high or low position; some making a very strong effort and not being able to get ahead, others doing little and getting ahead of everyone: some are very learned people and they cannot even earn their livelihood, and others who are not so learned have hundreds and millions of dollars. Do you see? These are reactions of the past which are bearing fruit and according to which our present life is based. And there are still some seeds which have not yet grown into fruit: these are called "in store"—karmas in store (*sanchit*).

So I think there is no end to these three karmas. Every day we sow seeds: some are bearing fruit, others are still in store; that goes on—action, reaction—like that.

You might perhaps have heard of the *Ramayana?** It is mentioned that after that Lord Rama came back as Lord Krishna. How did Lord Krishna die? Do you know? Krishna was lying in the wilderness and a hunter came along. There was a [lotus] mark on his feet that at a distance flashed like the eye of an antelope. The hunter shot an arrow that went into his feet, and he died. When the hunter got there, he saw that

* The *Ramayana,* attributed to Valmik, is the oldest Sanskrit epic poem. It tells the monumental and popular tale of Rama and his wife Sita and the conquest of good over evil.



it was Lord Krishna and asked him, "Why? I regret it—I never meant that! But I thought perhaps it was the eye of a deer or an antelope—that is why I shot at you."

Lord Krishna said, "No, don't fear; it is I; I killed you as Lord Rama."

That is a reaction. If even the incarnations cannot escape the reactions of karma, how can we? So now the question arises: Is there no hope? There's hope. How?

When Masters come, what do they do? They wind up all actions, all karmas. How? There is no end to it—action, reaction will go on. We sow new seeds; some are in fruit; some are in store: it goes on and on, again and again, like that—there's no end to it. And even the incarnations cannot say, "I will escape." So what do Masters do? To those who come to them, they lay down a line of action for the future life: Don't think evil of anybody, even in thought, word and deed. Be truthful in all your actions: no acting or posing, at heart having something, but saying something else; not deceiving anybody. And be chaste in thought, word and deed. And love all; and do selfless service. These are the actions to be laid up for the future. If you do that, well, there will be no sowing.

COMMENT: *That's pretty tough—*

THE MASTER: Anyhow, there's hope. Never mind. Everything appears to be tough, but still, there's hope. But something more is done for the disciple, not only that. This is for the reaction. The Masters give him a contact with God within, with the Light and Sound of God within. That goes to nullify reactions, to help him inside. They have love for all, and naturally these things become easier. This is one thing. Those karmas which are now in fruit and on which our present life is based they do not touch. Otherwise, if they were to touch them, the man would die; because our life is based on that. But what do they do? They give food—the Bread of Life—to the soul. They give a contact with the Light and Sound Principle within: that is the Bread of Life; and the soul becomes strong.

What is the result? When these present karmas come up—sometimes it is poverty, sometimes sickness, sometimes this and that—because the soul is strong, all these reactions lose their pinching effect. It is just like the case of a fight in which there is one very weak person and the others are very strong. When the weak one gets one blow, he turns and says, "I'm killed!" And the others, who are strong, do not care even if they get many blows. It is because they are strong enough.

So reactions do come up; but you get the strength of soul by eating the Bread of Life, which is coming in contact with the Light and Sound Principle within. So the present life passes that way.

When you come in contact with God —when you become a conscious coworker of the Divine Plan—all karmas which are in store are burned away; just as if you roast seeds in the oven, they won't grow. And this is the way in which all the karmas are wound up. That is why it is said: "What is the use of going to a Master if these reactions are not ended? If you go to the feet of a lion and are afraid of jackals, what's the use of going to a lion? This is how the karmas are wound up: first, by prescribing a certain conduct of life; second, by an inner, higher contact. You, please?

QUESTION: *Yes, I have two questions.*

THE MASTER: Yes, yes, most gladly.

QUESTION: *One was pertaining to*

diet—we are to abstain from fish, meat, eggs, etc. Now must we also abstain from coffee and tea, which have caffeine and tannic acid?

THE MASTER: I tell you: coffee, tea, etc., do not give you too much intoxication—they come under the category of intoxication; it goes against the laws of health, but they do not have the same effect as killing somebody. I tell you, that is also a sin, strictly speaking: even to breathe is a sin, because we kill so many bacteria; to walk on earth is also a sin: we trample so many insects on the ground under our feet; to eat vegetables is also a sin. We can go on further. But each sin has its own value —comparative value.

QUESTION: *But must you abstain from coffee and tea in order to fulfill the Word?*

THE MASTER: That's all right. This is what I'm telling you. That is a sin, strictly speaking, but it does not give you intoxication all at once, so that you lose your consciousness. For that reason, some use it lightly—that's another thing; but, strictly speaking, it is against the health laws.

QUESTION: *Now one more thing: must you become a celibate? Must you abstain from sex entirely?*

THE MASTER: That will come further. This one thing should be clarified. This point is not very clear, I think. You'll have another question — this will be raked up again—if it is not clarified. I was telling you, even to eat vegetables is a sin.

QUESTION: *Yes, what?—to eat vegetables is a sin?*

THE MASTER: I tell you, I said breathing is a sin. I'm going on further than that. Why? Just have the patience to listen.

QUESTION: *What is sin?*

THE MASTER: I tell you. Sin is that which stands in the way to having realization of God—that is a sin. There are lesser sins and there are grosser sins. For instance, if you kill a man, you are hanged. If you kill an animal, you're simply fined the cost—nobody is going to be hanged for that. If you kill birds and insects, nobody cares about it. You'll find that there are elements: in the lowest category, the vegetables, there is one element fully developed, and four are latent; in insects, there are two elements developed, and the others are latent; in birds, there are three elements fully developed, and two are latent; in animals, there are four elements fully developed, and one is latent; and in man, all the elements are fully developed. So it is comparative, you see.

What do Masters say? Live on the least sin—vegetables or grains—and become a conscious co-worker of the Divine Plan. Only then can you be absolved. This is one view. The other thing you were just telling us about—what is that?

QUESTION: *Yes, must you become a celibate? Must you abstain from sex entirely?*

THE MASTER: I tell you: It is said, a life of continence is required. You must be continent—have a life of continence; that is, control over all senses.

QUESTION: *Whether you're married or not?*

THE MASTER: Yes, both.

QUESTION: *Both? I mean, if you're married, then you must abstain—*

THE MASTER: I'm going further—have the patience to listen. I am going further. You're right. Well, look here—those who are not married, they should be strictly celibate. That's one thing. Those who are married, what should

they do? They should live up to what the scriptures say. And what do the scriptures say? They say married life is no bar to spirituality, if it is conducted according to the scriptures. And what do the scriptures say about marriage? They say marriage is not a contract, but a sacrament. It is God who unites; let God disunite. It is taking a companion in life, in weal or woe on this earthly sojourn, to help each other to know God: that is the highest aim before a man. One duty may be that of begetting children, but it is not 100 percent of our duties. And St. Paul went so far as to say, "Husbands should love their wives as Christ loved the church."

So this is one part of the show, not everything. But if you are given up to sensuous enjoyments daily, that is not a helping factor. A normal life, a life of continence, as described by the scriptures, is very much required. This power is the basis of your physical life—your brain, your heart—everything. Those who are celibate prolong their lives. It [the semen] is a very valuable thing, you see. How is it made? They say that what you eat becomes *chyle;* from *chyle* blood is produced. They have made some calculations: forty drops of butter give you one drop of blood; and forty drops of blood give you fat. From fat comes the muscles and bones; and from bones is further developed the pith in the bones. And from that, this thing—the last result—comes up. So it's a very valuable thing. You must keep it; you'll feel very buoyant, the more you keep it. The more you're given up to losing it, the following day you'll not feel very happy; your spirits will be down.

So the way of married life is no bar to spirituality. This is as given in the scriptures—all scriptures say so. Perhaps one or two Masters were not married; the majority of them were married, but they did not have the life that we have now, given up to all the outward enjoyments. That's one part of the show, that's all.

QUESTION: *But did not Jesus say that the true marriage is made in heaven?*

THE MASTER: Of the soul.

QUESTION: *Is there such a thing as soul mates?*

THE MASTER: Beg pardon?

QUESTION: *Soul mates—spiritual soul mates?*

THE MASTER: Yes, that's right. That is the ideal that is given: let there be two bodies and one soul. That is the true ideal of a marriage. It does not mean one dragging this way, the other dragging that way; and then there are divorce courts—there are hundreds of them. Not that. Masters say so.

QUESTION: *Wouldn't that be the mystical marriage, or the groom taking all?*

MASTER: Look here, these are physical contacts brought about by the reactions of what we have sown ourselves: some are children, some are wives, some are husbands—these are reactions of the past. Why is not everybody like that? That we have to pay off very gladly—what we have done. And about the soul—the soul has to unite with God. That's the mystical marriage. That's of the soul. Bodies remain here. Yes, please?

QUESTION: *Master, what happens to the person who gets initiation just before death and has not had time to work off the necessary karma? Does that soul have to come back in another reincarnation or remain on the astral plane?*

THE MASTER: I tell you. You see, that depends on the initiate. If, when he is initiated, he has full faith in the Master and has resigned everything to him —suchlike cases we do see; they are

rare, of course—if he has faith in that, in that case his faith has become so strong that it nullifies all reactions here, and Master does not return him to the physical body. If he has done something as faith in the Master, he is not to return. If he has taken initiation and has done nothing, even then that soul is cared for; but it cannot come back below the man-body, because in the man-body only that seed can grow. This is the concession. If a man has done less, that is, not fully, and his desires have been satisfied—if one or two ordinary desires remain, those are also satisfied before leaving—he is placed in the higher planes, according to his capacity, and he proceeds from there further on, not to return.

So those who have been initiated at least earn the capacity of coming into the man-body again; they do not go below it. For those who have done something, who have faith in the Master and love for the Master, other things are satisfied, one way or the other, even before death; and such souls are placed in the planes for which they are fit. That is why the Masters enjoin: we must develop in the man-body as much as we can, because in the man-body we can do things in months that we can do only in years later on. The sooner we do it, the better. So initiation is a blessing, because the soul is cared for. Those who have advanced fully, they go straight up to the fourth plane, fifth plane or third plane, as far as they've advanced. This is about those who have not done anything or have done little. Yes, please?

QUESTION: *On that same thing you were just talking about: then there's no one of us without karma—we always have karma?*

THE MASTER: Generally, surely.

QUESTION: *Always.*

THE MASTER: Yes—

QUESTION: *Then there's no one, say, without karma.*

THE MASTER: Every day we think—that is a karma; the very thought is a karma.

QUESTION: *Thought is a karma?*

THE MASTER: Yes, as I told you. Yes, please.

QUESTION: *The block is the five physical senses. When you recognize that you don't belong to the lord of the world anymore and you rise, you try to develop to the other senses. However, Master, this re-creation of the spirit makes us completely anew, and are we then heir to karma, even then?*

THE MASTER: When you are put on the Way, you come in contact with the God-into-expression Power, which is Light and Sound. The more you come in contact with that, the more you become desireless—selfless. That is why you escape reactions.

QUESTION: *But then, in our meditations, in bringing in the Audible Life Current—*

THE MASTER: Yes—

QUESTION: *the Music of the Spheres—*

THE MASTER: Yes—

QUESTION: *the greatest thing in the world—*

THE MASTER: Yes—

QUESTION: *Isn't it all music, vibration, music and color—it's all one light—?*

THE MASTER: Surely—

QUESTION: *Are we not light? Are we not a musical note, really?*

THE MASTER: The whole world is vibration. First, they say God made the world and there was light. And from light proceeds the sound. There are also vibrations. We are already light, but our light is enveloped, as I told you; it is there that you'll find that Light and

Sound Principle reverberating throughout all of creation, without closing your ears and without closing your eyes.

QUESTION: *Then you are one with Him, and this is what is called the Revelation Path, is it not?*

THE MASTER: Revelations commence when you rise above body-consciousness, and they grow more and more as you progress. You see? Be still, physically and intellectually, and know that you are God. Do you see?

QUESTION: *But then the responsibility of living it, of acting God, not being—just becoming God—but acting it—*

THE MASTER: First, we have to be the lover of God. Love is the one that unites the soul, blends it in the mystical marriage. Later on, it ultimately becomes one. Yes, please?

QUESTION: *Is there a possibility for any persons who are living on this earth to become a Master?*

THE MASTER: Yes, I tell you. The last time when I came to the United States, two children were put on the way. They were small—six or seven years old. I asked them, "What do you want?" They said, "We want to become Masters." "All right," I told them, "you have been put on the Way; develop further; you may be selected as a Master."

It is God Who selects Masters, not the votes of the public—when He sees anybody fit. And some come as fit already: a principal is transferred from one college to another. Some are developed in their own college, and as they develop they are made professors and then principals. So there's a possibility. Each man is in the make; each man has his own background: some are more ready, others are less. It sometimes happens, too, a man is in the make and he has already developed sufficiently. Well, he can be selected as a Master; there's nothing against it. Every saint has his past and every sinner a future.

QUESTION: *Many are called and few are chosen.*

THE MASTER: Yes, those who are given initiation. Many hear these things and have no desire for it. In any town, there are millions of people living, but how many come up for this thing? Very few. It is God's grace only that works.

QUESTION: *How can we know we're ready to take that trip to Nirvana?*

THE MASTER: Beg pardon? [*laughter*] No, no.

QUESTION: *When will we know we are ripe enough that we have—*

THE MASTER: Oh, that's all right. This question was put—

QUESTION: *Will we get any warning?*

THE MASTER: I tell you, I tell you, I tell you; I will reply to your question, please. One time, I was invited to appear before television. Because they have a reputation, some heads of several religions wanted to make me fail in the presence of all those who were watching television. They called me; I never knew about that. There was one in charge of it who was a chief editor of a paper; another was a bishop; the third was a Jewish head; a fourth was in the "I Am" activity; and the fifth was one more. So four or five heads of different religions were there.

They were standing around: "All right, we have come to see you."

"All right, thank you."

"Would you mind if we asked any questions?"

"Most welcome."

The television program was going on. We sat around the table. "All right, tell me your questions, please. Put whatever questions you have."

They put the questions; I replied to them. Then I asked them if they had

anything further. They put more questions. They were also replied to.

Later on, there was a round table conference. Underneath, one was asking the other, "You put some question"; they were wracking their brains to put more questions. The whole thing on television lasted about one hour. Last of all, the bishop asked me, "How do we know that we have realized God?"—the very question you asked. And I told him, "If you have got pain in your stomach, how do you know you have got pain in your stomach?" [*laughter*]

Do you see? There's nothing outside that shows it. Each man is his own witness—his own testimony. All the time you see God everywhere; there's no place where God is not. Everybody is within you, and you are in everybody. All froth and foam is over the sea, and there is still water underneath; you dip in there. These are some examples to show this. But how do we know that we know ourselves when we get a pain in the stomach?

They kept quiet, and then they said, "Thank you; you are right." And that television program went out everywhere; that went to make more of a name before the people.

So this, man knows himself best; others cannot judge properly.

QUESTION: *Master, when, for instance, I tell my family, "Come with me, please, to satsang," they say, "Yes, we love you, we'll listen." And every time they have another excuse. It really is a good excuse. Is it my fault or is it because the Master isn't calling them to come?*

THE MASTER: Well, they're not ready yet. There's no hunger. You see, there's food for the hungry and water for the thirsty. They'll never come up except for God's grace; it is God's grace; by God's grace alone man can come on the Way—not because of others. So they're not ready yet. That's all. By inducement, love them. It's not your fault, rest assured. Yes, please?

QUESTION: *Sir, I have a question. Judging from the outcome of this meeting and what people have been talking about, it seems to me that most people are more concerned about sins—their personal sins—for crimes against God and their fellow men. Now some people are older than others here, and they have sown more wild oats than others. I ask you this question—*

THE MASTER: Yes, yes—

QUESTION: *Well, most people here are concerned about the burden of sin—*

THE MASTER: or what is sin—

QUESTION: *or karma, what you call karma.*

THE MASTER: Karma I have explained. What is sin—that you mean to say.

QUESTION: *Yes, well, the question I want to ask, sir, reverently, is: Does God grant any dispensation of grace to those of us who have been guilty of gross crimes, such as myself: I have killed hundreds of men under combat conditions. Now according to the laws of God, the law says: Thou shalt not kill. Men are put into a position and forced to kill. Is there any dispensation of grace that God extends to people who have sinned and they have become aware of their sin and they are sorry for their sin and they're trying to find God's favor in forgiving this sin? Now is there any way that a man can be assured that his karma has been wiped out?*

THE MASTER: Yes, I just explained it. There's a law of judgment, and there's a law of grace: there are both. If a candle is burning, there's always darkness underneath; when a bulb is burn-

ing, there's darkness above. Both are the laws of nature. There's a law of judgment, and there's a law of grace. The law of judgment is—what do you say?—an eye for an eye and a tooth for a tooth. There nobody escapes. But there's a law of grace which is developed, how? I will tell you: when you become conscious—the beloved of God, the God-in-man; because it is God alone who can give that contact with Him. He comes across by means of some person at whose pole He is manifest. He follows Him, repents for his past actions; He takes him under His care.

Don't you remember, in the case of Christ, that a woman of the town came up to him? She went in where he was and washed his feet with her tears and cleansed them with her hair. And Simon the Pharisee, who was there, thought, Well, strange. If he is a Master, he has become faithless. Does he not have the common sense to know that this lady here is a woman of the town? Then Christ—because he could read the hearts of others—said, "Well, Simon, look here." He said, "Yes?" "Do you know, if one man owes somebody 50 pence and another owes him 500, and the man to whom they owe it forgives them both, to whom he has done the greatest favor?" And Simon thought, Perhaps he's a very overactive Master; he wants to conceal his sin—because each man thinks from his own level. He said, "Yes, the one to whom he has forgiven the 500." Then Jesus said, "Look here, I came to your house; you did not welcome me; you did not wash my feet; you did not offer me anything. And she has come and wept; and with her tears she's washing my feet." He said to her, "All I forgive thee, for thou hast loved much."*

* Luke 7: 36-50.

There is a law of grace, too. If you repent and fall down at the feet of God-in-man, since it is God, if God can create the world, in that case your reactions are nullified. As I told you just now, who is there to forgive sins? Only God; God can forgive sins. Is it not so? God can; but the point is, in whatever plane we are working, we have to abide by those laws. When we rise above the body and become the conscious co-worker of the Divine Plan, as I told you, all reactions, all the karmas, are wound up.

So there's a law of grace, too—if we earn it. Both are laws; there's a law of judgment, also. I tell you: a seed is sown. Was there a hen before the egg or an egg before the hen? Is there any way out? No? Was there a seed first or a tree first? So there's no way out. When you rise above these levels of thinking—physical, astral and causal—and you become a conscious co-worker of the Divine Plan, all seeds are burned away and cannot grow. That's how it stands. If you are a father who has a son who has fought with somebody, would you want to send him to the police? You'd slap him once or twice, your own self, but you wouldn't let him go to the police. It's something like that.

Love is the greatest law. Love knows what? Keep my commandments. So they generally don't interfere like that; but those who surrender everything to him, they are saved. As I told you, both are laws: the law of judgment is there, and the law of grace is there, too.

QUESTION: *But, pardon me, a Master can take away four-fifths of your karma when you become initiated, and then you're off the wheel.*

THE MASTER: I tell you how they take away the karma. There is a law of

sympathy; that's another thing. But at the time of initiation, what the Master does I explained to you before: for the future, he lays down a certain line of conduct. The present reactions that are in fruit, they don't touch. They give the Bread of Life to the soul. The initiates become strong; the pinching effect is gone. And when they are given a contact with Him—the Light and Sound—as they become conscious co-workers of the Divine Plan, all previous karmas are burned away. This is all.

His greatness lies in the fact that although we cannot rise above body-consciousness, with little thought of his, he raises the soul—perhaps 10, 20, 100 souls, sometimes; all rise at one sitting; he gives them a contact with God. That soul which is bent down under the burden of karma is raised. I think that costs him nothing. Thousands of animals and others drink water, but is the water diminished? No? So He is the perennial source. Join with the perennial source of God, the God in him; out of sympathy—the law of sympathy is there. Then you get a contact within. But if that Power is not there, how can you see the Light of God within? That is there.

QUESTION: *Master, if a patient dies under a surgeon's knife, and as the surgeon gets older and more experienced and looks back and finds that he made mistakes—because he's got to get practice and learn, and he tries his best—have those doctors made bad karma for themselves?*

THE MASTER: I tell you. As I told you, even breathing is sin; I explained it to you. He has learned anatomy: this is what you mean, if I understood you correctly. They apply anatomy on dead bodies, from which the soul is gone; on that they learn how to analyze the anatomy and perform surgery. First of all, they apply it on dead bodies. In the hospital you'll find that. And furthermore, sometimes they have to kill little insects and frogs and this and that thing. That is a sin, but that sin is being committed to save higher lives—higher lives: a man. So that's a sin; there's no absolving it, unless you become a conscious co-worker of the Divine Plan, as I told you. So this is done because, for the purpose of saving something higher, you have to do something lower. That goes, but for no selfish motive—just to help the rest of humanity to be fit physically. The man-body, which is considered to be the highest in all of creation, should be maintained, and we should know how to know God—for that purpose.

QUESTION: *Does prayer have any effect on karma?*

THE MASTER: Surely! Prayers which come out of the heart, not set forms of prayers, I tell you. They are simply reverberations made by the lips and have no connection with the heart. The prayer which comes out of the heart, in which the heart becomes full of love and tears roll down from the eyes—that's a sign—suchlike prayer is heard, and it nullifies reactions and creates a counteraction.

But how strong the prayer is is the point. Not everybody's prayer is heard, because it does not go out from the heart. A prayer which is simply repeated in a professional way, such as saying, "O, God!", in which the heart has nothing to do with it, does not help. Prayer helps very wonderfully: where all human efforts fail, there prayer succeeds. But that prayer should be before a competent person, in whose competency you have faith. It is from a weaker man praying before a strong

man. Perhaps you have read in the Bible somewhere where Christ said: "If you pray to God, He may give it to you or not give it to you. If you pray to God in my name, He may give it to you. But if you pray to me, you'll surely have it." What is the difference in the meaning of these three statements? If we pray to God, we are not fully settled in our minds that there is a God. We simply say something for which there is no motive or no ideal before us. He says if you pray to God in my name, there is also not a very strong faith—we are dependent on something else: But if you see the God in him, that must be given to you. That's the difference.

QUESTION: *What can I do to get away from all that bad thinking when I meditate. I can't seem to concentrate.*

THE MASTER: There's a way when you come to a Master; he gives you a way to overcome that. Two ways: one, by self-introspection—by your keeping a diary; the other, by giving you a contact within. Both things together help to make a man—even robbers—to become saints. There's hope, as I told you: Every saint has his past and every sinner a future.

2. The Law of Justice and the Law of Grace

Kirpal Ashram, Calais, Vermont
October 12, 1963

QUESTION: *Who is in control of a person's karma? Is it just by accident?*

THE MASTER: No. "As you sow, so shall you reap"—why by accident?

QUESTION: *When you come in contact with a Master, doesn't he control your karma?*

THE MASTER: He winds up the karma —winds it up.

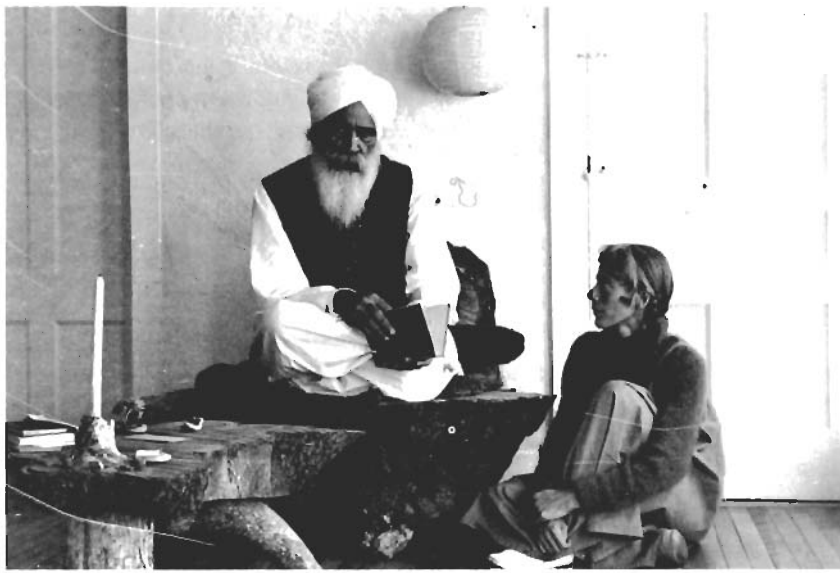
QUESTION: *But remember you were talking about the law of justice: Krishna just gave them what they deserved. Who is doing that now—for those who are not initiated?*

THE MASTER: There is a law of justice, and there is a law of grace—both of them: they are both laws. It is just like, when you light a candle, the light is above and the darkness below. If you have a bulb, then the light is below and the darkness above. So both are the laws working in the world.

Sowing a seed—that's a point to be understood: when you sow a seed, it will bring forth similar seeds. There is action-reaction; then again a reaction: and the thing goes on like that. There's no end to it. After sowing the grain, a man cannot stop having the harvest—the fruit will come. So there are many actions. Actions are of one kind, but there are three aspects to them.

There are certain actions which we are doing now, daily—fresh actions; fresh seeds are sown, you might say. Some have already been sown and are bearing fruit. Others have been sown, but are not yet bearing forth fruit. So there are three kinds of karmas or actions.

Our present life depends on those reactions of the past karmas which are bearing fruit. They are called *pralabdha karma*. On that karma our length of life is based; that is, the number of breaths we take. On that, our status in life is based. According to that, some people get children, some die, some are ugly, some are old, some have a give-



The Master with His children at Kirpal Ashram in Calais, Vermont, October 12, 1963.

and-take. This is based on those karmas or seeds which have grown in the past and are now bearing forth fruit in action. This you cannot change. When a railroad line is laid down, the train will run over it. But before you lay down any railroad line, it is up to you to lay it down this way or that way. But once it is laid down, the train will have to run over it. So, as I told you, some karmas are bearing fruit; some we are doing fresh; and others have not yet borne any fruit—that will come up in due course.

So we are independent within certain limits to do some actions, and we are also bound to some extent. Action, reaction, action, reaction goes on—there's no end to it.

When a Master meets someone, he does not touch the present reactions which are coming up; for our life is based on that. He lets it alone, he lets it go on. But he does two things: for the future, he lays down a line of conduct, beyond which we should not transcend: don't think evil of anybody, even in mind, not to speak of in word or in deed. Be truthful, even in mind. Don't think up anything wrong—acting and posing, scheming, polishing, doing something underground and then aboveboard doing something else.

And further: be chaste, even in mind, word and deed. And have love for all: because all men are alike; they have the same privileges that each one of us has. So love all, because God is in the hearts of all: whether they are placed in a high position or a low one, whether they are rich or poor, whether they are learned or unlearned, they all have the same privileges from God that you have.

Also, do not hate others—even in mind, word or deed. And further, when you are to love God and love all humanity, then you must give selfless service, not selfish service: for love knows service and sacrifice. Selfish service will again cause a reaction to come. If you serve selflessly, for the sake of God in others, then that won't bear forth fruit.

As for the the present actions which are having reactions, these are also softened down, or polished down, you might say, by the Master. How? By giving some Bread of Life to your soul, so that your soul becomes strong.

Suppose a fight is going on: one man is very weak, and the others are strong. They come to blows and this and that thing. The one poor fellow who is very weak gets one blow and is stunned; he cries out, "I am killed!" And the others who are strong say, "We don't mind. We have had so many blows, but we don't care a fig for it." Why is this? Because they are strong.

Reactions do come up, but for those who have strong souls, who have the Bread of Life, they lose their pinching effect. For the future, Master lays down a line of conduct. For the present which is bearing fruit, he gives food to the soul so that it will become strong and there will not be any pinching effect. And for those which are not yet bearing forth fruit, he gives the disciple a contact with God within. By coming in contact with God within — when his inner eye is opened — he sees that He is the doer of all; that we are mere puppets in His hands. He becomes a conscious coworker of the Divine Plan. The result is that there is no I-hood left. And all those actions which were sown in the past, and are still awaiting fruit, are burned away. Who is there to bear their fruit?

So this is the way in which you can escape from the reactions of the past. If you say, "Oh, I can do this and that" —with a little I-hood in it—so long as you are the doer, you have to bear the

reactions of it. When no "doer" is left, then God is the doer. You are absolved.

There is a story given in the Koran, the scripture of the Mohammedans. There was once a saint who from his very childhood had left the world to reside in a jungle like this. [*Master is referring to Kirpal Ashram.*] Here, fortunately you find enough water, electricity and everything else; but there, there was nothing like that. For miles and miles around there was no water and nothing to eat.

So he used to pray to God, and God made some arrangement to take care of him. One small spring sprouted forth, and from that, very sweet water was flowing; and he used to drink water from that.

And they say there was one pomegranate tree, and each day one pomegranate was borne by the tree. He used to eat that pomegranate and drink that water and pass his days.

It is said there that after long, long years—70 or 80 years—he died. He was presented to the court of God. God looked at him: "All right, we forgive you as a matter of grace."

His eyes opened wide: "Well, all through life I've been killing myself doing this sort of penance and that sort of penance, and with all that, I'm now being forgiven as a matter of grace—as an act of grace only?" In his heart of hearts, he thought perhaps that a very great injustice was being done.

God read his mind and said, "Well, would you like us to make an account of your own actions?"

"Yes, you may please." (At heart he wanted it.)

"All right, look here. In that jungle there was no water for miles and miles altogether. One spring was created there, only for you—specially for you. And there was a pomegranate tree; each day it bore one big pomegranate: no tree can bear forth one fruit daily. So that is in compensation for all you've done. Now let us account for your other actions: you were walking along the way, and some insect died—trampled down under your feet. You must be trampled down as you trample down. Further, you did this, and that . . ."

The saint thought that perhaps matters had gotten worse and said, "All right, please excuse me; forgive me, if you would like to."

Masters come, not to break the law, but to fulfill the law as a matter of redemption by grace; not as action-reaction. Guru Nanak says, "With actions, you can have reactions. As you sow, so shall you reap. But redemption comes only by grace." All Masters say so.

Of course, it does not mean we should be vicious. We should restrict ourselves according to the commandments the Masters have given us.

Another thing you might want to know about it is: a father has a child who does not obey him. He commits some offense—something like that. What would the father do? Would he send him to the police? I don't think so. No father would permit his son to be sent to the police. He might slap him once or twice, but he wouldn't send him to the police.

So, similarly, when you come to a Master—the God in him—you are all his children. He doesn't send you on the regular course, to bear the fruit of what you have sown. That's a concession. Otherwise, how long would you continue like that? First there's the seed, and then there's the tree; then there are many seeds and again a tree. Is the egg before the hen or the hen before the egg? —where's the end? So it's a matter of redemption by grace. It is something like that—so that you can understand it. Unless you become a conscious co-

worker of the Divine Plan, there's no escape, no emancipation. "As you sow, so shall you reap": that goes on like that for aeons and aeons of time.

QUESTION: *Do we have to work it all off on this physical plane—all the karma that we have—like the "B-type" of karma that we are working off in this life? What about the things that we are doing now or have done in this lifetime —what if we're not all finished up by the time we die?*

THE MASTER: I think I have replied to you and you have not followed it. When you become a conscious co-worker of the Divine Plan, when you become selfless, who will bear whatever actions you have done? Furthermore, that is why all Masters say: "Be desireless." Master tries to wind up all your reactions of the past, just as I told you, by giving you strength—by giving the Bread of Life to your soul—so that the reactions which are coming up will not be pinching to you. But he doesn't touch them. Otherwise, as soon as a man was initiated, he would die. For that reason they are not touched. For the future, he lays down a line of conduct. For the past, if you become selfless—a conscious co-worker—then nothing will come up. Guru Nanak says, "O Master, what is the use of coming to your feet if, when coming here, we still have to bear the fruit of all the actions which we have done in the past." He gives an example: "What is the use of going to the feet of a lion if even jackals come and howl at you?"

So that is a great blessing. Now the question may arise: What is a Master? A Master is a man like you. Each one of us has the same privileges. The difference lies only in the fact that although God resides in every heart, in the heart of a Master He is now manifest.

Master is a conscious co-worker; that is, He is doing it; it is not he who is speaking, but the God in him Who is speaking. He becomes a mouthpiece of God. We can also become the mouthpiece of God. Every saint has his past, and every sinner a future.

How has he become the mouthpiece of God? The man who has reached that stage can also have the same thing. On the very first day, when he initiates you, he withdraws and drags your soul up above body-consciousness and gives you a contact with the Light and Sound Principle of God. That is the way back to the ultimate, absolute God. When you become quite conscious of all that, you see that, It is He that is doing it, not I. So when all reactions are finished, it is just like having a few grains of seeds, which have been roasted in the oven: even if you sow them, they won't bear forth fruit; they will not grow. It is something like that.

3. *Other Aspects of Karma*

Montrose, California, December 8, 1963

I was referring to an event in my life. I went to see my uncle whose daughter, my niece, was very ill. The night I was traveling in the train, she saw me and my Master standing by her bedside, and she saw that I was just pointing her out to my Master—"Here's this lady"—and I went away. She was calling, telling her father: "Ask my brother to come—he's gone away—call him back!" That is all that happened.

I reached there the following day. She was better. She had been dangerously ill, but she came around. Then I went

there. She said, "Last night you came here, and an old man was with you. Why did you go away? I was calling for you."

"All right." Then I told her, "If you were to see that old man again, would you recognize him?" She said, "Yes."

After two months, our Master had to come nearby Rawalpindi. When he went there, she was there, standing on the upper story of a building, and the Master was coming along, about 100 or 200 yards ahead. I told her, "Do you recognize that old man?"

"Oh, he's the same man who came that night."

Do you see? The radiation works for those who have love for you. That is but natural. Smaller things can be satisfied, even at the time of death. The main thing is that there should not be more give-and-take — suchlike things that cannot be disposed of properly: no attachments. Little things are taken care of—that is a great concession.

In the time of our Master there have been cases like that. There was one lady who had no son. Her mother-in-law taunted her, "You have no son!"—this and that thing. This was a great thing with that lady. When the time came that she was dying, she was just thinking of that: I've no son. Then she cried out: "Look here, mother! My Master has brought a very beautiful son to me!" So that desire was satisfied. Suchlike cases do happen.

Another man was very poor. He was an initiate; he had great faith in the Master. At the time of death he said, "Look here, Master is bringing many horseloads of money all gold and silver! Just make a place for him!" So suchlike things do happen. Master, in a way, winds up the whole karmic debt, etc. Of course, they don't touch the present karmas in fruit. . . .

But there is one very important thing I have to tell you: each man has his rights. Love God and love all humanity —also your families, and your friends and relations. Do your job in the spiritual way and your own personal job to earn your livelihood. Along with that, your relations with others should not be marred. They should be met with all love, as heretofore. Otherwise people will think, "It is due to the teachings; he is like that."

This is very necessary. We should love God and love all: our own children, our families, and others, God is also within them, is it not so? The very God which resides in you and in all others also resides there. All have their own share.

This sometimes gives grouse to those who are ignored on the way. It may be due to our fault—I'm speaking in a general way, not to you. Generally people complain about that. Well, it is not due to the teachings; it is sometimes due to our own fault, too. But I think we should make no allowance for that.

(Continued from page 24)

back of your head laughingly, and I ask Master what we can do about you.

JANUARY 12: Mary, you are ten big months old.

JANUARY 13: While the Beloved Master is holding both of your hands to say "Goodnight" to you and is looking lovingly and intently into your eyes, I hold you towards Him with my hands clasped around you, purposely keeping my hands clumsily in the way between the Master and you, so that His hands have to touch mine as well.

Master notices you holding your hands in front of you in the namaste greeting.

JANUARY 14: Mary's third wedding—a Sikh one again. At the end of the wedding Jim asks Master if we can apply for a third visa so that we can stay in Master's ashram for another three months. While Master holds Jim's hand, He very lovingly tells him that they would not give us another visa and discourages him from trying again. But He says that we can try it by going into Pakistan first. Master tells Jim that He would like us to be here longer, but that they just would not grant us another visa.

After the wedding Master "sneaks" away on us. Not even Ram Saroop, Master's driver, knows where he is driving Him to. He is going to be away for six long days . . . one is suspecting Rajpur.

JANUARY 19: Master arrives home at midnight, a day earlier than expected. He came back because He is expecting an initiate to arrive from California at 4 A.M. the next morning.

A LETTER FROM LALA TO DORIS: JANUARY 20: "We are going downtown to book a ticket to Athens over Pakistan —for the 7th of February. We think that Master wants us to leave then. He mentioned it sweetly, two weeks ago. There is no renewal of the passport possible. It is hard to think of going, but Master acquaints us gradually with the idea—so I hope. . . ."

JANUARY 20: Master is sitting outside, about to put His children into morning meditation, when Jim and I arrive. "Hello, how are you?" Master greets us. "Where is baby?"

"Baby is sick, Master—teething and chest cold."

Master looks concerned. Yes, Mary has had a bad, feverish night; and I, too—especially as I was with her in the same bed.

Then Master asks Jim and me about our visa problems and the extension of our already extended visa. We tell Master that we have had no luck; and Master says that He had told us that we wouldn't get it extended. I also mention that they had even told us that we had to leave on the 6th of February, which is Master's birthday. Master, we realize, doesn't like the idea of our leaving on the 6th, because we would miss the celebration. He says laughingly, "If we put the celebration onto the 5th of February, would you be satisfied?" Then Master thinks for a long while and asks Gianiji to look for the telephone number of the Home Minister. He says that perhaps the minister could grant us a few extra hours or days in India.

After this conversation, Master turns to the devotees sitting around Him and tells them our story in Hindi.

On this very day Khuku is sent to the

Home Minister for us, and she gets an extension of the visa to the 21st of February—two more weeks! The glorious Master is our "Home Minister." He calls us into His room and tells us the news Himself. Mary is present. Master calls to her, but Mary plays shy again and stumbles towards Jim. Master says, "She is now becoming quite attached."

We have heard that Master will be starting on a long trip on the 10th of February until the end of the month. We ask Him if He wants us to leave on the 9th so that He can sort of send us off or if we should—and were allowed to—stay until the 21st of February. Master answers that this is up to us; but, with a twinkle in His eye, He says, "Wait, we'll see."

Then we ask Master if it is all right for us to stop in Athens and visit my family in Germany on our way back to the United States. "Yes, surely," Master answers; and, to our great astonishment, He then says to us, "Why don't you visit Persia? You would like it!" (We never did go to Persia; and we are still wondering why He suggested it.)

JANUARY 22: During darshan Master sends Mary and us back to our apartment, because all of a sudden Mary gets a terrible coughing spell that doesn't end. Master is very concerned.

JANUARY 23: Mary is missing darshan for the first time this year.

JANUARY 27: Mary is chewing on Master's shoes and throwing them around, right at His feet.

JANUARY 28: Mary is much better now. She was badly sick for five days—but no tooth has cut yet!

It is very sweet to see Mary greeting Master with folded hands held up in front of her. She does this on her own—and also sometimes on demand.

But tonight she is very nasty when Master walks over to her and says lovingly to her, "Goodnight." He says regretfully: "She is not my friend any more."

So the story has changed: What had been my greatest delight just three months ago has now become a sad story, over which I am afraid I have no control.

Mary's face has become small since her last illness. Oh, yesterday, Jim bought her a walking-carriage with which she can walk by herself and in which she can sit when she gets tired. We can also drive her around in it on the roof of our guest house. The walking-carriage was Master's idea: He had repeatedly suggested to us to get it.

SOME REMEMBRANCES OF MASTER: I recollect some incidents that had occurred with Master during these days. Here are a few:

Once, at darshan, Master pondered: "I still remember my mother sometimes."

Twice Master corrected me at darshan about being truthful. A *satsangi* wanted to hold Mary during darshan one evening—which I let her do. But Mary wanted to stay with me and started screaming. The lady holding Mary asked me what was wrong with her; so as not to hurt her feelings, I answered that Mary had a stomach ache. At that, the lady turned to Master and said, "Master, the baby has a stomach ache." Master mumbled: "That's a lie!"

Another time, I received a letter from a German satsangi who asked me to send her love to Master. So I did at darshan time. But to juice up the delivery of my friend's love-message, I

said to Master: "My friend in Germany is sending ALL her love to the Master." Master looked at me sharply and asked immediately, *"ALL* her love?" Then He mumbled: "She should keep some for her family."

In one case, when I had a problem in the way of understanding and harmony with someone and I consulted Master about it, He replied that He would talk to this friend "in the form of the third person." He did this at a great satsang He gave on the 28th of January.

When Jim, Mary and I once had a private audience with our Master, and He wanted to comfort us about something, He turned His face to Mary and told us in a mellow voice, "Look what you have got! God gave you this child for your joy."

EXCERPTS OF LETTER FROM LALA TO DORIS: FEBRUARY 4, 1967, DELHI: "Master sometimes blesses the houses of His devotees, making a minute visit there and giving parshad. The other day, when a woman insisted that He bless her house, He said: 'I'll come, I promise; but you know what's even better than my visit? The anticipation!'

"It is so true. We poor *menschen,* have the tendency to live most of our lives on our wishes, dreams; living in some kind of anticipation, all the time. That makes life sometimes worth living and hopeful, but actually so false and painful in the end. There is only One on Whom we can lavish all our dreams, hopes, without losing; on the contrary, we will truly once possess Him due to our desires and His mercy: 'Devotion has burned the Beloved. . . .'

"And yes, I will try to give Master your birthday-love. Starting from today, though, we are not going to have these private darshans anymore, due to the crowds. I wish you could watch the touching preparations which have been going on for the last 2-3 weeks. They started out painting the whole ashram white and all the doors, etc., light blue —just beautiful. . . . On the dusty grounds they put fine *red* brick-gravel—what colors! They cleaned up the place beside Bimla's house, where they had gathered firewood, and made an open *langar* (free kitchen) out of it. It is now betented for the occasion. Most of the grounds are already covered with beautiful tents—horse-cars drove them into the ashram this morning. It looks like a big Indian wedding; many thousand brides will gather to be received by the Beloved. There was already something like a small birthday celebration today. . . .

"All the Westerners, too, will help tomorrow, and later on, with a special 'Ruhani Satsang' sign on their breasts, in the activities. Even Mary is getting one on her. She is quite all right again, and I am over it too. I had a chest and head grippe. . . ."

LETTER FROM JIM TO DORIS: "Happy Birthday! Best wishes for a fruitful year on Master's Path.

"We heard the tape from Boston and New York. The scene was: we Westerners were seated haphazardly in the reception room while Master was eating. When he came into the room he motioned everybody towards his couch and said, 'Everybody sits 1st Class tonight,' whereupon we all jiggled ourselves right up to his feet. Somebody (Edna) said that this was the Boston and New York Birthday greetings. Then Millie's voice came in first to explain the situation. As each participant introduced himself, Master would reply 'Yes?' He received the message in a very personal and at-

tentive atmosphere.

"Everybody is busy these days preparing for the big event. The kitchen area is especially colorful with peppercorns, cardamon and yellow haldi (turmeric) all spread out to dry and grind. The shed is filled with straw in order to provide warmth for those staying overnight. The gardener has prepared Master's garden and the guest house garden beautifully. 'Ernest Hemingway' has joined forces with our old friend 'Chello No. 1' to keep the gate crowd in order. The poets and singers are already beginning to perform. The whole ashram —houses and walls——has been whitewashed, and the people are wearing new clothes and shoes. . . ."

FEBRUARY 11: Two weeks have passed. Your Mama has had a bad head cold and so neglected writing in your book.

Our heart is heavy: in 3 days our Beloved Master is going on a trip towards the south of India, and it seems that then we will have to say "goodbye" from our Great Father; because on February 21 our plane is leaving this country which had brought forth our Satguru, our Master Kirpal Singh Ji Maharaj.

But maybe we will be seeing Master one more day here—maybe in Agra?

Mary, you always had a special relationship with Master, and now it's special too: with just nobody do you behave so shyly as with your Guru. I am sure that you do see something special about the Master, and it makes you shy and complex.

Yesterday you were playing at His feet in the reception room, when the Master lifted you up—like a crane lifting a bundle of goods—and placed you very tightly beside Him, pressing your body and your head onto His side, His lap. You were all flabbergasted—did not know whether you should laugh or cry. Master continued pressing you onto Him and said, "With force."

EXCERPTS FROM LETTER OF LALA TO DORIS: FEBRUARY 16, 1967: "Dear Edna was helping us make movies on Master's roof. Jim started and she continued, filming the whole little family with the Master. It was almost nerve-wracking, so exciting it was! And wasn't it wonderful—in the middle of it all, Master thought of you, Doris, and turned to me and said, 'I read Doris's letter.' So forever you will be included in this little movie—you'll see, when the Master starts talking to me!

"Then Jim made some close-ups of Master in black and white, and on the end I asked Master if we could make a photo of Edna and Master together. I asked Him on the spur of the moment, and the loving Master again agreed. But He said I should get into the picture, too (and Baby on my arm)—all this on His roof, under that wonderful tree of His that grows right through the house and roof, in the evening sun! Edna was also nervous, happy and flabbergasted, and one of her eyes started twitching, she said. . . .

"Mary was so silly and shy again during the movie, so Master barely did anything with her, being careful. I said to Him that Mary was now much shyer to Him than to anyone else, and I said I thought that was because Mary knew that Master was God (in Him). Master said something about children that know of these kinds of things.

"On the 18th of February Master is taking us to Agra. He told me that this morning, when I was on His porch, translating something in French between

Him and the French man who is staying here. (Since the French fellow can't speak English, I sometimes have to translate when Master and he speak together. I never thought I could, but Master makes it work out. And when I try to translate Master's words to the French fellow, Master looks at me in the way He had looked at Mary when she used to try to crawl to him to take His wristwatch out of His hand: He was so with Mary, and is so with me when I am translating, that we have the feeling He is right in us, working for us.)

"Master and His entourage are going south until the 2nd of March. Master told me: 'In Agra you'll get a car that will bring you back to Delhi' (in order for us and the French fellow to make our planes on the 21st of February).

"Agra came as a great surprise to us. How kind our Father is! He said sweetly, 'You'll see one of the seven wonders of the world in Agra, and you'll also see Swamiji's ashram. . . .'"

EXCERPTS OF LETTER FROM LALA TO DORIS: FEBRUARY 25, 1967, ATHENS, GREECE: "[At the ashram in Delhi] Master fondly took a light blue and silver sari that He was sending to you as a gift, laid it over my shoulder, looking at how the sari would look to the face. He stepped back and said very warmly, 'Light color.'

"The elaborate necklace Master had given me was already hanging around my neck—it was tight around my neck. I pulled it out for Master to 'parshad' it, too. He looked at it and banged me fondly on my shoulder. I thought: 'The necklace is hanging too tightly on my neck for Master to parshad it, alas.' As if He had read my thoughts, He looked beamingly at me and banged me again on my shoulder. *I* was parshaded—what more did I want? . . . But I also got a sari, a day later—a red and gold one.

"We gave the last two remaining tapes to Khuku and Eileen, and I asked them if they could make a recording for us to take to America of the most moving hour of Master's birthday celebration. This was at 4 o'clock in the morning of February 6, when women musicians, dressed in dark, were playing instruments and chanting. Master's daughter-in-law also sang a *bhajan* most lovingly. During the chanting, Master was sitting in a very pensive mood. Finally Master spoke to the crowds in Hindi: His voice was deeply vibrant—divine, yet poignant.

"Later on, at 6 o'clock, we found ourselves in the overcrowded reception room, where Master cut His birthday cake and gave us pieces as parshad. Mary got the three yellow and green sugar roses that were on top of the cake, out of His hand: 'For my baby friend,' He said; and Mary was lying flat over the low table to receive them. At one point when Master was giving out parshad and was not able to move about in the overcrowded room, He pushed His foot under the shin of my leg and stood right over me for a very long minute, dispensing cake.

"You know that we said goodbye from our Beloved Father in Agra, 7 days ago. He invited us to go with Him to Agra where He stayed for only one-half hour on His way south. Yet, He wanted us to come along (in another car); He wanted us to see Swamiji's ashram and the Taj Mahal. . . .

"I was torn up saying goodbye from my Master, and Master held and hugged us lovingly . . . promising that He would come to see us again soon. Once, while He was holding me, He turned around to some friends saying, 'She is

crying like a little baby.' He caressed Mary for the last time, telling her that He was going to keep her with Him. . . .

"The Taj Mahal is probably one of the most beautiful man-made things *on earth* Master's love could find to try to comfort us after having said goodbye from Him: 'Then you'll see the Taj Mahal; it is one of the seven wonders of the world. . . .' "

JULY 5, 1967, CROTON-ON-HUDSON, NEW YORK: My last entry into this book was on February 11, and on February 21 of this year, at 10:30 P.M., the plane leaving from Palam Airport in Delhi took us away from our Father's home via Athens. It was the last hour to leave the country, according to our visa. . . .

JULY 19, 1967, CROTON-ON-HUDSON: Today Master's letter to Jim arrived, and among other things, the Great Master wrote: "Your memory is quite fresh with me, and I recall dear Mary with her glowing innocent eyes, sparkling with a spiritual glow, dear Lala and you, dear Jim. Please be rest assured you are on my mind. . . ."

COMMENTS & NOTICES

THIS is the final issue of SAT SANDESH, the magazine founded by Maharaj Kirpal Singh Ji in 1968. We have been responsible for it since January 1970, and I hope that we will never forget the incredible blessing and grace that this great gift from Him has been. He knows how grateful we are.

Various other publications with various names, representing (either explicitly or implicitly) various points of view, are being started by Mr. Reno Sirrine, Mr. Michael Grayson, Mr. Harcharan Singh, and perhaps others; anyone interested in obtaining any of those publications is invited to write to them. For ourselves, our energies are now concentrated in SAT SANDESH's daughter publication, SANT BANI: *The Voice of the Saints;* anyone interested in our (and many others') experiences with the Master Power continuing to work in His new form in the present time may write to us for further information.

One development in particular that is astounding to us is the attitude of some initiates of Master Kirpal Singh that to sit at the feet of your Master's real and true Successor is betrayal of your Master. Such an attitude shows a misunderstanding of the true nature of the Master, and the relation between one Master and another, and is in total opposition to the words of the Masters themselves, as the following extracts show. Along the same lines, it is sometimes maintained that there can be no new Master, that the line has ended, and (some people say) that Master Kirpal can initiate new seekers from within. This is the same line of reasoning that has led to the formation of every organized religion and church now existing; but rather than attempt to show the futility of this point of view in our own words, we will let the Masters speak for themselves:

SWAMI JI MAHARAJ

Whoever seeks the Satguru will surely find Him, for the Satguru is an incarnation eternally present on this earth.

Sar Bachan II: 208

BABA JAIMAL SINGH

During the same month, on a Thursday,

one Sadhu Satsangi told Baba Ji that he was not prepared to accept anybody as Guru in His place. Baba Ji replied, "You people are not worthy of any Saviours. . . ."

He further stated that whoever is appointed by a Sant Satguru in His lifetime, to be His Successor, is in fact the Sarup (form) of the Sant Satguru Himself. . . .

Then Baba Ji said that Sant Mat had not been understood by any of them with the exception of one (His Successor), and only He would be able to follow It with the Daya Mahr (Grace) of a Saint. A spiritually poor soul cannot know anything about It.

A Satsangi then asked how could a Saint come into the physical self of His Successor. Baba Ji replied, "Like sugar in a glass of water. The color of the water does not change, but the taste is definitely improved."

August 1903. Recorded by Bhai Jawala Singh. *Spiritual Letters,* pp. 130-31.

BABA SAWAN SINGH

A Satsangi from Quetta inquired as to whose form he should contemplate upon after the Master left his physical frame in case a Satsangi had not been able to consummate his contemplation of his Master's form. The Master indicated that when the mind and soul are concentrated and cross the sun and the moon regions together, the Satguru's form will then automatially appear. There is no need to get Initiation afresh from His successor. One should attend the Satsang of His successor and obtain his help and guidance as and when he is faced with any difficulty or hurdle in the midst of his spiritual practice.

At the time of the Satsangi's death, the Form of the Master who initiated him will appear before him, or sometimes the Successor's Form also appears, in other words, both the Forms simultaneously. The Master said that the Guru never dies. It is only His physical form that ceases to exist. Inwardly, the devotee continues to see the Form and receive the help and blessings of his own Master. Outwardly, the duties of explaining and clarifying the teachings are performed by the Successor.

January 9, 1943, Rai Sahib Munshi Ram, *With the Three Masters,* Vol. I, p. 32

[*See also Baba Sawan Singh's letter to the Brocks, on page 18 of this issue.*]

MAHARAJ KIRPAL SINGH JI

Ages ago, Nature provided for us materially and spiritually. Today the same unchangeable Law is operating and will continue to do so in the future. There is food for the hungry and water for the thirsty. Nature's inexorable and eternal Law of demand and supply always works.

It is only through a living Master that we can contact the Almighty God within us. . . .

* * *

Masters have come in all ages to offer this Natural Science to man. Only those who are discontented with this world rush to them. Others, to whom worldly attractions, pleasures and luxuries are dear, turn their backs. Those in whose hearts all noble sentiments are dead not only put all possible obstacles in the way of the Saints, but also subject them to various kinds of tortures, as a study of the lives of Jesus, Guru Nanak, Kabir, and others will show. Masters have come in the past, are existing today, and will continue to come in the future for the spiritual benefit of man. To suppose and accept that Spirituality has become the

sole prerogative of any religion after the passing of the Master on whose teachings it is based, and that sacred books are the only guide, shows the thoughtlessness of man.

* * *

Guru precedes God. Such a person was Master Hazur Baba Sawan Singh Ji Maharaj, Who remained with His disciples for a great number of years and now, even after He has left the body, still watches over His loved ones and also those who contacted Him once with all love and sincerity in their hearts. Love knows no law, and He is still appearing in His Radiant Form, even on lower spiritual planes, for their sake. . . . On the physical plane, He is still showering His blessings through His medium at Ruhani Satsang, Sawan Ashram, who now in turn guides men in all spiritual matters. One bulb is fused and is replaced by another. The same Power works and the same Light shines from a new bulb. . . .

Man! Know Thyself, 1954

As with the lighted candle, whose privilege lies not in its being an individual candle but in its being the seat of the unindividual flame that is neither of this candle nor of that but of the very essence of all fire, so too with the true Master. He is a Master not by virtue of his being an individual master like anyone else, but he is a Master carrying in him the Universal Light of God. Again, just as only a candle that is still burning can light other candles—not one that is already burnt out—so only a living Master can give the quickening touch that is needed, not one who has already departed from this world. Those that are gone were great indeed and worthy of all respect, but they were pre-eminently for their own time, and the task they accomplished for those around them must, for us, be performed by one who lives and moves in our midst. Their memory is a sacred treasure, a perennial source of inspiration, but the one thing their remembrance teaches is to seek for ourselves in the world of the living that which they themselves were. . . .

The Crown of Life, 1961

QUESTION: *I wanted to know if the living Master continues to teach his initiates when he goes on and turns his work over to another Master?*

THE MASTER: The Master of the definition that I have given you takes care of his initiates who have been put on the Way. But, truly speaking, you become an initiate not by having only certain preliminary things. When you come within and see the form of the Master, the God Power manifests Himself in that form; . . . That is right. If you come up to that level and that Power talks to you, well, no further guidance is required. Until then, you need guidance, you need help. By hearing his talks, you can solve certain problems or clarify something which is not very clear to you. So you have to have the benefit of attending the other Master who is on the Way. He will never direct you to leave the old Master, but he will help you to come in contact with him.

December 13, 1963, *Sat Sandesh,* November 1976

There is always food for the hungry and water for the thirsty. A babe that was born five hundred years ago was provided by Dame Nature with milk from the mother's breast; and so was the case with one who came into the world a thousand years back. Those who are in the present age are also being provided with similar means of sustenance.

The law of supply and demand is an

immutable one in Nature. In exactly the same way this law works inexorably in spiritual matters also.

For the aspirants before the time of Guru Nanak, or in this age, or hereafter, Nature cannot but provide the means of satisfying their aspirations.

To delimit a particular period of one or two centuries as the period of Gurus and to say that there were no Master Souls before or after that particular time, is against the fundamental law of supply and demand, and hence incorrect.

Godman, 1967

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

—"The Coming Spiritual Revolution," Dec. 1972, (*Sat Sandesh,* March 1973)

DISCIPLE: *Many have seen the Master becoming like Guru Nanak and some have seen the Master becoming as our grandfather Hazur.*

THE MASTER: That very Power comes through the different human poles. When Guru Nanak left the body, he blossomed. When they wept, he simply said, "Look here, if a friend of yours goes away today, he comes in another robe another day. What difference does it make?" Clothes may be changed but That won't. These are very delicate points. . . .

—"You Are Dealing in Diamonds," Aug. 8, 1974 (*Sat Sandesh,* April '76)

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: 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. . . .

—"I Am Within You: Come," Aug. 14, 1974 (*Sat Sandesh,* Oct. 1975)

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