

Have You Heard Me?

Question: [German man, written question] *Since I don't speak English would it be better if I stayed in my room and meditated instead of coming down for darshan?*

The Master: If you sit by fire, formed by a charged body, will it not give more effect than thinking of how the fire is ignited, and how the body can be charged by electricity?



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Don't you

think? For instance I see you or you see me. I see here, there, everywhere but where the attention is receptive, he gets more. When you look to anybody fully receptive, even forgetting yourself—that is darshan. Suchlike darshan gives you *more* effect, more charging than hundreds of meditations. In Punjabi, there are two words: one is to do darshan, one is to be absorbed in darshan — *pershun*. So become receptive and when you look, you'll forget all outer forms. Eyes speak to eyes. That is, one lyrical glance of a God-intoxicated man will give you more effect than hundreds of meditations. Men have seen Saints, Masters. I think you remember, Iscariot saw Jesus and Simon also saw Jesus. Simon had his darshan and Iscariot also had his darshan — there was a vast difference in receptivity, was there not? Iscariot was the one who betrayed him. There's a difference between *darshan* and *pershan*, you see. Do you follow me now? Daily he used to give each man darshan, even eat with them.

When you become receptive, you're charged. When a charged body touches you, you become charged, do you not? If you pass near by a man besmeared with perfume, don't you get the scent of perfume? So this is what is meant by darshan. As Maulana Rumi has said, "If you sit in your meditation, your body

may be sitting, but you've not yet fully developed into the beyond." That will take time. Take another example: If you put one gross of match boxes into an oven, will they give any heat? But if you put one ignited match to them, all of the matches will be set aflame. Atmospheric effect, you see. The physical attendance or presence of the Master cannot be underrated. But you can have the same effect at hundreds of miles, *if* you become receptive, fully receptive, not before.

This is one thing, now another thing: You have spent so many thousands of rupees to come here. What you get in your morning or night talks, did you get in books? Although they are written in the books? Something additional—if you sit in the charged atmosphere of the Master, that very charged atmosphere resounds. You must have felt that here in the room? This you cannot have by reading books.

Question: During meditation, besides repeating Simran, is it all right to think of the Master?

The Master: Can you do two things at one time? No. Before sitting in meditation you may pray or sing some hymn, maybe of love or separation, or hankering. That will create an atmosphere which will help you in meditation. Don't sit like a wrestler to find Him or catch Him. Sit in a respectful mood with a humble prayer. That creates an atmosphere in which you can have better effects. One thing more: If you think of or visualize any man of your own category, or lower than you, you'll be able to visualize him at once. But you cannot fully visualize the One who is higher than you. You may think of the turban, you may think of the back going by, and your mind is roaming from place to place where you saw the Master. Do you follow my point?

I asked my Master this question a month or so after I was initiated: "When a man is cut off from outside and he has not found Master's form within, then what should he do?" The Master replied, "Look here, you think of the animals, your friends, your mother, your relations. Is a Saint not more than that? You can think of Him also." This was one general question. Then, later on, he told me: "Look here, if somebody's sitting in your room and you come in from outside, whether you visualize him or not, when you enter you will find him there."

So when the Master initiates, His astral form resides with the initiate from that very moment. Enter within; find Him. He is waiting for you. Try to go within, that's all. He is anxiously waiting for you but the child is playing outside. So just

withdraw within; you will find Him.

You'll find this to be true at the time of initiation, given here or anywhere. This time you know out of 630 there were about 250 who saw the Master within. At times some do also see Him outside. So He resides within you at the time of Initiation.

When Baba Jaimal Singh, Master of our Master, initiated somebody, he used to tell him: "Well look here, now I am residing in you. Don't you do anything unbecoming. I am seeing." He sees your every action when once you are initiated.

Question: Should a Satsangi pay attention in his choice of place for meditation with regard to the people who resided there before. Will their vibrations leave their effect?

The Master: Any place is always charged by the atmosphere of those people residing therein. You're sitting here. Sometimes you find resounding—charging here. I remember when our Master went to Lahore, there was a room in which he sat and talked. I locked that room. Any man who entered, heard the atmosphere resounding. I used to go. So any place is charged by the one who is residing there. All remaining atmospheric effects—either good or wrong—will affect you. In some places you feel very inconvenient. You'll feel burnt out like anything. The atmosphere is charged. Sometimes you feel, "Let me commit something wrong;" that atmosphere is charged. What to do? That's the question.

Suppose, for example, a prostitute was living in some house; don't use that place if it becomes vacant. Or if some butcher who butchers animals is living in any place, don't use that place. The pity is we are not aware that each man has his own atmosphere—charging. So just sit in whatever house you're in and pray. This is the general system. Just start with any of your rituals. Sing some scriptures, doing one sort of prayer or another, or sing some hymn to create a good atmosphere. This is one thing and the other thing is if you have any place, just reserve some room or portion of the room for meditation. Let nobody enter that room with any thought other than the love of God or the Master. That place will be charged and whenever you enter, you'll find it resounding. When you are developed yourself with that higher charging, then Hafiz says, "When the night sets in, my minstrel comes on playing music, unpaid."

Question: *I like eating very much— [everyone laughs].*

The Master: No, no. It is a question for all. Not one—everyone—most of us are doing it.

Question: *—but I don't want to think so often of eating. However, since I manage a vegetarian kitchen, my profession draws my mind there. Would another job help resolve this?*

The Master: I think I have told you so many times: Do one thing at a time, wholly and solely. When you are in the kitchen, be there doing your job. Take only food that agrees, and only as much as you need. Let one half of your stomach be filled with food, one fourth be filled with water, and one fourth left vacant. The best criterion is to leave the table when you're still hungry. Eat a morsel less than you need. Have control over that part. No need of changing your profession. It will be all right if you behave in such a manner.

Question: *New Satsangis, when they read your writings, want to become perfect at once; but they don't weed out their imperfections, they repress them.*

The Master: Look here, Rome was not built in a day. Rome was not built in a day. A wrestler cannot become a wrestler in one day. Time factor is necessary.

Question: *But we forget this often.*

The Master: You must fill your diaries for that purpose. That is a hard taskmaster over your head every moment. I think I have told you, when I was just reading in third primary, I heard one man giving a fluent talk. I looked into his mouth, "From where is he reading?" I tell you my ignorance. I wondered how he spoke, from where he read; and now I find it not difficult. So time factor is a necessity. He did not become perfect in one day. Food does not give strength unless it is digested. Mere ruminating over books won't do. Read, digest and then live. Read, just see what you have followed, understood. That also won't do unless you live up to what you have read and understood. You cannot become a Master the very first day. Every Saint has his past and every sinner a future. There's hope for everybody.

I used to read scriptures—Sikh scriptures. But I read only one hymn—not one page or two hundred or ten hymns, only one; and I put it into writing—"This is today's lesson"—and the whole day was given up to this lesson. Then only

you'll understand the meaning. But that also won't do unless you live up to that lesson. Lord Krishna gave the whole of the teachings of the Gita (in eighteen chapters) to Arjuna, and he even showed him his astral form. With all that, last of all he asked: "Well, Arjuna, have you **heard**?" There is a difference between hearing, and hearing-with-full-attention. "If so, how much have your doubts been cleared?" Lord Krishna gave his teachings in the Gita which is in eighteen chapters. There are very long talks on every subject. With all that, at the last moment, he asked Arjuna: "Have you heard me, are you hearing me?" There's a difference—with attention, and without attention. Without attention you don't remember what I have said. "Have you heard me?" he asked Arjuna. "Then how far have your doubts been cleared?" We don't even remember what we ruminate over. So do you understand what I have now told you about the questions you have asked? **Have you heard?**

Disciple: *Yes.*

The Master: Then live up to that. Have no more questions like that in the future. Live, live according to what was said. The food which is digested gives you strength, and that which is not digested gives vomiting motions, pain in the stomach. You will have that trouble from indigestion.

Question: *Sometimes we repress. It's like sometimes a man exerts to get rid of his shortcomings, but that doesn't really rid him of his failures. It doesn't make him clean.*

The Master: Why exert; for what? There's no question of exerting. At least come to know the shortcomings you have, and try to weed them out. Keeping a constant, vigilant watch over all your thoughts is what is wanted. If you fail five times today, try not to fail more than two times tomorrow. Weed out one by one. That's only accomplished by watching. Moreover, you are not to think in the negative way. "I am a sinner. I am a sinner. I have done such and such." That won't do. You must try to reduce. "I am a sinner—well, let me be a sinner no more." What did Christ say to that lady who committed adultery? He asked the people the punishment for that in their law. They said that she should be stoned to death. "All right, if there is anyone who has not committed any sin; go throw a stone on her." Who would dare? No one. Then he said to her: "All right, *do no more.*" This is what is wanted. Always brooding, "I am a sinner. I am a sinner," won't do. You are not a sinner; you have committed sin. You have besmeared yourself with filth. Wash it. You are gold ore that comes from the mines. That will be pure gold if you clean it. So as I told you, God plus desires is

man. Man minus desires is God. If you look at yourself in that way for some time, you will have habit, and habit will turn into nature. You won't dare to tell lies or anything like that.

Question: *You say we should be aware of our thoughts. If in meditation some thoughts come up . . .*

The Master: Why does something come up? Because your attention is slackened. I think these thoughts won't occur to you if your attention is not slackened. Our subconscious reservoir of mind is overflowing in all these thoughts. Do one thing, wholly and solely. That is why I say, "Be fully engaged, constantly without a break. Look minutely to follow what is there." For that period no other thought will enter therein. It is only when you see wide that thoughts will come in. At the same time, I told you not to talk or think negatively; always positively. You are a soul. You are a child of God. You are micro-gods. You are of the same essence as that of God, only besmeared. Wash it. Wash it. What you have done today, don't do tomorrow. A vigilant watch is required. Diaries mean only that. Understand, once and for all. And that also won't do sufficiently unless you then live. To say, "Poison is poison; that will kill me." You'll create trouble in your stomach and all your veins. "Poison—I am eating poison." Well, stop taking any more poison. Whatever poison was taken can be washed away. Do no more. Our Master always used to say when someone came to him saying, "Master I have committed this sin; will you forgive me?" "Is there anybody here who can take his burden of sin? Who? Nobody? Then do no more, do no further. **Do Bhajan.**" So do no more, please — that's all I can say.