

THE LIGHT OF KIRPAL

Heart-to-Heart Talks
between
Sant Kirpal Singh Ji
and
His Disciples

Volume Two

January 1971 to December 1971

Chapters 38-87

Ruhani Satsang®
Divine Science of the Soul

The following statement by Master Kirpal Singh explains why all his books are in the Public Domain.

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

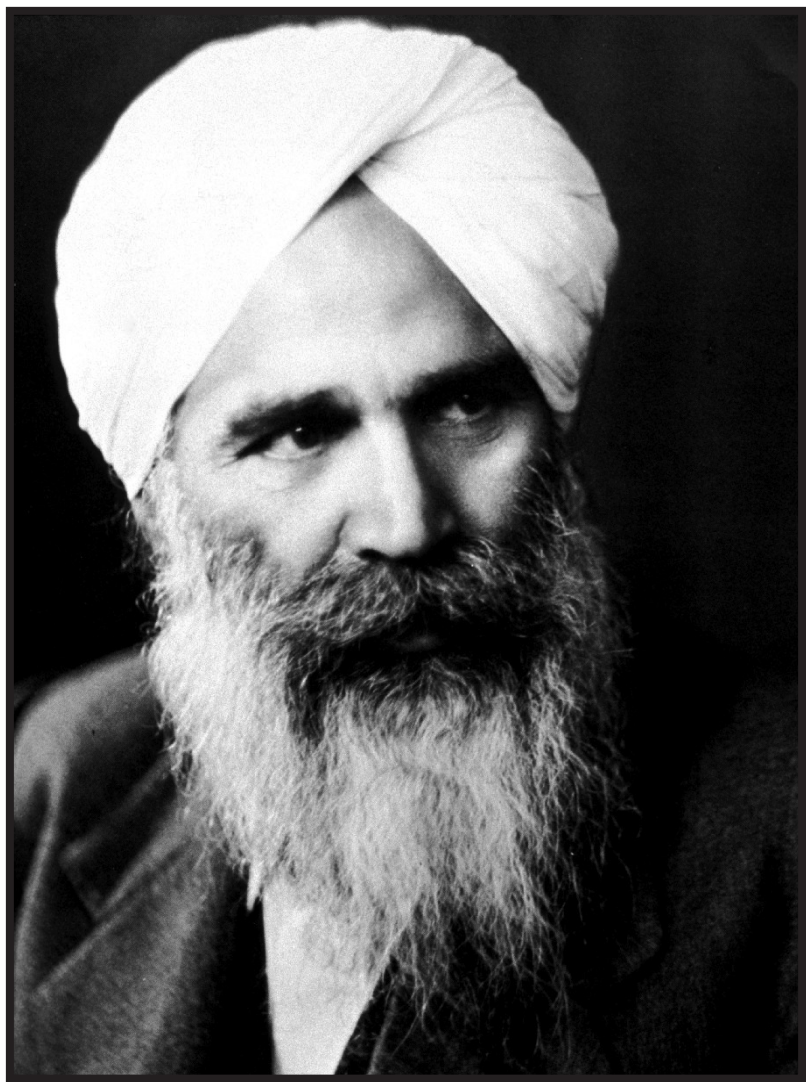
The Master: Oh yes, send them to anybody; it is all a gift of God. I have no reserved rights; even in my books, I have not given any reserved rights. People write a little pamphlet, and they say: "All rights are reserved." I have given out books, and there you'll find: "No rights are reserved"—as it 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 in 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?

• • • • •

* The above statement 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.

*Russell Perkins, editor of *Sat Sandesh*
Source: *Sat Sandesh*, December 1976, page 12



Sant Kirpal Singh Ji Maharaj - 1894-1974



Sant Baba Sawan Singh Ji Maharaj - 1858-1948

*Dedicated
to the Almighty God
working through all Masters
who have come and
Baba Sawan Singh Ji Maharaj
at whose lotus feet
the writer imbibed sweet elixir of
Holy Naam — the Word*

Sant Kirpal Singh passed on from this earth in 1974. As such, He is no longer taking on new people to guide out of this world and back to God.

He left many books that explain, as much as can be in a worldly always language, the meaning of life.

The books and the Ruhani Satsang website, www.RuhaniSatsangUSA.org, are maintained to help stir interest in God and to help people know what to look for in their search for the way back home.

When asked about a successor, we can only offer this quote from the Master:

“Today, there is a great awakening beginning. Some have got the answer, some have not, but the search to solve the mystery of life has been born all over the world. The day that question arises in the mind is the greatest day of one’s life, for once it is born, it does not succumb until it is satisfied . . .

So, make your life an example of the teachings you follow — live up to them . . .

If you have a strong desire to get it, then God Himself will make the arrangements for you.”

[Excerpts from a talk published in the
January 1971 issue of Sat Sandesh]



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(Volume One Includes Chapters 1-37)

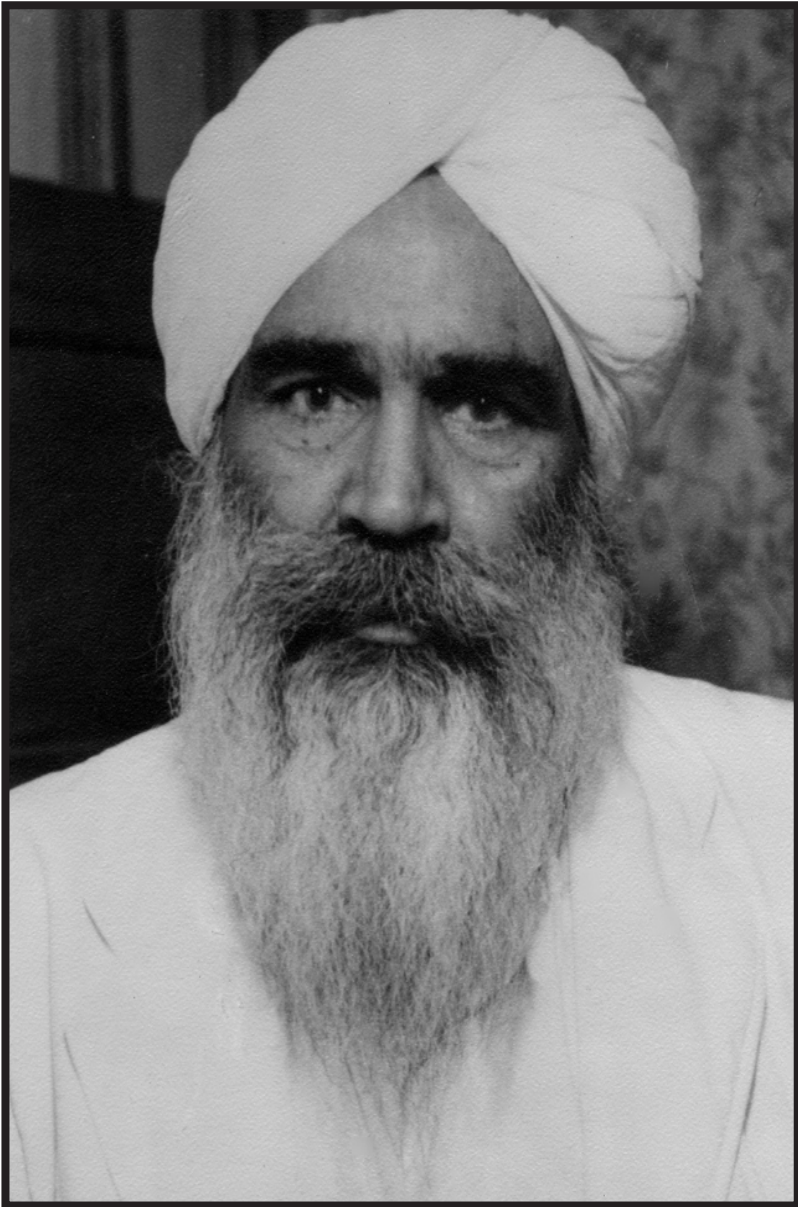
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Divine Science of the Soul
250 “H” St. #50
Blaine, WA 98230-4018 USA
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Sant Kirpal Singh Ji Maharaj - 1894-1974

Introduction

In the question-and-answer sessions included in this volume, Param Sant Kirpal Singh Ji Maharaj explains the Path of *Sant Mat* (The Way of the Saints), to his disciples. *Sant Mat*, the esoteric core of all revealed religions, has been available to the honest seeker since the beginning of time, but it was first taught publicly by Kabir in the 15th century; and, since then, the teaching has descended through an unbroken line of great Masters, becoming more and more available as the number of people who hunger for God with all their heart has increased.

Kirpal Singh was born in Sayyad Kasran, in the Punjab, on February 6, 1894. A lifelong search for God led him to many Sufis, yogis, and mystics, but he refused to take anyone as his Guru until he had direct proof of his competence. In 1917 his prayers for an inner manifestation of God were answered, and he began seeing the form of a bearded man, made of light, in his meditations. He did not recognize the form, but thinking it to be Guru Nanak, continued his meditations.

In 1924, while visiting the *Beas River*, he was directed to a nearby ashram, and there, in the person of Baba Sawan Singh Ji, he met the same form on the physical plane that he had been seeing in his meditations for seven years. He was initiated the following day and devoted the rest of his life to the practice of *Surat Shabd Yoga*, the spiritual discipline taught by Baba Sawan Singh. He was married at an early age, had three children, and supported himself and his family by working as a civil servant in the Indian Government. He worked his way up to as high a post as was available to a native Indian, and retired in 1947, having won the love of Indian subordinates and British superiors alike.

He sat at the feet of his Guru for 24 years, and very quickly penetrated deep within. By the early 1930's, Baba Sawan Singh was mentioning his name to those who asked if he had any advanced disciples; by the late 1930's, he had been assigned the job of writing *Gurmat Sidhant*, a two-volume spiritual classic in the Punjabi language which was, at Kirpal Singh's request, published under Sawan Singh's name.

In the year 1939, he was asked by his Master to initiate 250 persons at the regular monthly initiation — an unprecedented honor for any of Sawan Singh's disciples, and one of the traditional ways by which a Master indicates his successor. All through the 1930's and 1940's, he held Satsang regularly at Lahore and Amritsar, and often gave discourses with his Master sitting by his side; as he used to say, "I talked to my Master and the people enjoyed!"

In fact, he was holding Satsang on April 2, 1948, at the *Dera Baba Jaimal Singh* — his Guru's ashram at Beas — when the news came that Baba Sawan Singh had died. Just the day before he had received the transfer of spiritual power through the eyes, which verifies and makes possible the continuance of the power from one human pole to another; he had previously, on October 12, 1947, been told by his Master that he would succeed him. At that time, he had begged Sawan Singh to stay on in the physical form and just give orders as he willed; but that prayer was not answered and now he was gone. Heavy of heart, he left for Rishikesh in the Himalaya Mountains with three close disciples and spent the next five months in almost continuous *samadhi* or absorption in God.

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During this period, he adopted the traditional way of life of a sadhu or renunciate, removing his turban and letting his hair (uncut since birth, as is the Sikh custom) hang loose, and wearing a simple white *dhoti*. It was at this time that he met the Maharishi Raghuvacharya, then in his early nineties, who became his close friend and disciple. The Maharishi, who had penetrated into the astral plane by means of strenuous *Ashtang Yoga* practices involving *pranayam*, etc., at once recognized that here was a great soul indeed and got up from the circle of disciples where he was sitting and bowed down before Kirpal Singh — thus demonstrating the greatness of both of them.

Kirpal Singh in his turn always treated Raghuvacharya with respect and deference, even though the latter freely told everyone that Kirpal Singh was his Guru. Raghuvacharya died in 1971 at the age of 115; he was a *pundit* or Sanskrit scholar as well as a great yogi, and to see those two giants together was the sight of a lifetime.

Finally, having drained the cup of spiritual ecstasy and become one with his Father, he received orders from within: “Go back into the world and bring My children back to Me.” Returning to a newly independent India, still reeling from the shock of the secession of Pakistan and the unbelievable suffering that that entailed, he went straight to Delhi, the center to which the Punjabi refugees were pouring, and began his work there. By 1951, he had established *Sawan Ashram* on the outskirts of the city, and the Satsangs were being attended by 5,000 or more souls.

His work continued to grow with one expansion after another. In 1955, he made his first foreign tour, spending several months in the United States and Europe. This was the first time that a Saint of his stature had visited the West, and the first time that the *Surat Shabd Yoga* had been explained there by an authentic Master of the system. In 1955, the recognition of the depth and relevance of Oriental ideas and spiritual practices that is now so all-pervading had barely begun. He presented these profound concepts with complete simplicity and clarity to an audience almost totally unfamiliar with Eastern thought. As a result of this tour, hundreds of Westerners took initiation and began to follow the Path of *Sant Mat*. Small centers of disciples sprang up, and representatives were authorized to convey the initiation instructions to new seekers in his absence (after prior sanction from him). The number of initiates began to grow steadily.

In India the work continued to grow at a headlong pace as the Master's reputation, as a holy man who actually lived up to what he preached and to what the scriptures said, grew more and more widespread. In 1957, he was elected the first President of the World Fellowship of Religions, an office he kept until 1971, when, after four World Religions Conferences, he resigned after it became evident that nothing more could be accomplished in that direction.

In 1962, he was awarded the Order of St. John of Jerusalem, Knights of Malta, for his spiritual and humanitarian work; the first non-Christian in history to receive this honor. On this occasion, Prime Minister Nehru

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sent for him to offer his personal congratulations; they had a long talk, and the Master's unofficial but intimate connection with the Prime Ministers of India began. (He advised both Prime Ministers Shastri and Indira Gandhi on several occasions, and they reciprocated by addressing the various Conferences presided over by him.)

In 1963 he made his second world tour, this time, as President of the World Fellowship of Religions, meeting national and religious leaders on their own terms and applying the healing gospel of love to the very thorny world of practical politics. He met Pope Paul VI, the Patriarch of the Eastern Orthodox Churches, and many European royalty and government figures on all levels; and to them all he presented the idea of the unity of man. Side by side with his work on this level, he continued initiating seekers into the Path of *Sant Mat*.

As the work increased in the West, more and more seekers after truth yearned to sit at their Master's feet in India. The first who stayed at Sawan Ashram was Rusel Jaque; his account of his six months' visit in 1959 (*Gurudev: The Lord of Compassion*), encouraged others to come and see for themselves. And they did — a trickle at first, then more, until by the early 1970's there were almost always 40 or 50 Westerners in residence at the Ashram for periods ranging from three weeks to six months. During his last year, this number skyrocketed upward, as he, knowing he was leaving, threw open the gates and issued a general invitation to all his non-Indian disciples to attend the World Conference on Unity of Man in February 1974.

One of the final facets of Kirpal Singh's many-sided mission was the building of the *Manav Kendra* or Man Center in the foothills of the Himalayas at Dehra Dun. The plan was to establish five of these centers throughout India — one each in the north, south, east, west, and center. Each center was to eventually be self-supporting and would serve as an agricultural example for the farmers in the area — combining traditional Indian methods with scientific know-how. Each center was also to include a free hospital, a free elementary school, a home for the aged, facilities for studying languages, and a library of comparative religion and mysticism, in addition to the esoteric instruction and “man-making” program that was to be the core.

During the years 1970 and 1971, the Master personally labored 12 hours a day to get the Manav Kendra built and functioning. The second group of questions and answers included in this volume took place during that period of time.

On August 26, 1972, the Master left on his third and final world tour. This time he was greeted by crowds numbering in the thousands, most of them young people who had been initiated in the last few years. Although his body was showing signs of deterioration and his extraordinary vigor and staying power was at last diminishing, he nevertheless put in 14- or 15-hour days throughout the tour, gave countless talks, saw thousands of people in private interviews, and initiated more than 2,000 new disciples before the tour ended.

INTRODUCTION

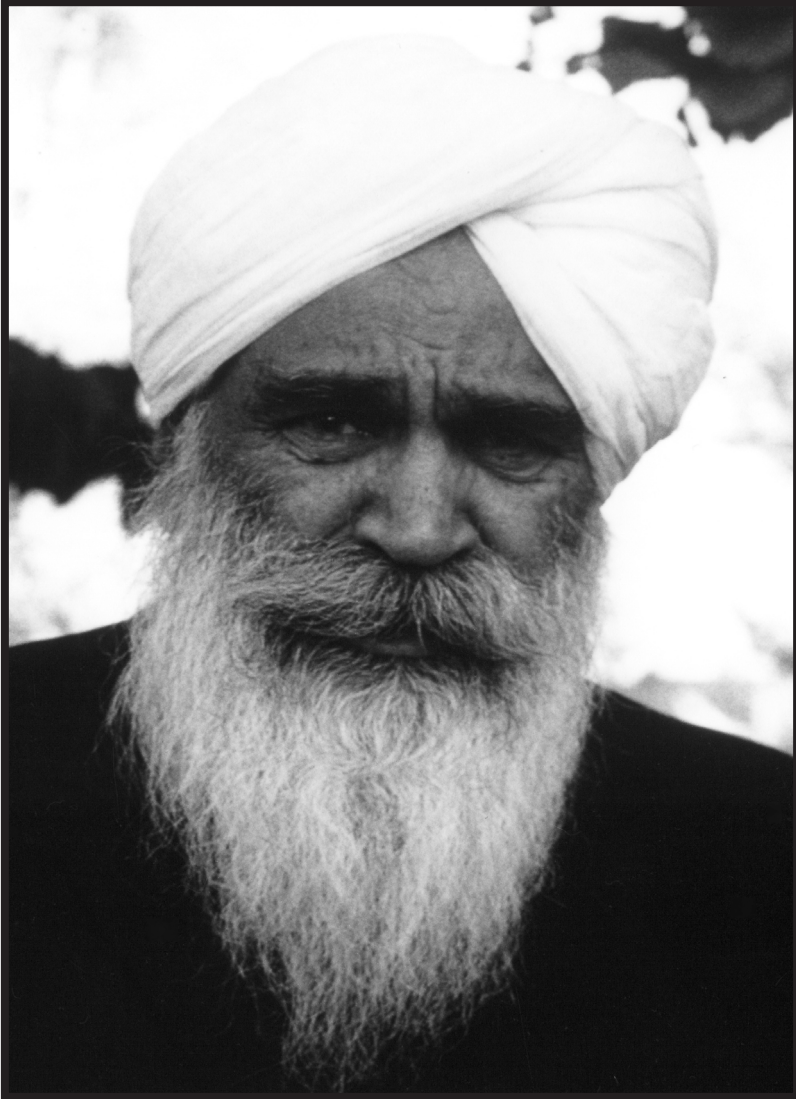
The outward climax of Sant Kirpal Singh's mission was the *Unity of Man Conference* seven months before his death. The conference was attended by 2,000 delegates — religious and political leaders from India and all parts of the world — and approximately 50,000 non-delegates.

His last major effort on behalf of unity took place at the *Kumbha Mela* in Hardwar, where, on April 2, 1974, he organized a large number of sadhus and holy men into the *National Unity Conference*, pledged to work together for the elimination of religious strife and for the economic uplift of the poor people of India. This was the first time in the known religious history of India that anyone had been able to persuade the traditionally independent sadhus to join together for a common good; as he later said, "It was very difficult to bring them to sit together."

At the great *Bhandara* in honor of his Master, at the end of July 1974, he gave his last Initiation, giving *Naam* to more than 1,000 aspirants. A few days later, on August 1, he addressed a session of the Indian Parliament at the request of its members — the first time in history that a spiritual leader was invited to address the Parliament.

Three weeks later (after a brief illness, during which he continued to share moments of love, grace, and spiritual encouragement with a small number of Western disciples, in spite of obviously increasing pain), he stepped out of his body in full consciousness. His last words were of love and concern for his disciples. His life bears eloquent testimony that the age of the prophets is not over — that it is still possible for human beings to find God and reflect His will.

Russell Perkins



Sant Kirpal Singh Ji Maharaj - 1894-1974

Chapter 38
First See, Then Say
Rajpur

January 7, 1971

So, Masters did See. The Masters did See and then said something. We cannot really appreciate what they say, *really* appreciate, I would say. That is why I say unless you see for your own self, don't believe even the sayings of the Master. That is a very open truth. All outer ceremonies are secondary. They are symbols to say there is something: All say so, you see.

Kabir says, "I'm going away to be married with God — Oh people, I'm going away to be married with God." Marriage of the soul with the Oversoul. Can we say that? So first see and then say. The vast difference between a Saint and others is that others may give long connotations of philosophy, but really, they have never seen Him.

So, bookish knowledge is all wilderness, no way out. Even the sayings of the Masters are not understood in their right perspective . . . unless you see. All say God is light; *all* say God is Light. Nobody says God is darkness, nobody says it. Those who have not Seen, also say God is Light. It is just saying without seeing.

So, foremost thing is to see first and then say. And don't deceive your own self. We deceive our Self, God first, then others. It is Masters only who said, "See, then say. There is God." Others only say by drawing inferences, by feelings, and they're all subject to error. Masters say: "We've seen." Where? In this man body, where there's the whole universe.

Why can't we see? This is a natural question which arises. You say, "You've seen Him in the temple of the man-body. Well, how? Why can't we see when He's here? If there's Light here, I am here; why can't I see the Light?" The mind is between us. We are in control of mind. Mind is in control of outgoing faculties, and outgoing faculties are driven by outer enjoyments. Unless we withdraw from outside, from the entanglements of the outgoing faculties, mind, and intellect, we cannot see. They say, "What is the proof?" Sit and see, that is all. They may have something to start with according to each man's background. But there *is* something.

So, the criterion of a Saint, of a Master, is only one who can give you some demonstration, may be little or more — all the Masters, most all scriptures say so.

You may have all these scriptures learned by rote; may have filled your brain with all of them. What is the good of that? Can you taste anything from the spoon which is going through the pudding without taking any? — No. This is a very simple natural way of telling you. They say they have Seen. They require no philosophy to prove their theories. They say, "All right, there is God; go and see. Son knows the Father and others whom the Son reveals." You may learn the biographies of Saints. They give you something special in each man's life. If people begin to read the biographies of Saints, they will gather more than *all* the scriptures. Each Saint has his own beauty, his greatness. There was some principle working in Their lives.

So, the main thing is, you have got the man-body. What is the highest thing that you can do in the man-body? It is to know God, to see God. Guru Nanak was

asked, “With what eyes do you see God?” He said, “It is “It is not the eyes of the flesh and bones, but the inner eye that sees, O Nanak.” The Bible says, “If thine eye be single thy whole body shall be full of light.” It is not one of the outer eyes to which he refers. “It is better to enter in the world with one eye rather than two, because if you always work through two eyes, you’ll go to Hell.” This is the digest of all teachings, you see.

Have you seen? — that is all right. Grow more. See, see, see, and so much see that you forget yourself — so that you may say, “It is not I, it is not I, but Christ lives in me.” And the means to it is only love. Love develops receptivity. Your own self is now in that Overself so much so that you forget yourself. This is why St. Paul said, “It is I, not now I, but Christ lives in me.” These are the very facts. This is what is called *Gurumukhta* — actions of a Guru. When you absorb through Love, you forget your other self. You will arise into the true Self, egress, become born. You become one.

Last night I was giving you some different views of Christianity. I’ve got no new religion with me. Why? It would lead people astray, further astray. They would be involved in more vagaries, what to say of ignorance. Believe what He says. Because what He says, He sees. Others say what they have not seen but only as a matter of inference or feeling, and they are all subject to error. So, seeing is above all. So, God is all alone, you see. He has got no father, no mother. He wants everyone to come to Him all alone. He does not want you to bring your children, your outer matters, or your physical body, or your own intellect. He does not want all these things. Come alone; go to Him all alone. He is waiting for you; Meditation means only that.

What does meditation mean? To be all alone with Him, is it not? That is all. Very simple way. There is nothing difficult. People have made it hard to understand from their own intellectual wrestlings. You want to go to Him all alone, then withdraw from outside. If you are involved in outer things, how can you go to Him? And even if you sit before Him at all, like a blind man, even then you will want from Him. "Give me this thing, give me that thing, give that thing . . . things of this world or the other world." One Saint has prayed — in fact, that is a very ideal prayer: "Oh God, I want a gift from you." What is that gift? "I should not ask anything from You. You do what is best for me." Sometimes we do pray and get [what we have prayed for], later on we repent. Why did we ask for it, is it not so? So, the best prayer is: "Oh Master, Oh God, give us what You think best for us, we want to come back to You, that's all."

How can the man who is involved in so many outer things go? Christ gave a parable like that. It is easier for what — Do you know? — For a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God. How can the man who is involved in so many outward things — 101 irons in the fire — withdraw from outside? That is the first problem: How can you withdraw? You enjoy outside and unless you get more blissful enjoyment inside you cannot withdraw from outside. A child who is playing with playthings, won't leave them unless you give him something sweet.

Some run and then recede. God helps those who do not help themselves. God also helps those who help themselves, but only those who help themselves and *forget* in all that effort, lose themselves, only then, not before. Which is the easier one? First or second?

Not to help yourself.

Don't help yourself. You'll see. You will have progress. You'll hear. Just withdraw, go back to your own self. That is all.

And it isn't a matter of belief, is it?

Belief?

Depending on how much our faith is . . .

Look here, faith comes only as a result of the reaction of the past; or if you see something. How does faith come? Either as a reaction of the past — man is in the make — or if he has received something substantial before him. When the Pakistan-India war broke out, I remember very spiritual religious people who were praying to God night and day, like that. Thousands were killed. They said, "Where, oh God, oh where are you?" Because they did not see, their faith breaks away. Faith remains only so long as you have everything to meet your own desires. If that is not given, then . . .

So, faith is the root cause of all religions, that's true, but faith arises how? That's the point. Either as reactions of the past, or if you have something substantial before you. So blind faith does not help you, only to a certain extent, not beyond. When everything goes according to your wish and pleasure, then, "Oh, God is all right." But if you are put through adversity and nobody helps you, 'Oh, where is God?'

Preaching only goes to the heart from such people who talk from the abundance of their heart, from what they are. The arrow that is driven to the breast goes to the target. What comes from the level of the mouth, of the intellect — words with so many sermons and lectures and so many books — can have little or no effect. And those are given only from the level of, if I may use the word, belly. How can they help? They are not after the real things.

So, first see and then say, that's the point. Usually I write in my circulars, group leaders and others should speak of what they are fully convinced. Otherwise say, "All right, we've learnt this." That is all. Sometimes we act as bosses, "Oh, this is all right. My word is the word of God." There are people like that; generally, very few. They don't carry further effect to the people, as they are colored with the worldly colors so much so that no other colors can come through.

So, this topic is to see and then say. Follow the words of the Master or the Saints. They come from time to time. They have been coming. They may come in the future, too. There is no hard and fast rule against it because we are *all* His children. The Father will look after His children, in what way? To bring back the prodigal sons, you see.

So, leave all philosophies, I would say. The word philosophy means, do you know what? Love of God. It comes from the word *philosophia*, love of God, and the philosopher is one who loves God. Now we take it in a different way. We don't go to the root of the words. Somebody asked Socrates, "Do you love truth?" "Yes." "Do you love Plato?" He said, "Yes, I love Plato." "Who do you love more?" "I love Truth more than Plato." You love Plato because you've understood God, you see.

So, we all should be philosophers. Nowadays the word philosophy means intellectual wrestling, drawing inferences, that is all. Do you now follow what is the difference between the sayings of a Saint and others? These things are not clear in books, I tell you honestly. Philosopher is one who loves God; who loves God, sees Him. So, I am giving you what I have come to in my life. I wish you the same, you see. Every father wishes his children to develop even more than himself. But there is no goal except to be with Him There. They are all One There.

We are all micro-Gods, sons of the same Father, brothers, and sisters in God. That is the open Truth. We've made it hard to understand. I'm a Christian, I'm a Mohammedan, I'm a this, I'm a that. Well, those are the badges you are wearing on your body, are they not? You're a man. You are not even a man; you bear the body of a man. You are something else; a conscious entity. A drop of the ocean of All-Consciousness, environed by mind and matter and outgoing faculties, identified with them so much so that you have forgotten yourself, that's all. That is why I say, "Know Thyself, O man."

I respect all scriptures. Masters came from time to time to teach according to the need of the hour. Puritans came in the west. They were Soldiers of the Truth, *Khalsas*. *Khalsa* means one who has got full Light of God refulgent in him. Whoever has got God refulgent in Him is the Son of God. Others are also Sons of God, but they have not realized it, not even seen it.

The Masters never say, “we speak,” they say, “He speaks.” They become only a channel. They speak what comes, not what they want to speak, according to the need of the time, occasion. They speak books. They speak scriptures, scriptures came through Them, is it not so? They are men like you. They have the same man-body, born in the same way. So, I wish you all to have the same perspective. You’ll change like anything. So, that comes through by loving God with all thy heart, with all thy soul, with all thy strength. And further?

Love thy neighbor as thyself.

Why? If you say you love God and you hate your brothers, then, you are a liar. Is it not so? This is what all scriptures say.

There is only a diversion of your attention from this side to that side, that’s all. One Bulleh Shah, a Saint, came to his Guru who was just a gardener, placing saplings here and there. He asked him how to get God, how to see God. “Oh, dear fellow, it’s very easy. Like taking out a sapling from one place and putting it in another place.” You are attention — Divert your attention from here to there. A very simple way of explaining. Withdraw your attention from outside, place it inside; then you’ll see. They want you to see within.

Then, “Let me see you, not the others.” That’s all. Where to see? Within your own self. He is your Controlling Power within you. You and He both reside in this very man-body. You want to see Him? Then put your whole attention in there. That’s all. The same thing is explained in so many ways.

So, the only difficulty arises: we don't want to see God. Be sure. Don't deceive yourself. If you do want to see Him, surely you will see Him. He is waiting for you. But you're entangled here, there. You don't have to leave the world, but pay off your debts and go back home, please.

Two things were before me after leaving my educational career: One, ambition of life. I was very fond of reading scriptures like that. In my school career, I read two libraries. I had two things before me: God or world. Nobody was to advise me. I went to the wilderness all alone at night from six, seven till twelve, one, two at night. Ultimately, I came to the conclusion: God first and world next — you, see? The result was, every step taken was a step to that goal. "God first, wait."

Is God first or is world first? We take world first and God to help us in the world, that is all. Everybody must decide what he wants to do. We are adrift. Sometimes we want God, sometimes the world. So, decide first what you want to do. Sometimes I tell people, "Decide what you want to do from this day on." You must have something before you; and work. Work for it; maybe only a step is taken, but it will take you closer to the goal. Sometimes you are running like a hare, then sleeping, then again turning your head some other way.

It is better to go regularly like a tortoise, step by step, step by step, every day, not turning but going ahead. So, you are on the way. God is waiting for you, each one of you. He is also waiting for me. I want to go back. I tell you how far I am imprisoned here.



Sant Kirpal Singh Ji Maharaj
In a meeting with Western Disciples

Chapter 39
Rise Above Consciousness
Of This World
Morning Darshan, Rajpur
January 15, 1971

Perhaps you have read in *Jap Ji* that there are planes and planes; there are skies and skies when you rise above. References have been made there but people don't know how to interpret them, that's the pity.

Once when Guru Nanak went to Persia he said, "There are planes, there are skies and skies; there's no end to them." And somebody reported to a Mohammedan saint that we have in our *Koran* only seven skies, but here is a saint saying there are skies and skies and limitless skies. When he came up to Guru Nanak, Guru Nanak told him, "If your vision is open up to seven, that's all right, but there are still further regions, there's no end to them."

References are given in the books. People read *Jap Ji* daily, but they don't know what it means. Books can only give references to what they, the authors, have seen. Guru Nanak saw that there are planes and planes and skies and skies, there's no limit to that, they cannot be counted. God is limitless. How can you count His creation which is also limitless? The beauty of that stanza is not understood.

People read without understanding, but truly speaking, this superficial knowledge is ignorance, I tell you. We have to use this language; we have to talk from the level of the people in the language known by them, but words are inadequate. Now, as was stated in *Jap Ji*, there are planes and planes; there are skies above skies; they have no limit to them. How can you count them? And God Who created them is also limitless. That's all you can say, I think until you see them or have some access to them, only then you'll see their beauty.

Maulana Rumi, a Mohammedan saint, says, "I have taken the very gist, the very life, out of the *Koran* and am giving you that. I've left the flesh and bones for the dogs to fight over." The words he has used are very strong. These are his exact words. "I've taken the very brain out of the *Koran* and left the flesh and bones for the dogs to fight over." Most will only speak by the letter of the law, "This word can only be pronounced in that way, and this in that way." They're fighting over these minor points, and they don't get to the kernel of these things. So, Maulana Rumi says, "I have taken out of the *Koran* the life of all scripture." He was a Mohammedan, really a very high saint, I tell you.

We have to describe to other people through language, but language can only give a reference to it. When going on a plane you can see different layers of clouds below the plane. You see them, first one, then the other, like veils. Now how can one who has not been in the airplane understand this description, even if you write it in books?

The digest of the whole thing is: know yourself, not at the level of feelings or drawing inferences, but by self-analysis. When you rise above, your angle of vision is changed. You need no literary knowledge for that. You see it. For explanatory purposes a learned man will give you so many instances from outside to bring home that very point.

An unlearned man will only use the vocabulary at his command. As I have told you, Bulleh Shah went to his Guru, Inayat Shah by name, who was a gardener. He was just transplanting saplings from here to there. Bulleh Shah asked, "How can God be reached?" Inayat Shah said, "Oh, that is very easy work; it is just like removing one sapling from one place and putting it in another place." You withdraw your attention from outside. It's a question of all-attention, that's all.

If I look at you, let me wholly look at you and nobody else. God does not like you to think of anybody except Him. If you have got a special friend, naturally he would not like you to think of anybody else but him. God is all alone. He wants everybody to come to Him all alone, not even bringing intellect, outgoing faculties, children, money, or wealth; He is all alone.

What is all this creation? It is just like a written document when rolled up. When again He opens it all this creation is begun. But you do not understand these things in their right perspective unless you see. Feelings, emotions and drawing inferences are all subject to error; seeing is above all. Naturally, every man wants to go to his origin.

As I told you the other day, if you light a candle, the flame will go up. Even if you upturn it, the flame will go up. The origin is the sun above. Soul is of the same essence as that of God. It will, when unbound, cut off from all environments, go up. To have longing feelings like that is all right, but unless you reunite That very separation will give you the fever of aspiration.

So, everyone has the natural tendency to go to his origin, that's all. We are simply bound by outside things — outside faculties — whether physical or astral or causal. That is why it is very necessary that we should have no attachments. When we are attached, we cannot leave. It is just like some flowers painted in a portrait on the wall. The flowers cannot leave the wall. We think so much of and are so imbued with the worldly things that we cannot withdraw from them.

So, the Master gives you some demonstration of how to rise above body consciousness on the very first day. If you completely withdraw all your attention from the body — that's true renunciation. I do not tell you to leave hearth and home and go to the wilderness. Leave the body. That is the difficult thing. To leave all the rest is very easy. To leave all attachments of the world is very easy but to control the mind and rise above body consciousness is difficult. Unless you control the mind, how can you rise above? You are bound hand and foot, you see. In the old days, they had hydrogen gas balloons which were tied to the earth by strings. When the strings were cut off, the balloon flew up into the air. It is something like that.

We are not of the physical world. We are of the other world — other worlds — I would say. We are stuck fast here, enchained hand and foot. We cannot leave the world and its environments. And Master says to the learned, with all your learning, how can you leave? So, Master gives you first hand a little demonstration of how to come up on the very first day. The ABC starts from there: There are yet planes and planes and planes.

It is said of Peter the Great, Czar of Russia, that once he went to Holland to learn how ships are built. I saw the ship he worked on still lying in the museum on my last tour [1963-64].

So, he dressed in the laborers' clothing — he was the Czar of Russia — working like other laborers. There were some who had been driven out of Russia. He met them and asked them, "Dear friends, why are you here? Why don't you go back to your homeland?" "Well, we've been driven out by order of the Czar; we cannot go back." "All right, that Czar of Russia is known to me. I will recommend that he let you go back." Some people did believe. "He appears very strong; he might be known to the Czar," said those who really heard him. So he went back to Russia; they followed him. When he entered Russia, the people bowed down in respect for him. Those who had followed him said, "The man appears to be very influential; everybody respects him." When he reached Moscow, the capital, he went and sat on the throne. Then they said, "Didn't I tell you he was something?"

Following a Master is something like that, you see. God is waiting for you now — that friend is lying waiting for you — go back as soon as you can. Pay off all your debts here, your give and take.

So astral planes are more beautiful than the physical, the causal are still more and those further, still more. When you have had a little taste of that, you would not like to stay here for a moment. But just look at the sacrifice of the Masters. The tenth Guru said, “I did not want to leave, but I was ordered to come.”

So, they have come only to take you back. The God in them, not the son of man, no, no. All that remains is to live, act up to what they say. Even if you hold millions of dollars, will this go along with you? But the means by which you have earned that money will go with you. If you suck the blood of somebody, usurp the rights of somebody, you will have to pay off.

So, that is why I tell you, when you sit for meditation, pretend you are dying. That will help you. But this thought of death cannot come to you, I tell you, if you are so much imbued with the worldly color that the other color cannot come through.

So, solitude is necessary for developing that. In my early life, you see, if anybody wanted to find me after my office duties, he would either go to the cremation place or to the riverside. At the cremation place, I would see bodies coming and going and wonder, “Oh, what is this all about?”

You are very fortunate to have your breakfast served already; you’ve not to cook it up. And even then, we say we have no time to meditate — we have important works to do.

And you say, “All right, tomorrow we will see.” You only lie to Him. Procrastination is the thief of time. “All right, I’ll do it tomorrow, the day after.” “Let me finish this work, then I’ll devote time.” Suppose you die today, where will you stand? Well, the soul does not die but that has to leave the body. If there is a criminal case against you, and the warrants come without any surety, you may stick to your home — you don’t want to leave — but they’ll drag you anyway.

But if you are already leaving the body, then where is the sting of death? “All right, come on, I’ll go.” After all, everybody has to go. If perhaps you have made some arrangement to live here forever, then very kindly tell me too. Have you got any special arrangements for that? Then? Everybody has to go. You must learn how to go, so that you may go in all peace, joy, and smiling.

Our Master used to say, “If you would like to see how the Master works, go to some initiate at the time of death. Ask him, he will tell you.”

My wife passed away on the 3rd of April. On 31st March she was having the Master within her. She said, “I am going on the 2nd.” I told her, “Don’t go on the 2nd; there will be thousands of people here [for the *Bhandara* — Sawan Singh’s Death Anniversary]. This will cause a great disturbance.” “All right, then the day after on the 3rd or 4th I will go.” On the 3rd I asked her, “Are you ready now?” She said, “Yes.” All right, go.” She smiled and left.

So, everybody has to go. We should at least go jolly.

How far have you progressed while in the physical body? You will go directly to the place to where you have progressed while in the physical body. You can progress more here in the man-body. If you have divested yourself of all the vestures of the different planes, you'll go directly Home. What takes months to do here, there takes years to do. How important it is.

Again, I might tell you this is not given in books. You have to learn to leave the body, is it not so? Is there any doubt about it? Perhaps you have arranged something here? I don't think you can. So that's the foremost thing that you must learn — to leave the body. When you leave the body, all environments are cut off.

Master, does that mean when you die, if you have once in your life reached a higher plane and you never reach there again, do you go to that plane?

Well, dear friend, you are wrestling, intellectually wrestling. Once somebody has taken pity on you, has taken you to some place to show you the highest plane, then you must learn to leave — go by yourself. A child wants to walk, but he cannot. So, the Father takes him in his lap and takes him there himself. Then next day he says, "All right, walk now!" Do you see?

So, the foremost work — truly speaking, our private work — is to leave the body. Then start on the way. All other works are secondary. Pay off debts and stop sowing new seeds. We will always put off: "All right, this I can do later, let me finish this work." Then, "Let me finish that work first and then do others."

RISE ABOVE CONSCIOUSNESS OF THIS WORLD

God first and world next. This we have not decided as yet. We have to leave the world; we have to pay off give and take. Don't sow any further seeds, that's all. Finish off.

So, you have got so much food to digest in here, you see. A spiritual man is one who lives in the spirit. A spiritual man is one who lives in the spirit. Very simple definition.



Sant Kirpal Singh Ji Maharaj
Darshan after Satsang

Chapter 40
Nature of Thought - Right Understanding
January 15, 1971

Is 'doing nothing' — letting God be the Doer — a sign of humility?

Look here — there are books in rivulets and sermons in stones. You can gather lessons from everything. If a man does nothing whatsoever, he recedes into his own self. God did not do anything. He was one and *wished* to be many. He wished — and there were many. If He had not wished there to be many, it would have been sufficient — there would still be the wordless state.

So, to be in a wordless state is very supreme. Some waves are lurking in our subconscious reservoir of mind. Let there be no waves. So long as these ripples go on, you cannot catch the sound or light. All ripples should be settled. Where the sea is very deep there are no outside ripples. It appears all calm and quiet in the sea that runs very deep. If the sea is not deep, there are rolls and waves and ripples going on.

One who says, “I am doing nothing,” becomes a conscious co-worker of the divine plan. Then he says, “He is the Doer. I am a mere puppet in the Hands of God.” *Everything* has some lesson to give. So go deep down into what one says. I wish you to do nothing, that’s all. The more you become still, the very stillness — the very silence — will sprout forth into Light — into Sound Principle. Outer silence cannot give you that. You may have some power reserved from not talking, but that is nothing in comparison with the inner silence.

By practice, when you absorb your whole attention into the Light or Sound, that absorption where no thought arises will give you something. That is why the *Upanishads* say, “What is that, by knowing which, nothing more remains to be known?” No clutching, no whys, or wherefores — no whys or wherefores. The whole attention is absorbed into the higher attention. Then, even if you are working at the level of the outgoing faculties, still you are absorbed. That is to be developed in due course. Just mark what I am aiming at — driving at. Every thought, every act, every statement has a big lecture behind it, you see. Is it not?

Saints have recourse to the natural way. If you absorb your *whole* attention into Sound, everything is there. By outward observances you will be still for a while; but so long as the mind works, you cannot be continuously still for long.

If mind does not succeed in a negative way, it will work in a positive way. It will say, “So, you are doing rather well? Good! You will get something out of it.” You will act and pose. You may not be giving a direct talk, but in a round-about way you would like to impress on others that “I am doing something,” you see? Then the little ego is there. True humility arises only when you become a conscious co-worker of the Divine Plan. You know *He* is doing. You *see*. When you *see*, how can you possibly say you are doing? All your words will be imbued with real humility.

Master, that’s a point that puzzles me. If God is doing it all, and we are doing nothing, then what about all the negative things that we do?

NATURE OF THOUGHT - RIGHT UNDERSTANDING

It is only when you're rowing with the stream that you have to make no effort, is it not so? When you stand — when you work against the stream — then every effort has to be made. What is negative power? After all, it is the same Power going into expression. What is it?

Contrary to Nature.

Well, it is Nature's law that has been created. Otherwise, how could all this world have come into being? Negative and positive are both made by God. Is it not so? Is there any other God? Then? Either accept two gods — or one God encompassing both negative and positive. Then where is God? Independent.

Turn your mind — your attention — to the direction of God?

That's all. What does darkness mean? [*Absence of light.*] What does negative mean? [*Absence of good.*] That's all right. Very simple way. These things bring home the very purpose behind negative and positive power. After all, Negative Power is God as well as positive; both were created by God. He was in an absolute, wordless state when He created the world; then He added the two aspects.

Just become a conscious co-worker along with the working of the Divine Plan, then no Negative Power can affect you. When you don't work with the flowing pen of God, you might say — God-into-Expression-Power — only then, the Negative Power arises.

So, as long as you are *conscious* of that Power working, no negative power arises. Even death is eliminated if you sacrifice yourself in accordance with God-into-expression; sacrifice has no sting for him. It is a little deeper, of course, but we still have to come to that sooner or later. These things are not given in books, that's the pity; they cannot be given. How can they be? She has said something — all right, there's a lecture behind it, you see. So, I wish you to do nothing. Let all others observe it.

Man really becomes a follower when he sees Master within and talks to Him, that's all. Now you are all on probation. It is not a matter of outward show. Let the wildflower grow in darkness. People will look at those flowers when they are blooming, you see? So, when the tree is laden with fruits, let any man come to eat. Even if people throw stones on it, even then it will give fruit. We are in the make.

The miracle of Master's power is so great — and the feeling of not deserving it and yet being part of it — we're on the bus and can't get off — but that you can't believe that you're really on it. It's so great that it's overpowering.

Seeing is believing. All other beliefs [without seeing] are groundless — having no base. Seeing is believing. When you see, only then can you believe and not otherwise. Hollow faiths — hollow beliefs — lead you nowhere. They will break under stress. I remember this Pakistan affair when the two countries were divided. The very religious people were calling names out to God. "Oh God, where are you? Who says You exist?" — because they had not seen. When you see, then your whole angle of vision is changed. You see — even if you are being killed — you see Him working. So, seeing is believing.

But to show one's gratitude, how can one do it more and more?

Not in one day. The time factor is a necessity. Rome was not built in a day. No trees can grow in a moment or in a day. Seeds should be sown. The sprout should then be cared for and nourished by natural forces — air, water, and earth — then it will grow into purpose — sprout forth into a sapling. Then if you still go on giving it food, it will grow into a treasure and that one seed will give you hundreds of trees.

I was always under the impression that everything was choice — right choice — that God gives us our choice.

Surely. Right understanding. What is right understanding?

When is the difference between free-will and God-desires?

That you know only when you rise to the causal plane and not before. For now, the Word of the Master is the Law. He sees and says. If you want to know for your own self what all of this going on is about — why action and reaction — then come up, cross the astral plane and you'll come to know. Not before. That is why it is said, "Oh God, let us have the company of somebody who can drive away all our false notions, who can give us right understanding." What is right understanding? I think it will appeal to every common-sense man. There is some power who made all this universe. Is it not so?

Say it again, Master.

There is some power who has created all of this. He has made so many species of life and man is the highest, you see. So, God made man with equal privileges. Everybody lives in the womb for nine months — even the saints who come. When born, they have the same form outside. Who made that form in the womb of the mother? Is there any machinery in there? So, God resides in temples which He has made. God does not reside in temples made of stone. Very common-sense things.

You come to know that your body is the temple of God, with equal privileges for all. Your present life is based on reactions of the past. Pauperism, richness, sickness — this and that thing — come as a reaction of what we have sown. “As you sow, so shall you reap.” Now, in the man-body you have got some freedom. In all lower species, all are bound — no freedom. When a railway line is laid down, the train will run on that line. If you have right understanding, you’ll be laying it so that it leads back to your home. If not, you’ll come back.

At least you see now there is a principle. There’s abundance in nature, mind that. There’s abundance in nature. If you sow one seed of pepper that will give you a plant which will grow hundreds of peppers. If you sow one mango seed, that will give you a tree which will bear hundreds of mangoes. One good thought will give you an abundance of good thoughts; all atmospheric right effects will come to you. One evil thought will bring you hundreds in the train, do you follow? Be guided by that.

Only sow as much as you would like to bear. Think twice before you speak. Do you know what speaking follows? Right thoughts. Right thoughts follow right

understanding. Right understanding comes from whom? From Those who have got the right understanding — who see nature working in its true perspective — and suchlike people were very few in the past and even now — but the world is not without Them. All this literature came from where? From Them.

If you put into writing all these thoughts I'm telling you, they will grow into books. But you won't have this right impact from all the books you may be reading. This impact comes from heart to heart.

So, the company of the saints cannot be underrated, you see. Maulana Rumi says, "If you have some time with the Master, heart to heart, that gives you more than hundreds of years of penances" — more than that! Then you speak of him, and you will try to copy him. Now you have it. If you think of fire, "it is warm, this, and that," that is all good, but in the physical presence, you feel fire by radiation. If you go to some perfume dealer, he may not give you anything; but by radiation, you will smell good things. Should he give you one vial also, then that's all right.

So, company makes a man worse or good. That you can also enjoy only by developing receptivity from thousands of miles. If you develop receptivity, you can see, you can hear, just like on television or radios in Delhi. So, between the Master and the disciple there should be receptivity. Master may be anywhere, the student may be anywhere, but they are linked within. You may put the same question to the Master and the same question to the disciple; they will both utter the same words. But this is no miracle, I tell you. This is developed by regularity.

So, before the television or radio came into being, who could believe it possible? Could anyone believe? Now you say, "Yes, these discoveries through science are according to the laws of nature." And there are still *more* hidden laws of nature about which you know little or nothing so far.

So then if according to the laws of nature, we eat something like cookies that might contain eggs, it will have its influence, whether one knows it or not?

If you are in meditation regularly, even one — you will be affected by the littlest thing. When I was an accounts officer with some regiment in the firing line, I was given an orderly to help me, to cook for me, and look after me. I told him, "Look here, I cannot be responsible for your life, but one thing you must guard strictly. Let nobody enter the kitchen when you cook the food. And you will only go on with the repetition of the Name of God or read some scriptures — nothing more." He obeyed. For two or three days it was all right.

My system was at midnight, while people were sleeping, I was awake, meditating. One night, I found something in my mind — some ramification. I called him about one in the morning. "Look here, who was in the kitchen?" "Nobody." "Why do you tell a lie?" Then he agreed. "Yes, there was a man; we were talking."

So, if there is much filth within you, a little more filth won't affect you. But if you've got no filth, even a little grain, half, one-fourth of a grain will affect you. Just see it.

So, money should be earned by hard dint of labor — honest earning. And the food earned that way should pass through the hands of those who are pious and righteous. Every thought of the man bringing food will have effect. The quality of the food should also be pacifying. Then the one who cooks it, his effect is also there.

In the old days in India, they did not allow anybody to enter the kitchen before taking a bath, and when they were cooking, they were only doing remembrance of God. The result was that whoever ate the food was changed.

So, we don't care. If we would care for the farthings, pounds would be saved, would it not? We don't care for what we consider trifling things, but they do affect us. Even your honest earnings are affected by the many stages through which it has to pass. And all things arise where? Well, I'm talking from a common-sense point of view, you see.

If man has a good thought and food passes through him, that food will carry good effect. When you eat that, it will add to your good. If it passes through some lusty man, those same thoughts will come up. Also, evil thoughts — thinking evil of others — will have its effect. You now know how we should be cautious about our kitchens. And this kitchen here is further spoiled or helped by evil thoughts.

Even the mother's thoughts affect the child in the womb. Very delicate points. And all things follow — all virtues follow — you become the abode of all virtues if you are hearing the Sound Principle, the Music of the Spheres — all along. That costs you nothing.

Master, then when we travel and eat in other kitchens, restaurants, and things, if we do our Simran, is that enough?

Well, look here, haven't you strong will force? Infuse your thoughts into it. Once we were in the hills with our Master. There was nothing else to eat except meat and bread in that town. We asked Master, "Well, what shall we do? There is no shop that can sell us vegetarian food." "Never mind," he said, "buy the loaves of bread from one place and buy milk or curd from somewhere else." It is we who have to guard it. Food that goes in defiles you, and what goes out of you also affects you.

So, if you will understand the principle of thought, right thoughts will come from right understanding. Right understanding is very clear. We're all equals as men, as souls. We are brothers and sisters in God. The same power is controlling us, called by any name. Man-body is the temple. Have It — become a conscious coworker of That Power. For those who have become the conscious co-workers, there's no high or low; there are no Hindus, Mohammedans, or Christians, you see. We are all companions, that's all.

Long yarns or lectures won't help you; I tell you. You have to come to right understanding. No lecture will help you unless you lecture to your own self. We know so many things — so that is why it is said, "Wanted: Reformers, not of others, but of themselves." If you reform your life, then ...?

Chapter 41

Permanent Happiness

January 18, 1971

It seems to be a mistake that we believe in Maya, but we have not yet seen the higher planes.

Maya is defined as a delusion. What is *Maya*? — It is delusion. You do not see things in their right perspective, that's all. Come out of this delusion. You will come out of the physical delusion when you rise above the astral body into the causal [*break in tape*] . . .

Whatever enjoyment you have outside, is it real enjoyment? We are under a delusion. I will give you an example: If a dog is eating bones, but there's really no taste in bones, his own blood trickles, and in tasting that, he thinks it is due to the bone. It is not, you see?

So long as you are attached, you feel joy, but when you are withdrawn, or the thing of enjoyment is withdrawn from you, then by disengagement, you feel a loss of bliss; do you follow? But the real bliss is within you. You yourself are all-consciousness, all joy, all bliss. When you are absorbed in something outside, you enjoy your own bliss by concentration there.

Really, there is no joy outside, you enjoy your own bliss by concentration there. Really, there is no joy outside, no happiness outside, as we are a drop of the ocean of all-consciousness, all-happiness, all-joy.

If we engross our whole attention into the Over-attention, then we enjoy true bliss, for real bliss lies within our own self. It can be enjoyed by concentration or coming in contact with the Overself. Outside enjoyments are merely due to your attention here. If you are not engrossed there, you feel no happiness, no joy.

Is it correct to neutralize the negative thoughts with the positive thoughts?

For instance?

Some bad thought comes in, and you just reverse this as nothing, and then you substitute it with some other thought...?

Well, look here, you are changing your center of enjoyment from one place to another. They are changing. The more they are changing, the more they are missed when you withdraw from them. You'll feel grief.

There should be complete stillness?

That may be taken as a training ground if you like. Be absorbed in your own work, for work is worship. It is a kind of training, but by absorbing your whole attention into the Overself or God, you will have a boost of joy. That you cannot get from outer things. You may have absorption only for the time being you are engaged, and when those things are withdrawn, you feel no joy.

We have been tossing about seeking joy here and there, everywhere. But we are not satisfied because outer things are not permanent, but are only the temporary, changing, panorama of life. You must have something to stay with which is eternal.

PERMENANT HAPPINESS

God is all-bliss, all consciousness, all-joy, all-intellect, and we are a drop of the Ocean of All-consciousness. He is ever-existent — do we think we will ever die? We never dream of it.

With all this, we know that people leave the body, but still, we feel we cannot die. Even in a child that reflection is there. Because God is All-wisdom, we consider that what we know is also All-wisdom. Even a child will say, “I know better!” Is it not so? This is the reflection of that All-wisdom. Everyone is seeking joy, but the difficulty is where to find *permanent* joy.

So, the Masters advise us to come in contact with something which will never end, which is everlasting — and that is God. He is already within you, and for this reason he (the Master) gives you contact with Him. The more you come in contact with Him, the more joy you will feel, the more happiness. When you get greater bliss, naturally you withdraw from outside. You enjoy these outer things only when you are engaged or absorbed in them; and if they were permanent, it would be all right, but they are ever-changing.

But sometimes, maybe after a particular experience, you can see what will happen.

That is a foreshadow of the coming events, that’s all, and foreshadows of coming events are not a part of spirituality. It is only because of the clearness of your mind that it can be a reflector of the coming events, that is. Whether a thing is lasting or not, is to be considered. If man wants permanent peace, permanent joy, never-ending, then the soul must be absorbed into the Oversoul which is eternal, which won’t die. You will not feel the separation or withdrawal from that, as He is the very life of you in this very man-body.

Those who want permanent peace and joy, let them contact something that is lasting, that's all, because the worldly things are all changing; they don't last long. After all, man has to leave the body; everyone has to leave sometime. If you are attached to outward things, relatives, possessions, naturally when you withdraw, you feel grief.

Do you know what is at the bottom of this? All-bliss, All-joy, All-happiness, All-wisdom, is within you, and at present you have a reflection of that. As I told you, even a child says, "I know so much." Everybody says what I know, nobody else knows. That is due to the reflection of All-wisdom within you. God is eternal, and nobody believes He will die. But if you really come in contact with That, then you will have permanent joy, permanent wisdom — everything. These are very simply facts — common sense.

Everybody wants joy — permanent, not temporary — is that not so? We have been seeking amiss, thinking perhaps each thing will last, but nothing lasts in this changing panorama. That permanent, lasting abode is within you, and that is the very Controlling Power within your body, but we are attached to outside things so much so that we have forgotten ourselves. We must withdraw from outside to know our own Self. When we do this, by withdrawal we see that that Power is controlling us within the body.

So, the body is the temple of God, and all this grief, misery, and strife is due to ignorance. We've been seeking amiss. That is why the *Upanishads* ask, "What is that, by knowing which, you need to know nothing else, you see, by having which you need nothing, to develop

nothing more?" This is the underlying principle living under it. Everybody wants permanent peace, do they not? But we are seeking, we are engaged only in the impermanent. Why not seek that very Power, which is within you, that will never leave you? That is the very controlling Power in the body, permeating all creation.

This explains *Spirituality* in a few words. Everybody wants bliss, happiness, joy, for long, is it not? Even if you get outside, you have to leave the body. Now these things are connected with the body. Even then you'll feel grief. Why not come in contact, become engaged and absorbed in the Power which is lasting, never ending, and which is within you, keeping you in the body? Do you follow what I am putting before you? We are misfitting our attention. We enjoy a little outside happiness only for the time we are absorbed in it, or our own attention is absorbed in that. When that thing is taken away or we are withdrawn, we feel grief. Furthermore, for outer enjoyments, you have to spend money, but for the inner bliss and joy, we have to pay nothing.

[Disciple asks about being sick and meditating.]

Even the darkest cloud has a silver lining somewhere. There is bliss even in the form of disease. You get more time. Nobody presses you to go to the office or to business, etc., and earn money. Your household members say, "All right, he is sick." They do not detain you. So why not look at the better side of it?

Other people are helping you. Instead of sighing and grieving, all right, "God blessed me." Withdraw your attention from outside to within you. You have got a contact within you. How blessed you are.

So many years ago — I remember it was perhaps in 1914 — I got a fever for three months, then six months. I had a very blissful time. Nobody was telling me to go to the office and this and that, and I was served by everybody. So, naturally I was in my meditation much of the time, and once I withdrew from the body; the people around me said, “Oh, he’s dead.” But I was not dead.

This is the golden opportunity that God gives. Our angle of vision is wrong. What I’m telling, is it not the truth? When you are sick, do you have to exert for yourself? Others come to your help and will sympathize with you saying, “All right, have this, have that.” All these outer things come in a garb to give you an opportunity to get something higher, but we don’t utilize the chance, that’s the pity.

So, have you understood the principle of permanent happiness? You have got the contact within, why not have it permanently? Out of the 24 hours each day we fritter away at least twenty hours, and will not find time, even three or four hours, for that most important purpose. This is really our own work. All other work is connected with give and take, and when that is finished, it will leave you or you will have to leave. So, the permanent relationship is there within you, to which Masters unite you — such a relationship which never ends, even after death. What a great concession it is I tell you!

I do not mean that you should sit idle and doing nothing. Earn your livelihood by the sweat of your brow; stand on your own legs and help others. We have only to take one or two loaves — one or two, that’s all — nothing more. How much do you need to earn for this? — one thousand dollars? You need for your own living 20, 30, or 40 dollars and the rest is not your share, mind that.

If you don't share with others, you will have to leave it all behind, and people will be fighting over it — "This is our share, this our share." What has to be taken from you eventually, why not share it with others now? Is this not wise enough? Your self will expand. Love God and love all others. God resides in them; love knows service and sacrifice. Love without service and sacrifice is no love, I tell you. It is selfishness. You want to keep everything for your own self, and you can have only a little of it — the rest will be left behind you. And people fight over it, going to the courts, "This is our share, this is our share."

Kabir says that the word *de* in Punjabi means body. The word *de* also means to give. So, he says, "As long as you are in the body, *de, de, de.*" As long as you are in the body, always give, give, and give. He then asks why. Because when you leave the body, nobody will ask you to give. When you share with others, your own self expands, does it not?

For the love of God, you love others. So, share with others because God is within them. We are all brothers and sisters in God. Your self expands. Otherwise, it remains congealed, with the result that you take nothing along with you when you leave the body. Even so, how can you take outer things? That is why Christ said that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven.

The whole perspective is changed, do you see? The Godmen who come here give right understanding. Right understanding. This is right understanding, you see. The personal work is therefore to withdraw from outside and rise within your own self, know yourself, that's all.

You are All-bliss, you are All-wisdom, All-happiness. Outward happiness comes only on account of you yourself when you are engaged or absorbed in various things. You have frittered away your own bliss and enjoyed the outer happiness. If you come in contact with that higher happiness, then ...?

Go on with your meditations and all outward things will become very clear. I mean we are wearing colored glasses; but with clear understanding, the glasses become clear. If it is dark glass, you will see darkness. If it is blue, you will see blue; but right understanding gives you right thoughts, right thoughts result in right speech and action. Why is all the wrangling and fighting going on? Because there's no right understanding.

Once my father was involved in a court case with some relatives on account of some land dispute. It was — I think, in 1915 — many years back. Previously, those who were now fighting in the courts lived together as cousins. They ate together, yet in the courts they could file suit. Anyway, my father won the case. I was there, and when the other party came to my father, they met all right and he welcomed them. I asked them, "Why have you come?" and they said, "We have lost the case, of course, but have come to see if you have got some share for us." I then asked my father, "Well, dear father, have they really any right to anything, although you have won?"

Old people were very wise in those days, and with all that he said, "Truly speaking, I have to die. They will have some share, even though I have won." Then I asked, "How much do you really consider they have to get?" He said something like nine *bighas*. A *bigha* is about one-fourth of an acre. Then I asked him,

“Well then, how much do you think had you lost the case, would you like to have considered your share?” He replied “Fifteen bighas.” So, I said, “All right, add half of that and it makes twelve.” So even after the case was won, my father gave them twelve bighas of land. This is truthfulness. Don’t deceive yourself. Sometimes in the outward court cases, you see, you may win, but that is not your true share.

Christ was very strong in advising people not to leave the house for the court. If you *have* left your house, and are on the way, don’t go further; return. Even if you reach the door of the court, don’t step inside.

If you step in, then you are no longer true to yourself, you will have to say one hundred false things to prove you are right, and all your time will be engaged in nothing practical. All the time you will be thinking, “He is such and such a man,” and so on. When consulting with one man, then another, one’s whole mind is disturbed. Added to this, you have to spend money. Why not keep the half-share and stay at home? In Punjabi we have got a saying, “It is better to have half a loaf of bread rather than the whole by fighting.” Would it not seem that if you are true to yourself, then there is no need of these courts? The reason for these courts is due to us, you see.

If there are two brothers, then whatever the father has left should be shared. Everybody wants to be exorbitant, wants to get more. It is only the angle of vision that should be changed. Nearly all that trouble is on account of ourselves; I think 90 percent. Ten percent might be due to reaction of the past. We squeeze the blood of others. The stain of blood on a cloth can be washed away by water, but when you squeeze the blood of others, you will have to reap the results of that.

So, your earnings should be fair and honest, first of all. The other thing is, it should pass through the hands of someone who has a good life, or that infection will be there. Even from the one who cooks. Those who serve food also have an effect. We don't feel it because we are already overladen with filth. These are simply different ways of living.

No philosophy is required, just common sense — everyday experience you see at work in life. So, all outward enjoyments are not really enjoyments, because of your own self; you are absorbed in something and are enjoying your own blood. Why not attach it to the higher self, which is All-wisdom, and thereby enjoy more ...?

You have to learn these things. Having one social religion or the other makes no difference. That school is better from which many students come out successful, that's all. When you're attending a certain class in which there may be Hindus, Mohammedans, Christians, all are reading in the same classroom. And the teacher is a man — the same as you, who is enlightened — who has solved the mystery of life. Which student is most dear to the teacher? Whoever lives up to what the teacher says, surely, though he may be a Christian, Sikh, Mohammedan, or a Hindu. All are dear to him, but he is more dear who lives up to his words.

So, I say, make the best use of the advice you are given. You have nothing to pay, nothing to worry about, and this is nothing new — just stand on your own legs. It is a golden opportunity whereby you can go back to your home. Make the best use of all other things to enable you to reach God.

Chapter 42

Ojas: The Power of Chastity

January 27, 1971

While reading yesterday, I came across a brief mention of the power of Ojas, but it didn't give much in detail about what it is about.

Ojas is the power which helps you rise into the Beyond. That is called Ojas. Ojas is the power which helps you to rise into the Beyond. So, you will find how necessary is chastity of life. The more you have got that Power within you, the more you are healthy, even if it exceeds the limit what the body requires, it will help you in the Beyond.

You see, from eat and drink we have some milk-like element made (*chyle*); from there it arises and comes into the blood. From blood forms the flesh, bones, and then the pith of the bones. From the pith of the bones that Power arises. Those people who are not chaste — given up to unchastity — they have no hope for this Ojas Power.

So, Ojas is the Power which helps you to transcend into the Beyond. That is why chastity is life, sexuality is death. We sometimes use words, but we don't know the very basic purpose for which they are there. You have read, "chastity is life, sexuality is death." Normal way: that's all right. Everything which exceeds limits, that goes to spoil, you see. So, blessed are the pure in heart, for they shall see God. That power helps. Those who are always drained out have poor health, no thinking power, nor are they able to do hard work; they can do nothing. So, that is why it is said, chastity is life and sexuality is death.

Those who are not married should observe strict celibacy. Those who are married should observe according to the scriptures. Scriptures only say to marry means taking a companion in life who should be with you in weal or woe through your earthly sojourn and both meet God. Help each other. One duty may be begetting children — one! Not all! We have considered perhaps it is machinery of enjoyment. That is wrong.

Ojas has not been defined anywhere, I tell you. From *Ojas* you have got that power which helps you to go into the Beyond. If you have got no surplus of this valuable fluid within you, how can you sit? Now you will see how important is chastity. The word “chastity” is used as Life, and its opposite is death, you see. These things are not explained to us, that’s a pity. We ourselves do not know. Outward acting and posing won’t do, I tell you. So that is why I put it in the diary forms even in word, even in thought. Even unchaste words and thoughts affect you.

If you observe an average — very simple diet with chastity, you’ll be blooming. All your tonics, all your outward dietary proteins won’t help you. Special diets also won’t help — that is only temporary. I think with acting and posing, you appear to look all right, that is all.

I read an instance in one book while I was a student. In the West it is usual that girls seek their own husbands and husbands seek their own companions. There was one girl who was ugly looking, and nobody wanted to marry her. She was disappointed so she left the town and lived in an out-of-the-way place.

Naturally, when one is disappointed, one reverts to God. She passed her days in sweet remembrance of God. After a year or so somebody came up to her, “I would like to marry you.” What are you talking about? I am the ugliest woman in the world.” “No, no, no, you are not ugly.” “No, no, don’t joke with me!” She looked in the looking glass and her features were changed.

So, thoughts are very potent, you see. Chaste thought is a blessing. *Ojas* power is that, as I tell you, which helps you to transcend into the Beyond.

Even the power to think depends on Ojas also? Continence of mind, that also depends on Ojas?

You waste your power by thinking. Thoughts result in words and in action. That does not affect those who have no inkling whatsoever of God. Some diaries, excuse me, are full of chastity failures in deed. They take it like a food. This is wrong. I have to give them right direction, very politely, “Take more care of that.”

But he means that Ojas helps to increase the intellect also, I think.

Well, chastity helps everything. If oil is oozing out of a burning lamp, then how long will that go on giving you light? That’s the foundation on which the building is raised: your physical body, your intellect, your everything. There was one Swami Ram Tirath, principal of the Government College in Lahore. He said sometimes it so happened the very brilliant students failed. Very brilliant students who used to stand first in their classes — failed their examinations. When they went into it, they found that they lost their vital fluid the night before.

Kabir says, a dog when it indulges in coition; it remains sad for a month, that affects it one month. What to speak of men who indulge daily! I need not say these things so openly, but that cuts the very roots of the life.

So, chastity is Life, you see. I think you will rarely find those who observe chastity, say even for one month. They think that perhaps it is a part of their diet, but that is wrong. So chaste, normal life is all right, as prescribed by the scriptures. That is why I say married life is no bar to spirituality if conducted according to the scriptures. When I write something, I mean something, you see. We simply read it, that's all.

Your chart is with you — self-introspection report — look to that. If thoughts are right, you lose less. Suppose you lose one grain in thought, five grains in word, and half a pound in action. Thoughts are very potent. These are a necessity to ensure your success. You want to go home this very birth — all right, have it. You're sure to go. This side you try, but the other side you drain out, what is it? You cannot sit. Those who say, "We cannot sit, our mind does not allow us," this is all due to failure.

In the great legend of *Ramayana*, the other side opposing Rama was to fight. From that side some man came up to fight. He had observed twelve years of strict celibacy, chastity of life. But from Rama's side, Laxman, who had been chaste all his life, was selected to fight. History shows that.

I have read Napoleon's life. By hearing his name, the whole of Europe trembled. What happened when he was caught at the Waterloo Battle? The story goes that he had fallen in this failure the night before. What a miracle is the life of the great man!

In everyone's life you will find this is the drawback, the biggest drawback in the majority. Saying is something, but living is something else.

In India, there were three or four invasions from the west, from Persia (Afghanistan). Prithvi Raj stood against them and drove them out. When finally, he was captured, the reason given for that is the same reason. The day following, you are not in your sound thought, you see? You may have a boost by your outward drink and this and that thing.

I don't think you've been given this very vivid view on this subject before. Facts remain like that. You may have a very simple life; from that you'll bloom. Your every power will be enhanced. When you have got no light for your own, how can you understand the light? Visualizing won't do. And these are people initiated by so many, so many masters in the world. This is a failure in them too — even the heads — they have got no control over their discharges. I never dreamt of this in my life. That helps in goodness when you can store in you.

Nature does not spare anybody. "Blessed are the pure in heart for they shall see God." These are very clear words. When you have got no power of *Ojas*, how can you see God? How can you rise above? It will give a boost to have something, then you have to maintain it, you see.

Live in a normal way, not given up to everything. An example is given to bring home the things to the people at large: *The Lord of Food* complained to Lord Shiva, "People eat me too much." Then he replied, "Those who eat more than really required, you eat them up." Then whatever is not digested, that brings disease.

If you are eating too much, you are not able to digest anything. Those who indulge too much in anything, ultimately, they are not able to enjoy that; these things eat them up. That is why, you know, self-introspection is most necessary, for which we care little, very little. So don't spare yourself. Yes?

When someone overeats, that affects chaste thoughts?

Yes. When food is not digested, you are not able to sit for meditation. You are drowsy. So long as your stomach can digest, it is all right — for one, two months, a year or so. After that, if you overeat you are not able to digest. It means the same thing, that Food and Drink eat you up. You are not able to digest it and that food gives no power, no strength. How do diseases come up; you see? Whatever food remains undigested brings on all diseases, or overwork.

Three things kill a man — Hurry, worry, and food that is not digested. You see the very importance of it; it is very good you put that question, on *Ojas*. Yes?

Is loss of semen during the night strictly a matter of thoughts during the day?

Surely. When you look into the eyes of others, others affect you. Eyes are the windows of the soul. That is what I was saying to you last night. Don't look into the eyes of others — maybe one sex or the other — you will be affected, weakened. If you have control over yourself and you can affect others, that's another thing. In the time of discipleship, we must be very careful. When you have grown up and you have got a sheet anchor, you cannot be affected by others; you'll give life to others.

Sometimes we say, “Well, Master talks lovingly to everybody.” He talks lovingly from His soul, you see, not from the body. Others who talk very lovingly, talk from the level of the body. Love that arises from the body and ends in the soul; that is love. Generally, all this love which ends in the body is called lust. These things are not differentiated in books, I tell you. What is that lust? Lust is love, your love, which arises out of the body and ends in the body. By sitting here, by radiation, you have a boost to go into the beyond; that is Love. That is why that Love is called Charity, you see. Yes?

How strict should we be about associating with other people? Even any initiate? We shouldn't make any distinction?

Meet socially so far as is necessary. If you have to meet in a Satsang or anywhere, you should think of nobody else except God. Satsang is only Satsang when no other thought creeps in your mind except God. When you are there, you are socially meeting, kissing — that is no Satsang.

Once I reported one place, they began to embrace children; I stopped them. This kind of love will spoil your lives. If glasses are stacked in one place, they will strike, clash against each other, and be broken — is it not so? We are not yet the master of our body, you see. We're dragged like anything. So, during the period of discipleship, you must be very careful. Even after that, those who are not in full control of themselves, they also go down. We have to be very careful. When I prescribed the diary, it really meant something, really.

Now times have changed. Nobody can stay with anybody for a longer period. They must get something. And they are given, but this should be maintained by self-introspection. First, something is given. (At initiation some experience of Light and Sound is given.) That goes all right for some days, but if your life deteriorates, that leaves — goes away.

God is Life, Love and Light. You get Life; Chastity is Life. We simply read things; we don't go into the bottom of them. God is Life, Love and Light. So, our very life comes from where? Chastity! These things are not preached, that's the pity. They simply tell you to go do this performance, do that performance, etc. If your life is really pure, then even one thought will help you. Thank God, with all these things you get something through the Grace of our Master. But we have to maintain it. Normal life is all right. Yes, you wanted to say something?

In regard to thinking, somebody once made a statement: "I think; therefore I am." But that's not really true, because I am even if I don't think. Is that correct?

You are a conscious entity, and thinking arises from consciousness, is it not? How can one who is not conscious think? So that is why when you say, "I think," means you are conscious. We generally use words and don't go into the bottom of what they represent. We are conscious entities. Then, that consciousness works through the level of brain, through intellect. Consciousness helps you to think. So that is why it is said: "God is all Intellect, all Wisdom, all Love, all Life."

So, God is working, He is All-consciousness; you are a drop of the ocean of All-consciousness. You have got the same power, the same thing in you — Life, Light and Love. Once, as President of the *World Fellowship of Religions*, I gave out my address on this very point: Life, Light and Love. People use these words, but they don't follow what they actually mean.

One who is given up to outward losing of all this power, *Ojas*, is never patient, I tell you. That's the outward symbol. Like milk boiling, he will bubble out, can't control himself. That's the one thing you'll note. One who is very strong — he considers calmly — this is one thing that will come out. You can judge from that, you see. If one becomes wild for the time being — cannot control himself — that is a sure sign that he is not chaste; he is losing all that power.

For the building that has no ground underneath, a strong foundation is required. You may then have so many stories raised up high on that; but if the ground is weak, then? It will fall down. Masters have been giving this example in another way. They say the walls which are made of sand, how long will they last? Walls made of sand, will they last? How long?

So, chastity of thought, chastity of everything, of all outgoing faculties — sight, audition, feelings — the word *Brahmcharya* is used for that. *Brahmcharya* is the way of living to find God. *Brahmcharya* means self introspection, a means which enables you to find God. The other word is “Sadachar,” ethical life.

Brahmcharya: ‘*Brahm*’ means God, and ‘*acharya*’ means way of living. That is not only controlling the semen within you but controlling all your outgoing faculties. Control your tongue, control your thought; think no evil of anybody else. Don’t be affected by what you hear from others. If others say, “I have seen . . . this and that thing,” don’t believe it. Yes?

So, chastity is the foremost of all the virtues?

Well, it is the foundation of the physical body. The body is founded like a building, depending on the strength of the foundation. Even thoughts affect the very child in the womb. A mother’s thoughts affect the child in the womb. Some children are very lusty; that is due to the parents. While the child is in the womb, we must be quite chaste, calm, loving; that will affect the child within the womb. He’ll be born like that. The reactions of the past, and the reactions of the mother’s thoughts; both affect and form the child.

This subject is very long, you see.

Something more that will be a help to you: Animals and men, there is a vast difference between the two. When an animal becomes pregnant, no male animal will touch her. But in man — we are the highest in all creation — what do we do? Shameful, is it not? My hint is sufficient. I need not go too far into it. We don’t observe that.

With any subject, that will be thrashed out, threadbare, to bring home the truth at the bottom, you see.

Many of the initiates, I'm sure, will be interested in this, besides myself. If we had unchaste lives before we were initiated, how long does it take, is there a time before we are adjusted?

I tell you, if you take poison, that affects you. But take no more poison, you see. To fall in sin is manly, but to remain there is devilish.

You see, that woman who committed adultery was brought to Christ. He said, "All right, what do your scriptures say? That such a woman should be stoned to death. All right, let her stand there, and you stone her. And who shall stone her? Who has not felt guilty of that at heart of hearts?" Nobody dared. And he said to her, "All right, go; do no more."

Our Master Baba Sawan Singh used to say sometimes, when out of the whole gathering one would say, "Master, I have committed adultery." "Well, can anyone bear the burden of his sin?" Who would dare to say? Then he told him, "All right, do no more," just like that.

We should stop somewhere. The poison eaten can be cleaned, you see. If you stop eating more poison, then it's all right. So, there is hope for everybody.

Sometimes I have a feeling that I should follow a certain pattern of life, like during the day; and I say, "Well, I'm going to meditate this much, and, you know, I try and follow everything you say. But I lose touch with my desires because I do everything out of habit and I've found that if I try and think every moment, "What does my soul want?" that I'm able to follow your teachings a lot better because I keep my desire pure.

I think I have given reply very straight, and you have not followed it. The very view stated in your purpose is due to that. If you cannot live up to what He says, you have no power within yourself. You are losing, you're very loose with that. These things should not be thrown in the face. That is due to lack of doing your diary. Like a hard taskmaster, don't spare yourself. He within you does not spare even me, I tell you! Of course — God bless you — this means that there's a very strong vigilant watch to be kept.

By mentioning myself, it means that son of man must fall down unless he has got some boost above, some sheet anchor within him. I am giving you something very true, a very basic thing to which you pay little care or nothing. We are already given up to sensual desires, enjoyment, in one way or another. So long as we are just stuck fast there, how can we rise above it? There should be some discipline.

If a doctor comes to you, you have got fever, and he says don't take any solid food, you have to live up to it. This is the path of discipleship I am explaining to you. You have to be very careful, but if you live up to it for a certain time in a particular way that will become your habit. And you will live longer for it; in that way it will turn into nature. You won't be able to do otherwise. So why not make the best use of the habit of the mind, you see?

Do one thing today, tomorrow, a day, month or so, then? Then naturally you will have the trend of the mind to go there. Make your mind a friend, you see. 'All right, let us do this.' When habit is formed, then you're saved.

Mind has the tendency to bring you back to earth, that's all. And a clod of earth which you throw in the air maybe with very much force, that will come down to the earth; that's her origin, earth, you see. Candle is lit, flame will go up; even up-turned, then it will go up. So long as we are bound down to the outgoing faculties, our thoughts, our thinking, our consciousness cannot rise. That will become habit.

Once we learn how to rise above it and have the higher inkling — every day have that bliss — naturally mind won't like to come down. We have to work for it. Some boost or some capital is given; that is a great concession. But maintain it.



Sant Kirpal Singh Ji Maharaj
Speaking with Western Disciples

Chapter 43

Consciousness, Reincarnation and Free Will

Why can man lose his human position and go to lower planes?

God is all consciousness, and our soul — being of the same essence as that of God — is also a conscious entity. If this conscious Self comes in contact with higher consciousness, it will become more conscious; it won't return to lower planes. But if this conscious Self is identified with the material which is less conscious, naturally it will not go higher but to the same consciousness or to lower planes of consciousness.

All are conscious. Even the animals are conscious; birds are conscious; but there are lesser degrees of consciousness. Man is more conscious; animals are less conscious; birds are still less conscious. If our consciousness becomes identified with the material things, naturally it will be lowered and will have to go to a lower plane.

In man-body we have the privilege of coming in contact with All-Consciousness. If we do that, we won't even return to man-body. But if it comes in contact with the material things, its consciousness will be lessened. It's a sort of death of the soul as the Saints have called it. It is not actually death but the consciousness being lowered. *Word or Naam Power* — that God-into-expression — is All-Consciousness. If soul comes in contact with that Naam Power, it will grow more conscious, you see. If it becomes identified with lower, material things, naturally, that consciousness will become morbid and will naturally go to that lower plane.

If you come in contact with the Higher Consciousness, you will become *more* conscious. If you come in contact with, identified, or imbued with the lower consciousness or the material things, you might say, naturally your consciousness is lessened. Each man has to go to his own plane. But such cases are few. There are some, unfortunately.

Does each incarnation in nature work out specific karmas?

Only in the man-body. They are bound in lower forms of creation. They are not free. In man-body, man is bound to some extent, and free within certain limits. When a railroad line is set, the train will run over it. You are given the railroad line with the freedom of laying the tracks in whatever direction you like. So, in man-body, we are free to a certain extent. All other forms are bound. There is no question of freedom.

How can soul once obtaining man-body go back to lower forms of creation?

I have replied already, from the common-sense point of view, that if you come in contact with the higher consciousness, you're *not* to return. If you come in contact with the lower consciousness, naturally your consciousness is lowered. Each soul has his own plane of consciousness. Man has got most. If there is the possibility of going up, there is also the possibility of going down. The Saints have referred to this as the "death of the soul." Death of the soul does not mean soul dies, but that the consciousness is lessened. I have replied from a very common-sense point of view. How is it possible? — Well, you'll see.

We do not know the language of animals, but some dogs are very, more familiar, more conscious, you see, than others. Similarly, that is the state of other animals also. So, this is given from a common-sense point of view, but I also added that there are few cases like that. If your consciousness becomes morbid, naturally you will go to lower planes, down to that level. Pity it is that we do not know our past or the future. Those who do know, know that what I am telling you stems from a common-sense point of view.

You have said that due to one's past good karmas, one takes initiation from a Saint and just now, you said that we have a certain amount of free play. Is it what we do with our initiation that is part of our free will? How much or little we apply ourselves — is that our free will?

No, no. You see, each man has his own background. Some get more, some less at initiation. Some advance quickly, others less quickly. But that is further modified. If a man who has got good background, as I think I have told you some time before, starts here, then stops further ... Then another man who has got less background but is regular, puts in more time back there, regularly, he will go further than the other man who only goes by fits and starts.



Sant Kirpal Singh Ji Maharaj
Speaking with Western Disciples

Chapter 44

Death and Protection

His mother has cancer and there is very much suffering, and he asks, if there is no other help, can the suffering be lessened by using morphine?

I think it is better to let her die consciously. It's better. Otherwise, her consciousness will be morbid and that will affect her soul. Why not tell her to put all her attention here [*at the eye center*] and the suffering will be lessened. I think that is the best morphine you can have. Write her. Let her turn her attention here and pray. She will get help. The suffering will be less.

[Two years later the editor met the questioner and inquired about his mother. The mother was written and given Master's instructions. From the day she received the letter the pain began to lessen. There was no need for morphine. She died consciously.]

It so happened here in India; a man was suffering on account of cancer. He could not sleep even for a moment. He was fortunately or unfortunately related to me. My brother's daughter was married to his son. She dragged me there, and they wanted me to put my hand on him. He said, "Will you help me?" So, I was forced to put my hand on him, you see, and all the trouble was relieved.

So, tell her to put her whole attention here, back of the eyes, and pray. I hope the suffering will be less. To give morphine is not good. She'll go into a swoon; die while in a swoon.

There was one Obdulla, initiate of Hazarat Mian Mir, who had very excruciating pain. But as he was initiated by Hazarat Mian Mir he just withdrew and sat therein. He had no pain, but Hazarat Mian Mir went to him, "Well, you sitting there, why don't you suffer for the reactions you have to undergo? Your mind must be suffering, not remaining in the astral world." So, try to bear, you see. If you have risen above body consciousness, this pain is going on, you're not suffering. So, to die consciously is always better.

Sometimes doctors give morphine which induces swoon. The best remedy is just to have her put her attention here. Doctors do at times, give patients morphine. But to die consciously is always better. Yes?

If somebody is very sick and is not used to putting his consciousness over here . . .

Well, direct him. In the name of the Master, direct him.

I didn't follow, Master.

In the name of Christ — the Christ Power, I mean — but don't exert yourself. If he is not an initiate, simply tell him the name of the Master. That will help. Anyone else?

In the West, many people die unconsciously, as it is very common that they are given morphine. What is the difference between dying consciously and not consciously, in the Beyond, I mean?

DEATH AND PROTECTION

We were talking over this subject only yesterday. The consciousness will be morbid, even after leaving the body. If he is not conscious when leaving the body, that does have an effect. To die consciously is all right. To be able to say, "I am going now . . ." is best.

So, there is more of a possibility, when somebody dies in this way, to come back in a lower form of life?

The consciousness is affected. If throughout his whole life he has been attached to material things, he may be reborn with less consciousness. Some children are more conscious, others less.

I have heard it mentioned many times of the importance of our last thought at the time of our dying. Would you speak more on this subject?

You see, if you have been accustomed to one thought, a ruling passion in your life, then naturally that will be the last thought with you. Anything which has been ruling your mind will come up.

And you go to where your last thought was?

Yes, if — I am adding "if" now; if some conscious person is there to direct, that will help. That will help. These are exceptions, of course. Yes?

With regards to our families dying, is it better that we go to their bedsides while they're dying? I understand that they cannot die if we are there, doing Simran, I think — if I understand that correctly.

Now what did you read?

In Sat Sandesh, in the article "Protector and Protection" (September 1970), you said that because you were there, the lady could not leave.

Oh, because she belonged to *Kal*, the Negative Power. Those who are not initiated are under the control of *Kal* — Negative Power. The Angel of Death does not dare to enter the place where a man who is entuned to *Naam* is sitting, unless he first leaves the place. It did so happen in my life in many cases.

In one instance Dalip Singh [treasurer of Sawan Ashram, now deceased] was with me at the time; he is a witness. It so happened this woman was very sick. She was not initiated. Her husband was attending her for so many days. On her last day I came to know that she was sick. She belonged to our native village. I went to her and told her husband, "All right, you have been attending her for the last so many days, I will look after her now. You'd better take a rest today." One other man, one lady, and Dalip Singh were there.

At about nine or ten o'clock at night, the messengers of the Negative Power — the angels of death, you might say — came to her door, then ran away. Then *Dharam Raj*, the Lord of Death, came and stood at the door. He said, "Look here, this is in our province. We cannot take her away unless you leave the room now."

I told him, "You cannot enter. I have been with her for the last two-three hours now. Go and ask my Master if He permits." He did go away and when he returned, said, "Master has permitted." "All right," I told him, "I have been with her three hours. Will you give her credit for this?" "All right, she will get full credit for that."

Then I asked my friends to leave the room, or she wouldn't die. I then sent for her husband. "So many rupees are still debited against her. You pay them off to some poor fellows so that she can go." So, we left the room. In a few minutes she left. So, this Initiation is a great boon you have been bestowed — Initiation, you see.

In *Gurbani*, we have got: [*verse given in Punjabi.*] *Yama* is very just, I tell you, very honest, very just. His pen flows according to our actions, good or bad. *Yama* cannot be controlled by anyone; but if you're entuned with the *Shabd*, he would not come near the area where that music is being resounded. Why? Because he's afraid that he might be taken to task for that. [*Again, a verse is recited in Punjabi.*] Yes?

So, my thought was that if you try to bring a member of your family's thoughts toward God in their last hours . . .

Pray to your Master to bring their thoughts toward God. Don't take it on your shoulders. This happened in my life, in the time of my Master; I had the habit of attending sick people in hospitals and at their homes. They would say, "Well, he will come, and the pain will be relieved, and the trouble will subside — even the highest fever, 106-107, will go down to a hundred." People used to gather when I went to visit the sick. I went by God's Grace — I never applied anything, but still by radiation, they were relieved.

People complained to my Master, "Look here, he is showing miracles. He wants to vie with you." Master told them, "He is not doing anything wrong, it's the radiation that works." You, see? So, we have very great radiation. You are a great, rich man. You've got wealth of riches of Naam within you, but you don't utilize your wealth, that's the pity.

Master said, “No, no, he does not do healing miracles. It’s his radiation that does it and people make a show, saying, “He will come, and all will be healed.” Really, I never did anything.

Even now I don’t do anything. I simply give the lesson, “Sit down, close your eyes . . .” and then I go away. That’s all I do. By healing, you exert yourself. Pray, pray, pray, pray. Pray like that. Is it not so? When healing is done, you exert. I never do that. At initiation also, I say, “Sit down, please, repeat the charged *Simran*” and each one has something. It is not I who am doing, but some Power.

This was a disease I had: I took it as a kind of disease, that I was able to see daily beyond this wall something being done in Calcutta. That was like a disease. I prayed to God — it was long before I physically met my Master — “O God, I pray this disease be taken away. I should behave like all men.” Later when Master used to meet me inside, not physically, I asked, “Take it away, keep it reserved so I should behave like a man, average man, human being. If any good goes out of me, I should not be aware of it.” These things have saved me, so far. I never dreamed that I am doing anything. So, really, when I know some Power is the doer, why should I take credit? This would be only acting and posing, you see.

People consider this a very great privilege, to be able to read, foresee future and past. Even if we know, what can we do?

One child of mine was sick. I asked my wife, “Now you name any best doctor you would like, to get the child treated, so that you may not say later on that we should have done such-and-such.”

On that day, I went out to get special medicine to be administered to the child. My eldest brother was by my side. “Well, look here,” — I spoke to my own self, — “you’re deceived. You know he’s passing away. This medicine has to be given because you have to pay off.”

My brother looked at me in surprise. “What are you talking about?” “Well, you see, thy breaths are numbered.”

Even if you know, what can you do? They have to go, pass away.

Even my wife passed away. One day she said, “I am going to leave.” She had a good time for meditation. She said that she was going on the second of April. I said, “No, there is a very big gathering, so don’t go on that day. A day later, please. She agreed. Then I went to her after the initiation. “Are you ready to go?” She said, “Yes.” “All right, go — go smiling.” She smiled and left.

So, I think in worldly affairs, your wife is the nearest relation. Whoever is a companion, comes and goes according to the reactions of the past. Thank God, toward the end of your life that you have been in the sweet remembrance of God. My father, mother, two elder brothers all left. I wanted to go to them to help them go back jolly. On account of past reactions, we have been put together. Thank God they were in the sweet remembrance of God. They were helped on the way. Even if you know, what can you do?

So, why not help your mother go jolly? You have paid off your debt. Your angle of vision is changed, you see.

Long before I came to my Master, my elder brother's wife was quite sick for a long time; then she recovered. I wrote a letter to my brother: "Look here, on the receipt of this letter, be careful. She will go." When he got the letter, he thought, "She is quite all right, what is this?" And within half an hour, she departed.

So, even if you know, what can you do? I think it is better not to know. But if you know, when your angle of vision is changed, that's all right, "Thank God." I've not shed a tear on the death of my children or brother or father. You think that I have no sympathy? Do you think that if I had had sympathy that would have helped?

This is only a question of give and take, you see. Master winds up all this give and take of his disciples if you just surrender to him and have been doing Naam.

Any other questions? Every day you have some subject covered.

I was given new life at Hardwar. I was having a heart attack. There was no pulse and He sat with me for an hour or so . . . and then the pulse returned. I'm still alive.

You are still bound [*all chuckle*]. It's all His Grace. Well, I don't know anything about it. That Power works, you see.

While going to Kashmir, I got a heart attack. I usually remain in bed for some days, say about fifteen days. I can't move. But Master was there in Kashmir for the whole night. He had taken the whole trouble with Him, and I was altogether all right the next morning and I started to work again.

DEATH AND PROTECTION

The only thing we can say, as Christ said, “Thy faith has cured thee.” Such-like people are not permitted to go to the hills with heart attacks. He was there.

So go on with your meditations. What a *great* blessing you have got, with God’s Grace, of course.

I have got some sweets from the West. I want them for you all.

Do you ever take sweets yourself?

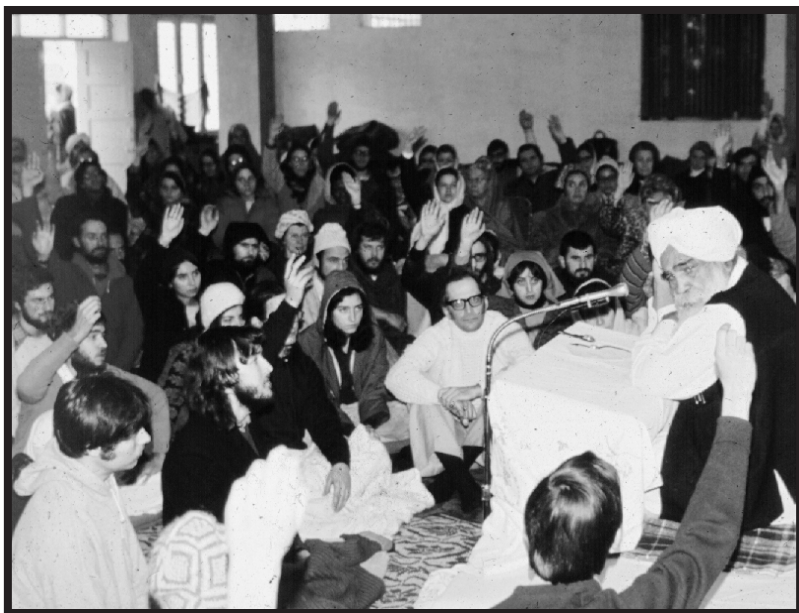
I am a man like you. Of course, I don’t relish but I am not against it. Simple diet is better, you see.

I just see so many people giving sweets to You and You don’t take them.

Those are offerings. I don’t accept offerings; I live on my own earnings. There may be give and take at one or two places, not everywhere, you see. If you accept offerings, that will be debited against you. If they bring, I distribute them.

So, let me start from the right. No, the left, the negative world [*chuckles*]. You also enjoy and I also enjoy on behalf of all of you. If I eat, I eat only my own.

The tenth Guru said, “Those who put some food in the mouths of the poor and the needy, they put it into my mouth. Those who clothe others who are naked, they clothe me,” because He Himself is therein.



Sant Kirpal Singh Ji Maharaj
Holding Satsang with Western Disciples

Chapter 45

True Meditation

So, when sitting for meditation, the positive way is not to say, “No thought should come, no thoughts should come.” The positive way is to put your *whole* attention into one object of thought. Negative thoughts, negative way of thinking always has an adverse effect. This is all a feat, as I told you, of attention or *surat*.

True worship is to be wholly, solely devoted to one. This will be developed by regular practice in the accurate way. If you will do it accurately in that way, continually for some days, for an hour, two, four, five, like that, continuously, naturally mind will have the habit. Mind wants bliss, joy, and it will taste that bliss. Mind will not permit you to go that way, because it knows when you get to that blissful state that you will never want to come back, to recede from there.

So, make friends with your mind. Make friendship with your mind. “All right, dear friend, wait, wait; we’ll do that (what you want), but let us do this for a while.” How to explain, so that this may be clear? Make friendship with the mind. “You want to eat something? All right, we’ll give you something to eat. But first, for a while, let us do this, then we’ll give you what you want.”

Do you know in the Bible what Christ says? “Wait, Satan, wait. Wait for a while.” That means, wait, we’ll attend to you. This will help you. Mind wants something to be done. Again, you sit, again mind drags you. “All right, wait, friend. I’ll be with you; wait, wait for a while.” By repeating the same thing daily, it will turn into habit; and habit will turn into nature.

So, regularity, the word “regularity” means not only sitting physically but sitting wholly and solely. I always use the words “wholly and solely,” not physically. I never mentioned physically. Even if you are physically there, you may not be wholly and solely there. The longer you can stay wholly and solely devoted to one object of thought, the more progress will come.

Of course, one thing standing in the way is clutching. You become emotional. That very emotion is your ego attention. The longer you can stay there, the better the results will be. When you go out into nature, seeing nature, enjoying, that’s all right. There is some power working behind Nature. Turn to that Power, then sit down in your meditation — you’ll enjoy both — outer as well as inner.

So, the positive way of thinking is always helpful, you see? If you hear, “Don’t look, don’t reach the other side,” you’ll naturally say, “What is the other side?” Look wholly and solely into what is in there and the other side will come. These are very minor things. Doing the same thing in one way is binding you; the same thing in another way relieves you.

If your whole attention is devoted to one object, wholly and solely, and you’re truly cut off from all the world outside, that is true renunciation. What is renunciation? To be cut off from all outside. Not leaving hearth and home. You may go to the wilderness; even then you’ll have the outside if your attention is there.

So, true renunciation follows when you are devoted wholly and solely to one thing. That’s a training. That is why it is said, *work* is worship. You train in this

way, then train in the other way. Man learns swimming in water, does he not? So, meditation, true meditation — I might further add the word *true* — is only to be at one point, wholly and solely. That is a training ground in the worldly things and is good; then go on. Then you'll enjoy more, I tell you, even outside. Also, you'll find pleasure in work. Many engagements you will have; that will be the training ground.

So, true renunciation does not mean leaving hearth, home, this, and that, eat and drink. It is only when you are devoted wholly to one point, when you are absorbed — cut off from all outside — even from your body.

So, regular practice will make you an adept in this. Today, you may stay absorbed two minutes, then with practice five minutes, then half hour. Out of the whole time you sit physically — say for four hours — if you are There for even a half hour, you'll be more successful.

So, at night, always repose in your meditations and lie down relaxed. Go in to sleep with that very thought of God. Even if you go in to sleep, that thought will be reverberating with the circulation of your blood. When you rise in the morning, you'll feel you had been doing this remembrance all through the night.

But how can we remember Simran in our dreams?

That won't come in a day. Dreams and visions are two different things. Dreams come up as a reaction of your uncollected, unregulated thoughts. At the time, you do not remember what you've actually seen. In the morning, you might have some vague memory of it. That is a dream.

When you have a vision, you are conscious at the time. You're talking, you're hearing. You'll also remember everything. That is not a dream; that is withdrawal from the body.

Even in dreams the withdrawal is from the body. The difference is that in light-sleep dreams you go to the gullet, and to the navel in sound-sleep dreams. In that case, when you become empty you remain conscious; sleep is there, but you remain conscious. "My body sleeps, not I;" then you have visions, and they are true. Sometimes the initiate cannot rise above, and He comes down to help him. So, those are real — that's the difference. When you see anything, continue looking, that's the only thing; then that will become clear. That will help you. If you continue like that, you'll be successful.

In the beginning, when a man learns how to swim, he makes effort. When he becomes proficient, he simply swims with no effort, with one leg here, there, going on like anything. I have been swimming in rivers. I'm very fond of rivers. In the *Jhelum River* there was a very big flood. I would just go to the top and in the middle of the river I would swim. No fear, it is your own fear that kills you. The water won't let you down; only little effort is needed.

So, this comes only when you become an adept. Regularity pays, in the accurate way; that's all I can say. Physically sitting at the Door, and your mind running away to all sides — the four sides of the world — is no meditation. That is why Kabir says, if your body is sitting by God or by the Master and you are running away to the outside things, that is no company of the Master.

Company of the Master means when you are wholly and solely There. That sort of absorption will give you more, better, effects. You'll learn more. That is why it is said an hour of sitting like that with the Master will give you more than 100 years of regular penances. Penance is done only to come up to that state. There you sit by fire. Otherwise, you are thinking how the fire is made; how we are to strike one stick against the other; how to kindle it.

In the beginning, You recommend that we sit two hours a day. But what if we can't sit that long wholly devoted? Would you recommend that we start with a shorter time and break it up when thoughts are coming and then try to lengthen it?

Tithing has been the custom all through life. To give out a tithe — tithe of money, tithe of time — two and one-half hours; tithe of everything. That has been the custom *all* through history. If you sit for two hours or two and a half hours, you may have some five minutes like that in true meditation. All right, then if you can devote wholly and solely for ten minutes, and increase like that, that's all right — I have no objection. Purpose is there.

That is why I say, don't go to meditation as an imposition. Go fresh and buoyant, just as a son goes to the mother. This binding is sometimes necessary; you should at least put in that time (two to two and a half hours). Out of that time, I think you'll have some minutes like that. But if you've put in only five minutes, then of the five minutes — maybe one fifth of one minute — you are There.

Hafiz says, “Paint the whole wall.” Do it — to help yourself!! Even if you cannot paint the *whole* wall, you can do *something* at least. You are to jump, five feet for instance, or ten feet. Have the ideal of five feet, then you’ll jump at least one or two feet. Do you follow my point? Try to follow. If you have got something higher before you, you’ll always try to come up to at least half of it. If you’ve always got the lower ideal, you won’t even reach that lower and you will go down still further.

At the same time, I’m telling you, if you can put five-ten minutes in that way, wholly, solely, then increase; that’s all right. But you’ll find the other way; now you have got two hours. You may be sometimes successful, sometimes not. But when you have five or ten minutes, “I had to put down [record in diary] only five minutes.” That is the reason underlying. Everything has something underlying.

A man cannot become an adept in one day. If you can do it, well and good; I’ll be most happy. If you can put in 10 minutes today, wholly, solely, 20 minutes. Increase 10 minutes daily. After one week you will have 70 minutes. I wish you to do it. And after 15 days, 150 minutes. Do that — I will be glad, you see. I don’t want work done in a slipshod way, but in an accurate way. Mind will question so many things and involve you — induce you — *not* to put in two hours.

So, start with five minutes. All right, do it. I quite accept that from today. You accept it? [*The person agrees.*] All right, take up that way from today. Your mind will delude you — Don’t listen to him. All right, you’ll agree to sit 15 minutes at a time? [*Person speaking with Master agrees to sit 15 minutes at a time.*]

TRUE MEDITATION

Now what further thing will come? If you succeed in putting in 15 minutes, if you succeed, I am adding the word “if,” then after that when you reach the place where you can [find] water, would you not like to dig further? But you reach there, then recede, again dig another hole for 15 minutes, leave there, then dig. All right, I’m very glad. Let’s start from today in your case. I am agreeable to any way. But do put in time, please. I don’t think you’ll find any friend like that who’ll allow you every concession. But if you do agree to this, be sincere. Don’t deceive your own self. Put in 15 minutes at a time, honestly, wholly, solely. You will change.

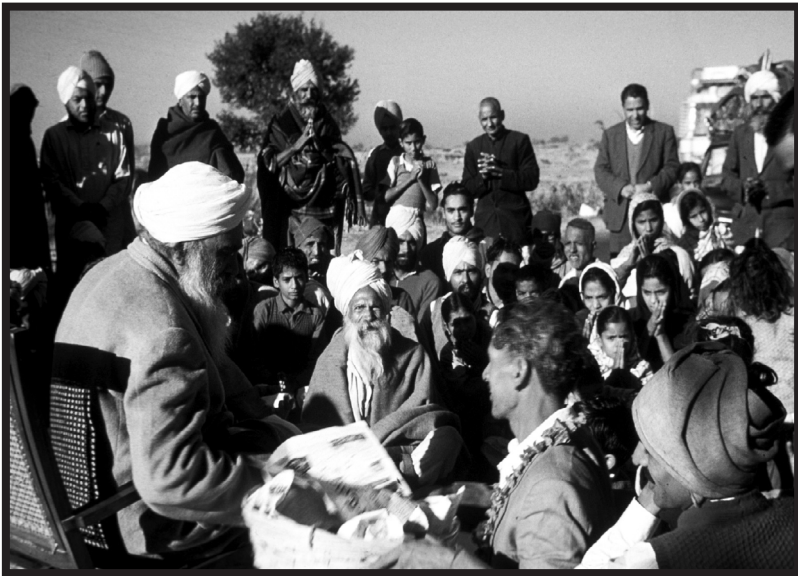
First thing, sit relaxed, quite relaxed. Then put in 15 minutes. You’ll do wonderfully. Now all bindings are gone, you see. But at the same time, keep the *higher ideal*, naturally you’ll do less. If all of you start like that, I have no objections. 15 minutes at a time, wholly, solely.

I’m ready to adjust myself to anything you like; but accuracy is wanted. Then you don’t deceive your own self. Mind is very tricky. When you are sometimes drowsy — will that sitting count? That won’t count. Sit fully conscious. If you are drowsy for half an hour, then . . .? Start like that, then you will have one-hour full meditation which will give you more. You will have more, then naturally you will want more. You will have some bliss and you’ll get more, too.

We think of how much time we have put in. Sometimes we look at our watch and see how much time has passed. That counting won’t do. Sit, cut off. You are going to die, once and for all. That is meditation. You may return or not return. Mind is very tricky. Always like a gentleman it will say, “All right, why not put in five minutes at a time?”

So, all right, I quite agree with your mind. I know it's tricky. Anyhow, I'm glad it raises its head. When the serpent raises its head, you see that there is danger. So, tell your mind today to put in 15 minutes, wholly. That is what is wanted, you see.

When you stay there longer periods, that will give you more progress. Now follow the injunction of your mind today and see that he does not further delude you, play tricks with you.



Sant Kirpal Singh Ji Maharaj
with Disciples in the Punjab

Chapter 46
Sin and Religion
Darshan at Dehra Dun
February 1971

What are the sins of omission and commission?

Sins of omission? Commission is all right. What about omission? Where do you find this?

In some religious terminology, when there's a duty that you should have done, that's a sin of omission. And when you commit an actual sin, that's a sin of commission.

This is wrong. Christ said that if you think of adultery, it is the same as though you had committed it [Matthew 5:28]. How can you change this? While the act does not actually come to commission you have been poisoned; have you not?

So, to me, there's no sin of omission, you see. This is not what I say; this is what Christ said. His words should be taken as law. If you have thought of adultery, it is as though you have committed it. And further, in the Law of Moses, one of the ten commandments states that if a wife leaves her husband or husband leaves his wife, and if they remarry, that is adultery. What more do you want?

Does that not mean failure in chastity? Chastity, as I have told you, is in thought, word, and deed. Even if you have controlled your organs not to do it, but nevertheless you have committed in thought, the poison is there. So, this word I have never used in my talks so far to the best of my knowledge.

Saints go further; they say, “Oh man, be afraid of the sins you have committed unconsciously.” This goes a step further. Ignorance of the law is no excuse. This applies also at the government level. The heart is pure only if it is devoid of desire — even in thought, you see. These things come up.

Religions are made and unmade. One of the first branches of Protestantism was started by Luther. Luther wanted to marry a nun. He could not because of the rules. So, he made new rules and married, but the Catholic Church would not legalize this act. Henry VIII wanted to divorce and remarry. So, Henry VIII married, made new laws, and later married six times. Out of this a new religion started.

Adultery, you see. Every man is very strong, happy in his own religion. The word “woman” is translated in the original Bible as “lust.” Now they have changed this. Translations are made incorrectly. The King James version of Bible is taken to be accurate, but it is wrong according to other religions. We have never gone deep down into this subject. That is why all these new sects come up. One man says he has got something, “My way is like that . . .” There will be hundreds who follow him, and a new cult is formed.

There is only one God. Man is made with equal privileges; he’s embodied soul. Soul is of the same essence as that of God. Man is the highest in all creation, in which he can regain his Godhead. There is one Controlling Power, call it by any name; this is the only God. All other religions came into being according to man’s personal wishes, I would say.

Is it not strange to find out how Lutherism and Protestantism came into being — only to meet the wishes of Henry VIII and Luther? — It is similarly so with all religions. I'm not indicating that this applies to only Protestantism — all other religions came about like that. Pure Sikhism is to find the "Light that is within the body." *Khalsa* is one in whom that Light is refulgent, the Light of God. Now, how many are there who are true Sikhs? They simply speak — read certain passages. It has become a social formation. There are so many: There are *Khuklas*, there are *Naam Dharis*, and many more. These things came up only for want of practical people. Excuse me now, I may go even further. Reforms — unauthorized reforms — have been made quite lawful by their new religion, you see. Yes?

Why did Guru Gobind Singh say that the Guru Granth Sahib would be the Guru?

Well, He never wanted to say so, but people pressed that issue; society demanded that there should be some law. First, he refused. The second time, he refused. The third time, he said, "All right, what the scriptures say, do. This is Bible truth; go by the scriptures." The scriptures say to go to somebody where the Light is effulgent within. That is what they say. Even if you take the living example of Guru Gobind Singh, and I take the living example of God, should I not obey you? He said, "Do what the scriptures say. Further, you may have your outer customs, rituals made according to your own convenience." This is what Guru Gobind Singh says. "But for Inner things, go to the Master."

We people do not know what we are, our own selves. We don't know our own scriptures. The only difficulty is that for want of practical people, all this started. But again, somebody comes up, with the Grace of God. He does not want them to break what they have formed, and He says, "Well, dear friends, you are going amiss. All right, live as I tell you. Review your life daily" There are now over 700 religions and cults. How can you break away and form a new one?

So, our Master used to say, "What is the use of digging up a new well if so many wells already exist?" Truth is there; we have forgotten. They're after me to form a new religion. I said, "No." Maybe after me, someone not up to the mark, a foolish man, may come up and form a religion. I have made no temples, no cathedrals, nothing of the sort. We have the earth below and the sky overhead, and man-body is the Temple of God. Some impractical man after me may be after starting a new religion. I am telling you how the trend goes, you see. Some people whom God sends, or who come with the Grace of God, say, "Oh, you are going amiss. Why? This is the right way." And that right way appeals to everybody. No exaggeration; no underrating. "There is one man, one soul of the same essence as that of God — a child of God, you see — and there is one God on which all superstructures are made."

When I went to America, I said, "Unity already exists, but we have forgotten." This is how I started my talks. "That school is all right which turns out many perfect men." This *Man Center* I have started is now breaking the ice. It is set up at the outer level of man for the people to use in order to help themselves to become perfect men. You are all men, whether Jews, Mohammedans, Christians. Those are labels with which

you are strutting. Most of the people are spiritually blind. A spiritually blind person is one whose inner eye is not open to see the Light.

Kabir says, referring to the people around Him, “Well, all are blind. If there were one or two, I could have given them eyes, but wherever I look, I see all are blind.” I am speaking strongly, but it is a fact; most are blind. Saints define a blind man as one whose inner eye is not open, not one who has no visibility from his eyes on the face. But even those who are blind (outer) can also be given the gift of Inner Light, with the Grace of the Master.

When I went to Louisville, Kentucky, one blind doctor who came up had a sitting. He saw Light and said, “Christ has come to my eyes.” Light is there whether you have got eyesight or not. Yesterday, I went to an old man who cannot see or hear outside and put him into meditation. He sees that Light — a blind man! So, those are the facts. A building may be very magnificent, but if there’s no light within, then . . .? Do we go to the very core of things? At least here no inferences are required to be drawn for what I am telling you. Facts remain facts. These are plain Truths — simple — no high-sounding words. Those who have awakened will appreciate this *Man Center*. When I tell them, “Oh, yes,” they agree — it’s all right.

But this has been taught by all Masters. Christ was sitting in the multitude and his mother came up from behind. People told him, “Your mother has come.” He said, “Who is my mother? These are all my brethren who do the Will of God.” So, you have been united in the real relationship, as joined by God — all brothers and sisters in God. That’s the true relationship in which the Master joins you, unites you. This has been shorn of all rituals, customs. Yes?

Why was creation made? Why did we lose our Godhead?

Let me explain to you: God plus desires is man. Why did He make it? I think you should go to Him and then ask. When I go to the United States, I have to abide by the laws there, do I not? Whether I am Indian, Christian, or Chinese, or Japanese. So, when you came down to this earth plane, you have to abide by the laws here. Why He made it? I think it is not wise when you are in a house which is on fire to inquire while sitting inside, "Why was a fire started in this house? Who started it? What was the reason?" Just get out! I think you will find the answer.

Get out, rise above, enter within, then you'll know yourself. When you come out, you will know so many things. Or better still, since God made all these things, why do you not go to Him directly and ask Him, "Why did You make all of this?" All Masters say it was His wish. He wanted to, that's all. Why do we beget children? Because we wish to, is it not? So, it was His Will.

So, first get out of this house you are in, enter within, then ask. There are so many walls within walls. There is the physical wall, there is the astral wall, there is the causal wall. First at least get out of this physical body. Then you may know something, maybe not fully, but something. We are very much stuck fast in walls within walls. We are imprisoned in walls within walls, and walls within walls. Shake off this physical body and you will come to know your True Self, and then you can know your Overself.

Chapter 47

Attitude for Spreading the Teachings

[A previous conversation concerned the lack of growth of particular Satsangs in one of the Western countries.]

When the Truth is there, it should spread like wild fire. You must have kept this exclusive, not letting anybody know what you are doing, because if you had spoken from the housetops, your groups should have grown.

We are too shy.

Why? Have you committed any theft? You have got something according to the Bible. The very Father of the Bible says, “Speak from the housetops.” Why are you shy? Others will think you have committed some sin, or something is wrong if you are afraid, letting nobody see you. Are you confident that you have been put on the way as given out by Christ? If not, you must be satisfied.

The basic teachings of all who came in the east or west are the same. In the beginning was the Word — Word was with God and Word was God. All creation came after that Word. This is the basic teaching of all, of *all* I say, East or West. This is no new thing. When you see for your own self that there is Light inside, don’t you bear testimony that there is Light?

Is not whatever you are taught for self-introspection and weeding out all imperfections, in order with the teachings of the Bible? “Blessed are the pure in heart, for they shall see God.” Then why not decide?

Bible doesn't tell that we need a living Master.

You have not read the Bible with understanding. Then why have you come to me? Why have you wasted your money in coming to me if the Bible says that only group leader is required? I am putting a straight question to you. The Bible says, "I am the Light of the world so long as I am in the world." It does not say for all times. Have you read St. John (8:12)? "As long as I am in the world." Not after that. Those that met Him got the Light. Why have you come to me? I put a straight question to you. You must have been misled.

I found it a necessity for myself.

When you yourself are confident that what you are doing is right, then why not utter the truths for others? Even the preachers do not know the true meaning of the Bible. One preacher came to me about three months ago in Delhi and said that Christ said, "I am the Light of the world for all time." "But dear friend," I told him, "He says 'I am the Light of the world for as long as I am in the world.'" These are the words — what do they mean? Christ Power is different than Jesus.

Christ Power is different than Jesus. Jesus lived only for so many years. Why were John and others carrying on this world work after Him? John was not Christ. He said he speaks from the third plane. He referred to the third plane. Pity it is — it is a practical question — references are given in the book, but the preaching goes on like anything. "He is the life for all the world" . . .

I gave a talk on December 24, 1963, in America that the Christ Power that manifested in the human pole of Jesus lived even before Jesus came up. Have you read the pamphlet, "Christ Power, God Power, Guru Power"? [in *The Way of the Saints* book]

ATTITUDE FOR SPREADING THE TEACHINGS

I am afraid that the group leaders are not fully confident of what they say. Recently one circular was issued for each group leader in charge asking them to say whether he is confident, whether he has grasped the theory, whether he has been improving in his meditations — these are the contingents issued to all. They all said yes, they know. It appears they don't know. If you are shy, you are gone amiss. If Christ never speaks of the Master, why have you come to me? Excuse me if I say. He *does* say he is the Light of the world as long as he is in the world. If these words stand there, what does it mean? So, why do you look at me?

Well, I will ask each one of you now, today, if you have that pamphlet *Christ Power, God Power, Guru Power*. Master is the same. Have you got it? Then read it today — put in an hour or two on that.

We know it.

If you know it, why don't you tell others?

People will not believe it.

They will not believe it because you are not confident. I think they will believe in the Bible. Then say, "Go see the Bible." Everyone is under the impression that Jesus Christ remains forever. Christ Power remains. But they identify Christ with Jesus, or the human pole, which is not right. Read that pamphlet; be clear, then quote from the housetops.

It's not our job to care whether or not people grasp the teachings, is it? Shouldn't we just give them?

But you should feel joy, *joy*, when you speak about This. “Master means what he says. You are going amiss; God will bless you.” But when a man himself is not confident, how can he tell others with confidence?

One of the reasons for lack of growth of Satsangs must be that those who are giving talks over there are not confident of what they say. Another thing, they are not in social contact. Socially they don’t meet with the Satsangis. If somebody comes to all, all right explain to him. If another man does not come up, all right. Do you follow me now? First you must feel confident that what you are doing is according to the Bible. This is what I want, you see. Customs and other things are limited. Those are esoteric things. Esoteric side is the same. I have not changed your religion. I have made you grow more staunch in your religion because what I say is according to the Bible. You read but you do not believe. Read and understand the details given in the Bible.

I’ve seen the extreme where a person may be all the time looking for a way to give the Master’s teachings, sometimes at the expense of his meditation. He doesn’t meditate but is always eager to give out the teachings.

I’ve never said that. If they had been giving out like that, there would be hundreds now. Maybe one or two like that. Even to those one or two I would enjoin that meditations should not be neglected as they are the Bread of Life. Meditation should be kept up. That will give you strength, spiritual strength. Then at least what you have come to know, you can tell — give an inkling to others. “Here is something you have not yet found.” You are not responsible; you have not taken a contract to bring all others here. But you are to speak from the housetops. “There is some Truth here according to the Bible.”

ATTITUDE FOR SPREADING THE TEACHINGS

If someone neglects his responsibilities, for instance in giving out the teachings, well it's not my business, but is it better to tell something once or to ignore the situation?

Tell him privately, politely, in a friendly way, "Well, dear friend, I think you are not in the full know of things."

He does good work for You

He does good work — all the same. Once somebody wrote to me, "Is this work as good as doing meditation?" I told him, "No. It is next to meditation," you see. Your own house is on fire, and you are going to put out the fire of others? How will they believe you? They will look at the example you set before them. Give bread to your life, your soul, first. On spiritual health depends the life of mind and body both.

When you've come to know something good, give it to your friends. Tell them. At least point it out. Meditation first is very good, and then go out, slowly. Don't neglect your general life. This is why, in so many cases, group leaders have less experience than the other initiates.

I thought that only if non-initiates ask questions concerning the Path should we come out and speak.

Look here, just give an inkling to anybody who comes to you. If he is really after it, he will be after you. If once or twice you give some inkling — hint on that point — and he does not express interest, be quiet. You have not taken a contract to bring others around. Tell them the Truth is available; that much you are to do. If you have yourself received very good things, would you not like your friends to also have them? Wouldn't you like that for those whom you love? (Naturally)

And to those others who come in contact with you, just give an inkling. Tell them, “You have developed physically, intellectually, what about spiritually?” The Bible speaks about the Word as the Bread of Life — the Christ Power working in the human pole of Jesus. That Power never dies. Some inkling should be given. If they are after it — they might be seeking. If not, then keep quiet.

Sometimes it's been unclear to me how much to act as a missionary (that's even been suggested) and how much to do service and then work on yourself.

As I told you, you are hungry yourself. How can you appease the hunger of others? That's the first thing. Your whole house is on fire and you're going to help others. Strange missionary you are.

First you must be confident. As I told you, if you are not confident, why did you come to me? My point is, I see you are on the right path. Don't be afraid that this is not so. I'm only telling you, when you yourself are not confident, how can you tell others with confidence, “This is like this, this is like that”? You go on with your work also, then tell them.

When I try to give an inkling to other people, my ego gets involved. And then I go on talking and they don't even care. I get trapped. I get caught.

Caught? If you are confident yourself and you see for yourself what is what, then you will not be caught. It is only when you don't see for your own self that you get trapped, as you say. Tell your friends, not everybody. I quoted only those words from Christ, “What you learned in secret, go speak from the housetops.” He said he was

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sending his disciples amidst the vipers, snakes, poisonous snakes. “Go and preach there” — that is what he told them. Did he not? Buddha also said, “All right, go and tell them. Your duty is to tell them.” Those who are after it will take it up. Don’t take the contract of changing others. You simply tell them. If it appeals to them, they’ll come up.

Since I’ve come to the Path, I’ve had to tell a lot of people of it, but I don’t think any of them have come to follow it.

That is why I say you must be confident of what you say. When you see the theory is the same as the Bible and the practice is also the same to some extent, then you must be confident.

So, that much is sure, you have not become Saints. You have not yet reached the highest degree. Some have reached the primary class. Some have reached the middle. Some have reached the college class. You know something, but not everything. So don’t be after taking the contract of changing others. But you can give an inkling of what you know to others who may be searching.



Sant Kirpal Singh Ji Maharaj
with Disciples in India

Chapter 48

Faith in the Master

Some people . . .

No. Don't talk of anyone else please; don't be the spokesman for other people. Speak on your own part.

(My own part is:) I can't feel perfectly sure in the Master.

That's all right.

Whereas other people seem to be able to.

Others who seem to be sure in the Master might have had some inkling of who He is, if they are devoted. Naturally the devoted have got more. Some gift has been given even to those who are not devoted, but they have not utilized it. Those who have become receptive, can say more. Those who have not become receptive, will surely not talk in the same words as those who have developed receptivity.

You see, one third of Master's teachings is given by word of mouth, a gift given, and two thirds comes by receptivity. You are wanting there. Some have more experience than others; the same Christ darshan was given to Judas Iscariot and other disciples, yet Judas Iscariot betrayed Him. That was the difference between their receptivity. When he asked, "Do you know who I am?" some said, "You are the son of a carpenter, such and such, such and such." And Simon said, "You are the living Son of God." Then Christ said, "It is not you who has said this, it is my Father in you who has revealed these things to you."

It is in the opening of awareness on the inner level where the difference is made. Some see He is God, walking on earth in man-body, because they have developed receptivity. Others say “no,” but there’s . . . no . . . doubt about it. Do you see some light?
[*Questioner affirms.*]

You may not recognize him fully as Master (maybe half, quarter, but more than you). But in this line, he knows more than you. You may not be 100 percent sure that he is Master, maybe only 10 percent, but at least he knows more than you about this Way. You got something. Then develop receptivity to know more, that’s all. Hafiz says, “If you want to meet God . . . leave everything and go to the wilderness.” But there was another imbued with the Lord who said, “Why do you run away? God is standing before you.” His inner receptivity was developed. He said God is standing before him in the man-body.

The difference remains in receptivity. Simon said, “You’re the living Son of God.” Is it not so? He was receptive, he knew. From here in the man-body he could see that it was God who was manifest in Jesus. Yet another disciple, Iscariot, betrayed Him.

So, that difference will yet remain. Even if others speak with surety, don’t take it 100 percent; develop yourself — you’ll see for your own self. Live up to what you’re told to do. Keep your diary. Put in regular time and you’ll develop. You might then see more than others if you are regular. There’s hope for everybody. Always come with an open mind; everything can be said, you see. One who knows better, sees better, and is more receptive . . . then . . . naturally, there is a vast difference between his statements and statements from one who doesn’t see.

Always bring your thoughts to me. Never be afraid of me. I am a man like you. Come with any difficulty, with no reservations. Man learns and unlearns all through life. You must at least take him as your elder brother, knowing more than you. Take him as a father, elder brother, a friend at least, and nothing more, and live up to what he says. I never told you to take me as God. Did I tell anyone? Not even in my books. You people defame me, I would say, if you tell others I said I am God-in-man. When you see, you may say. Even then, I say, it is not due to me; it is but my Master within me. It is His Grace working.

Whenever you do something, don't do it half-heartedly. Do it whole-heartedly, then you'll succeed. One thing, as I have told you before, we have got no definite ideal before us. Most of us have decided nothing so far. It took me more than ten days, day and night, to decide: God first and world next. You decide. If you decide world first, all right, you'll progress in the worldly way. Do it. But don't be like a pendulum of a watch: sometimes here, sometimes there. Oscillating won't do. There's hope for everybody. Those who have reached, say so. They have seen God is there.

So, Simon said, "You are the living Son of God." That was due to his receptivity. Develop more and more. He never tells you to take Him as more than a son of man. He comes to you, man to man, as a son of man first. When you go within, He comes to you as a Radiant Man. Still further as a Word Man. These are stages. When we have to talk to the primary man, we are to talk from his level, not from the college level. So be regular in your meditations, keep your diary, develop more and more from day to day.

Once somebody asked me about my Master when I first went to Him. "How do you take your Master? How high is He?" I told him, "I don't know how high He is, but that much I do know, He is MORE than I wanted." Truthful things, you see. "He is far more than I wanted."

That's how you can take Him in the beginning, can you not? And I now see it is God working within him and that is His Grace. Start from the level of man, God will help you.

This is something explained only up to the eye level, a little beyond. What to speak of astral, causal, and beyond? Those things that are now explained to the college man, such as trigonometry, if taught to the third primary child, would not be understood. As you grow more and more, you begin to understand more and more. But ABC starts only when you rise above body consciousness.

Take Him as a man, a senior man, as a brother, as a father, as anybody who knows a little bit more than you. Can you not take him as that much?

Shamas Tabriz at one place says, "O people, you are going for a pilgrimage. Where are you going? Pilgrimage is here (eye centre)." You, see? "Where are you going? Come up, pilgrimage is here." True pilgrimage is to go to God and See. Unless you have seen Him, it is not real pilgrimage. Until you have seen Him, the pilgrimage is to go somewhere, where He is manifest. So, the real pilgrimage is within you. The company of Someone who has developed will help to give you a boost, to go within, have your first-hand pilgrimage, and to come in contact with Him. So, regularity pays; God will bless you. God will bless everybody. Please try; God will help you.

Chapter 49

Have You Heard Me?

[The following are written translated questions from a German man.] Since I don't speak English, would it be better if I stayed in my room and meditated instead of coming down for darshan?

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 burned and how the body can be charged by electricity? For instance, I see you or you see me. I see here, there, everywhere, but where the attention is receptive, there one gets more. When you look to anybody, fully receptive, even forgetting yourself — that is *darshan*. Such like darshan gives you *more* effect, more charging than hundreds of meditations.

In Punjabi there are two words: one is to do darshan, and one is to be absorbed in darshan, *pershan*. 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; Judas Iscariot saw Jesus and Simon also saw Jesus. They both had His darshan — there was a vast difference in receptivity, was there not? Judas Iscariot is 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? Or 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*.

Maulana Rumi has said, "It is as if you sit in your meditation, your body is sitting but you have 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 were there in your homes. 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; you get 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. Do you follow me?

During meditation, besides repeating Simran, is it all right to think of 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 for the Master, or separation, or hankering. That will create an atmosphere which will help you in your meditations. Don't sit like a wrestler to find Him or catch Him.

HAVE YOU HEARD ME?

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 all 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 do anything unbecoming. I am seeing.” He sees your every action when once you are initiated.

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 any effect?

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 my 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 like that.

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.

HAVE YOU HEARD ME?

This is one suggestion; and the other suggestion 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 in playing music, unpaid."

I like eating very much. . . . [Everyone chuckles but Master stops them, saying, "No, no. It is a question for all. Not one — everyone — most of us are doing it."] ... 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?

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 with you 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 like that.

When new Satsangis read your writings, they want to become perfect at once, but they don't weed out their imperfections; they repress them.

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.

But we forget this often.

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 200 or 10 hymns, only one, and I put it into writing — this is today’s lesson — and the whole day was given up to this. Then only you’ll understand the meaning. But that also won’t do unless you live up to that lesson.

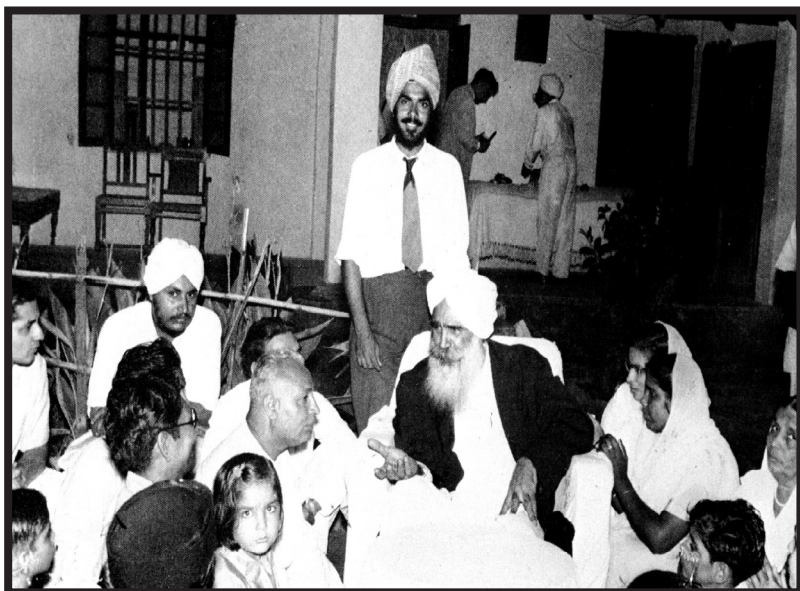
Lord Krishna gave the whole of the teachings of the *Gita* to Arjuna, and he even showed him his astral form. With all that, last of all he asked, “Well, Arjuna, have you *heard*?” There is a difference between hearing, and hearing with full attention. “If so, how much have your doubts been cleared?” Lord Krishna gave his teachings in the *Gita* which is in 18 chapters. There are very long talks on every subject, yet with all that, at the last moment, “Have you heard me; are you hearing me?”

HAVE YOU HEARD ME?

There is a difference between hearing with attention and without attention. Without attention you don't remember what I have said. "Have you heard me?" he asked Arjuna. 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?

Yes.

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 which is not digested gives vomiting, motions, pain in the stomach. You will have trouble from that indigestion.



Sant Kirpal Singh Ji Maharaj
with Disciples in Bombay

Chapter 50

Keep A Vigilant Watch

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.

Why exert; what for? There is no question of exerting. At least you came to know the shortcomings you have. Then 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 is 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 sinner no more." What did Christ say to that lady who committed adultery? He asked the people what the punishment for that crime was in their law. They said that she should be stoned to death. "All right, if there is anyone who has not committed that act, 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 sinner." won't do. You are not a sinner; you have committed sin. You have besmeared yourself with filth. Wash it away. You are gold ore that comes from the mines. You are pure gold if you clean it [the filth] away.

So, I told you, God plus desires is man. Man, minus desires is God. If you watch 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.

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

Why does something come up? Because your attention is slackened.

Yes. If in meditation, something comes up and we become aware of it, won't this slacken our attention more?

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 in the meditation instructions, "Be fully engaged, constantly, without a break. Look minutely to follow what is there." For that period, no other thought will enter in. It is only when you see wide, 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 away. What you have done today, don't do it tomorrow. A vigilant watch is required. Keeping the diaries means only that. Understand, once and for all. And that also won't do sufficiently unless you then live it.

KEEP A VIGILANT WATCH

You 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 past poison taken can be washed away. Do no more. Our Master used to say always when someone came to Him, “Master, I have committed this sin; will You forgive me?” “Is there anyone 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.



Sant Kirpal Singh Ji Maharaj
Greeting Western Disciples

Chapter 51

The Story of a Camel

I think I am very much convinced that the best approach to life is to put all efforts towards becoming receptive to the Master and Naam. Naam inside and the Master physically outside. But so many impressions, you might say, tumble around in my mind and they control me still. The impressions still tug so much, even though I am convinced intellectually that this is what I want.

There was one Majnu, who was very fond of Laila, a princess. Once he left his home to meet her, riding on a female camel. That female camel had a child left behind. Majnu rode on the camel, absorbed in the thought of Laila, and the reins were relaxed. The camel returned home, because she was attached to her child, was she not? Again, he started . . . They say it took him six months to reach Laila. Why? This is a reply to your question. *He relaxed the reins.*

Naturally, effort becomes nature. Even though we know this theory intellectually, we are still identified with the body and are dragged like anything. As a matter of inference, we know we are not the body. But when you daily rise above your body at your will, then you will come to know that you are not your body.

But at present you may take six months or six years to reach the goal. Do you follow? That is nature. When you do anything, repeating it daily for say a few months — for example, if you go to some place daily — after five, six months, if you are going the other way you will feel drawn to the accustomed place and your legs will automatically move in the direction, they have been accustomed to move. This is due to habit.

So, do we gradually outlive these so many impressions? Through meditation and living, do we just expend them?

Yes. What is that by knowing which nothing more is left to be known? By tasting which, nothing more remains to be tasted? By knowing that happiness, no other happiness will vie with it. That is within you. How important it is to meditate. It takes five, six hours in the school, then homework for two or three hours. Eight hours a day working for one year gives you one step, one part. How much time do you put in now?

Fortunately, you are here, so you are putting in four-five hours. But even that is not the actual time you are putting in. Your physical body is sitting of course, but that time only counts in which attention was not relaxed, was not slackened; continuously dwelling on one subject.

So, forget the past births, if there were any or not. Ever since we were born, we have been attached to the body. We have been working at the physical level; we have never thought that we were not the body. Even now, although we have come to the conclusion that we are not the body, all the same we are working at the level of the body. Only remember this story of a camel, you see. [*chuckles*]

Habit has turned into nature, you see. We are to unravel it. All right, good night to you all.

Chapter 52
Recollections From Master's Military Life
Morning Darshan at Dehra Dun
February 13, 1971

I am in the army, and sometimes I am given orders — they tell me to do something which is not. . .

Who, who?

My superiors in the army. They give me orders to do something that is not quite honest. What should I do in that case?

For instance?

Mostly I have been book-keeping and the books, say, for the last two years have been done incorrectly, and they tell me to go and fix them. And the way they tell me to fix them is not legal.

Military orders are very strict. You must obey or you will be court-martialled!

Right.

There is no civil law there. Are you in charge of those books?

Yes, I am in charge of them now; what I do, I can do legally, but what was done in the past is all wrong, and they want that corrected.

How can you do that?

You can't, legally.

Then, how can they force you to do that? To what is not done right, put a note there: "This has been done under orders." Military rules are very strict, are they not? You are working in an office?

Yes.

Under an adjutant? The adjutant is generally in charge of the office.

Yes. We have lots of officers and this office just comes under one particular person.

Well, you are an enlisted man, what can you do? That's the pity. I was once attached as an accounts officer to the military service unit. The regiment was ordered to proceed to a field of action. Orders were issued: "Tomorrow morning at such and such time — start!" That place to where we had to move was about 30 miles distance. I said to the adjutant in charge of the conveyance sector, the quartermaster, "I am a civilian attached to the military; this is only an attached position; I am given a corresponding rank for convenience's sake. Will you please arrange for my conveyance to the lines?"

They were very petrified of me, I tell you. Why? Because I am very honest. I ordered all they wanted. "All right, you may have rations from here, but I am getting my rations and milk from outside stores." [*Master arranged for his own supplies, paying for them himself.*]

The day before we had to move, I asked the quartermaster whether he had arranged for my conveyance. He said, "Did you ask the commanding officer?" I went to him. "As you know, we are civilians

attached to the military, at your orders. So, whatever rank we are given is given only for convenience's sake. Because we are not accustomed to this hardship of military life, please arrange for conveyance." But he also said, "No, no. I will go on foot." He was the Colonel in charge. "I will go on foot! All others will go on foot! Why can't you go on foot?" Well, I told him, "If you want to inquire from my office in Delhi about this you can phone and ask them. I am not asking any favor from you." "No. No. No. All will go on foot." This was the commanding officer, "I order!"

"Well, dear friend," I replied, "If you can't arrange for my conveyance, I will have to do so myself." All were shocked, "Oh my Lord! He is replying to the Colonel like that! What will happen to him now?" The military are very strict; they were probably thinking that I would be court-martialled! But later the Colonel came around to my quarters where I was taking food. He knocked and said, "I have arranged for your conveyance." "All right, thank you," I said.

I had that assignment for about nine months. For three months of that time, we were at the firing line. There was one military line; all were ordered not to transcend, because beyond it was the enemy. During the day, I would leave the border and cross it and go there for my meditation. That was about in 1921. I was reported, "A military man is crossing the border without permission and the enemy doesn't harm him."

I meditated for three months like that at the firing line: bombs falling, cannons booming, machine guns going just like wheat being roasted in sand, popping everywhere: I was unharmed. There were sometimes old men who brought their families and saw me: "Very strange man. He is an accounts officer," they would whisper.

Once it so happened, there was a man who was reading the scriptures in the quarters, a very harmless thing. But the man in charge over there said, "Well, look here, you cannot read the scriptures in here." That man came up to me quietly, "Should I report him?" "No, no — there may be something said in the military law about this." So military law is very strict, you see. When anybody orders, "Fire." Fire! You are not to question the order; what can you do? It is the job of the officer to give the orders. If he says, "Fire!" you have to fire. Why are you afraid of death? If death has to come, it has to come. Why are you afraid of it?

In the regiment, there was a dacoit; very dreadful, I tell you. He liked me and sometimes followed me as my bodyguard. He said he was afraid of me. I told him, "Everybody is afraid of you, and you say you are afraid of me?" He said, "When I look at you, I start trembling; my past sins come to life." I asked him, "Why? What happened?" He said, "I have tormented so many people. Killed them, like that. How many I killed, the exact number, I don't remember. Is there any hope for me?" Yes, there is hope for *everybody*. There is hope for even the worst sinner. Repent. Pray. Do no more."

So, you see, in my time, military life was generally a very hard life. There was so much hard training going on. Now it is not as hard a life. You have a more easy time. There was so much training going on there. What you have to do in a month now, we had to do in a week of training then. Many became sick from overwork. Very hard life. But I have love for them.

Who is going tomorrow? You? [*the military man*]
What time?

RECOLLECTIONS FROM MASTER'S MILITARY LIFE

Right after darshan. I have to go back to Delhi. I leave Monday morning.

[Addressing his wife] You are also going? Go jolly. Where are you stationed?

Korea.

And she? She is also in military? *[Chuckles]* Korea. No war there? The trouble's over now.

No war. The trouble's over now.

One minister from Korea came here; he was initiated. Is she going back also?

Yes, she's coming back with me. She's been in Korea with me the whole time.

You've got your accommodations arranged.

Yes, they are very good. I live off base.

What is your rank?

Sergeant.

And she? *[all chuckle]* In India there is a custom when there is a teacher or advocate or doctor, the wife is also called doctor, etc. A custom in India. How long a trip? Four hours?

A little more like seven, but we came by way of the Philippines and Bangkok. I have three more months there and then I'll probably go back to the States.

Always attend Satsang — that's the main thing.
You, please.

*Question about length of time to spend on Light
versus Sound practices.*

There are two practices — one for Sight, the other for Audition — both are to be developed. When hearing is strong, sound will drag you; but if you don't see where you are going . . .? Sound will drag you, but if you don't have Light, you won't know where you are going. There is no hard and fast rule; wherever you are lacking, put in more time. Both are important.

*Are the debts paid for people who are dying but have
faith in God?*

If by regular practice, you become adept in that, there is no pain in leaving the body. To those who know how to withdraw there is no pain. Master comes to help.

*You should have faith in Master even if you have
shortcomings when you die.*

If you have faith in the Master and you have *no* attachments to the world, then many things are clarified — paid off in life. The Master sees that many karmas of the initiate are paid off. If there is no attachment left for worldly affairs, and he has so much love for the Master — nothing is dragging him to worldly affairs — then he has not to return. If he has so much love and faith in Master — Love beautifies. Love, and all other things are perfumed. Master pays off *all* debts of the past of his disciples.

Such like who have not paid off, whose karmas cannot be washed out, come back but not below man-body. If there is so much overwhelming love for the Master, all attachments are cut off. . . . You have to work for that. Why not do your work here? What you can do here in months, there you have to do in years. Better you do here.

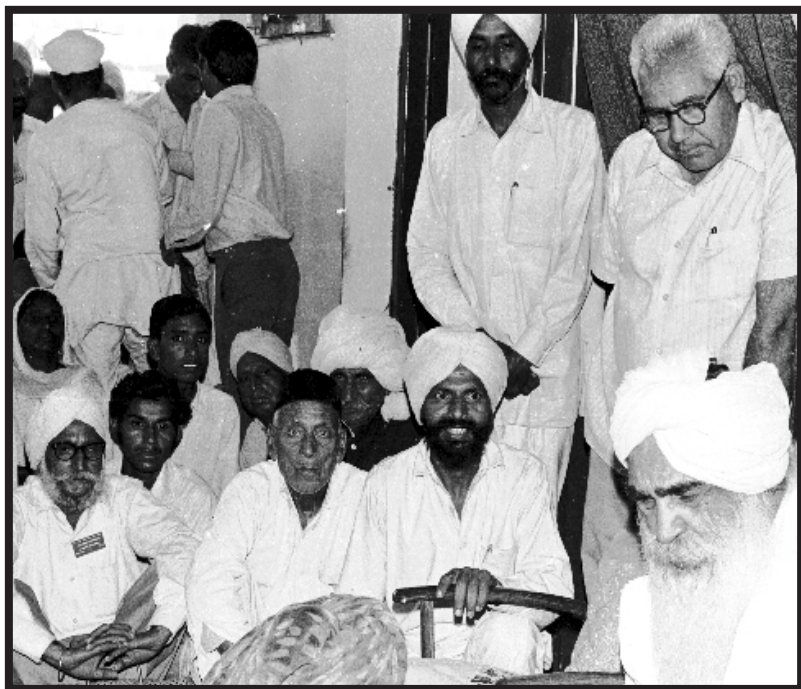
Faith and love. Faith like a child's faith in his mother, like a child running from a lion into the arms of his mother. The child has full faith that the mother won't let him be harmed.

So much love that all other attachments are forgotten. Do you follow what I say?

Is it true that your spiritual progress is not dependent on your inner experience? Some people go a long time without inner experience, but some have inner experiences right along.

If one who has more experience has worked more than the others . . . Perhaps a child has more love for the mother. When the child is creeping sometimes, he is screaming, and sometimes the mother takes him in her lap.

Man does not become learned after leaving the body. Those who have more experience may have background.



Sant Kirpal Singh Ji Maharaj
with Indian Disciples

Chapter 53
Receptivity
Let Your Instrument be Free of Dust

February 14, 1971

Master, if the Sound is heard from the right side without putting the thumbs into the ears ... (Yes) ... should we still put the thumbs into the ears?

The sound which is heard without plugging the ears is a gift to simply keep your attention engaged, the hearing of which would not allow any foreign effects to enter therein. But unless you close your ears and sit for hearing, that sound won't come from above and *drag* you into the beyond. That's the difference.

Both have their own value. The first is to keep your attention, "Some power is over your head." If you turn your attention to that sound, you will do all your work and not be affected by outward influences. It will act as a sheet anchor against negative effects — you will be air-conditioned. Do you follow? That will be the effect of the sound which is heard without closing the ears. This will come in due course. Even if you are working that will go within. That is a sort of protection extended. That is God Power.

But unless you withdraw here by sitting, that sound won't be able to drag you into the beyond. That is the difference.

But sometimes if we hear the Sound, it is much stronger without putting the thumbs into the ears.

This comes because of the charging from the atmosphere where the Master lives. You cannot underrate this charging. You get it *free*, without any effort, without any payment whatsoever. The physical presence of the Master at the soul level cannot be underrated. You can have that charging even at a distance *if* you have developed receptivity. If you have developed receptivity, it will be just as if you are here. Where those are who have developed receptivity, the atmosphere will be charged with the sweet remembrance of the Master. There, “where more than one man sits, He is there,” and you can enjoy at a distance.

If you have developed receptivity, you will become the mouthpiece of the Master; you will be talking, and the charging will be there. Because in the atmosphere the words are then and there. Thought in the atmosphere will give you a boost.

Now you can see in the example of television, from hundreds and thousands of miles you will have sound and see pictures. Sound is there already, is it not? You simply catch it. If you catch it, you will have that boost by receptivity. It is all there; you simply need an instrument to receive it from here, there, everywhere. If one wave of thought is there, that exists in the atmosphere; you can catch it. But if you do not have that developed instrument, it is difficult.

So, you can catch this like a radio instrument in your area. That thought wave exists there. You simply operate the instrument and receive.

So, how wonderful it is to develop receptivity! You become one with the Master. The same question may be

put to the Master and the same question put to the one who is receptive: They will answer in the same words. Do you follow the theory in the right perspective? You have to develop receptivity, and receptivity develops when nothing remains between you and the Master; no other thought. If there is some dirt in your instrument, do you think that it will receive the message? All the same, even with difficulty there, the message is still going on. *It is there.* Master says, “Sit down,” and you are entuned.

Sometimes because of reactions of the past, some people do hear the sound and they don’t know what to do further. They think they have disease with their ears and have them treated medically.

There are messages at different levels. The more you are entuned strongly (let me explain in that way), the more fine are the things you can receive. Master speaks messages from the Most High. God speaks through Him, but He is conscious of that lower level too, so He will also explain to others from their level. I am only telling you from the common-sense point of view. You can develop receptivity, have the same thought which occurs to the Master, occur to you.

I think I explained to you by parables, examples given to you to bring home these things. There were some portrait painters who came to another country and asked the ruler in charge for permission to paint a mural. One wall of a hall was given to them to do their work. The people from the same country came up to the king and requested permission to also paint a mural. So, they put up a long curtain along the big hall, so that they may not see each others’ work. Those foreign painters were working hard painting. The other side was doing nothing.

When the painting was ready the curtain was drawn, and to the great astonishment of the ruler, the same, the very same painting that the foreigners had painted was on the other wall, even clearer without blemishes. “What have you done?” “We have done nothing; we have simply been rubbing the wall so that it may reflect.”

So, if you develop receptivity, Master speaks through you. Only then, when nothing remains between you and Him, that is being receptive. Just as an instrument which remains free from all dust, quite clean, will catch . . . This is spirituality. To influence others, invading others, reading others’ minds, is no spirituality. Developing receptivity is a first step. Go on doing . . . live, transcend the three planes. This is not accomplished in one day. Regularity pays. Go on doing so that you become receptive, so that there remains nothing — no secret, no reservation — between you and the Master. When you have love for somebody, do you have any reservations left?

Should I show a letter I have with the charged names written in it to anyone else?

You may show it to the initiates. Five names are given at initiation. You will find others will ask, “What is in them? Why?” Even if people know the five names (these are given in books), they are not charged. Charging helps. A further explanation of the five names already exists. An explanation of the five names is only for those who are initiated, not for others.

God is explained in a scientific way of the One Power which is working in all planes, called by different names according to their position. Just as the power house is working here, the factory is there. The very connection is to the same One. That God Power is One, called by different names on different planes according to those planes.

The power that works on the first plane — highest plane — is Truth — never dies away, never changes through dissolution or grand dissolution. That is called Truth — Sat; *Sat* means Truth. The same power which works in the second plane is devoid of cover — physical, astral, causal. He (the disciple) comes to see that “He is within me, and I am in Him.” That is *Sohang*. But merely feeling that way is a different thing. Saying *Sohang*, *Sohang*, is a different thing.

Similarly, the third is beyond physical, astral, and causal planes. Other planes will go around in dissolution and grand dissolution. This is an explanation, but anyhow this explanation will not help anybody outside.

There is no imposition; I am simply putting before you a common-sense way so at least everybody will have something to grasp. Even if you know the meanings of the five names, how will it help you? Only the Charging will help. These are the words which are Charged. But there is nothing lost in nature. Any words Master uses has its effect, of course. They work as a sheet anchor against any negative effects inside. They will combat it. You ask, “Why do you use these and not others?” Charging will help you.

So, these gifts come up of themselves, naturally, in due course. Having the man-body gives you the hereditary right to have God's gifts. They are all for you. So, as I told you, a strong man revels in his strength and a weaker man wonders how he got it. Did he get it in one day? —No. These practices are to bring you up to that level in due course.

Even if intellectually, you know everything, can it help you? If you know in the House of our Father there are great stores of this and that, this and that, everything is all right, there are so many workers there; but still with all that, how will it help you? These explanations are only for those who are entered into the intellectual plane; otherwise, the same thing has to be done by everyone. Go and see for yourself if there is light or not, that's all right.

In the beginning, you get a little boost there which appeals to you. But that's not the end-all. Make it a part and parcel of your life. This is your most important, very personal work for which we cannot underestimate the value. I don't mean to say leave all work. Earn your livelihood and pay off those who have been connected with you by God and work for it. Out of 24 hours give some time convenient to you — make it convenient. You have developed intellectually, have you not? But what about your spiritual development? You have understood the necessity of it. How much time do you put in?

Long yarns have been cut down by the Master, I would say. You used to have to spend hundreds of years to come up above body consciousness by controlling the breath, by passing from one *chakra* to another, and then finally coming up to earn that. Now, the very first day you get something from the Master. Is it not a great concession? He asks you maintain it by self-introspection.

Masters used to give only when the vessel was ready; first trying to make the vessel clean, which took years, and then . . . So, you have got a great concession, you see. So, Sonship is there, and we have forgotten, that's all I can say.

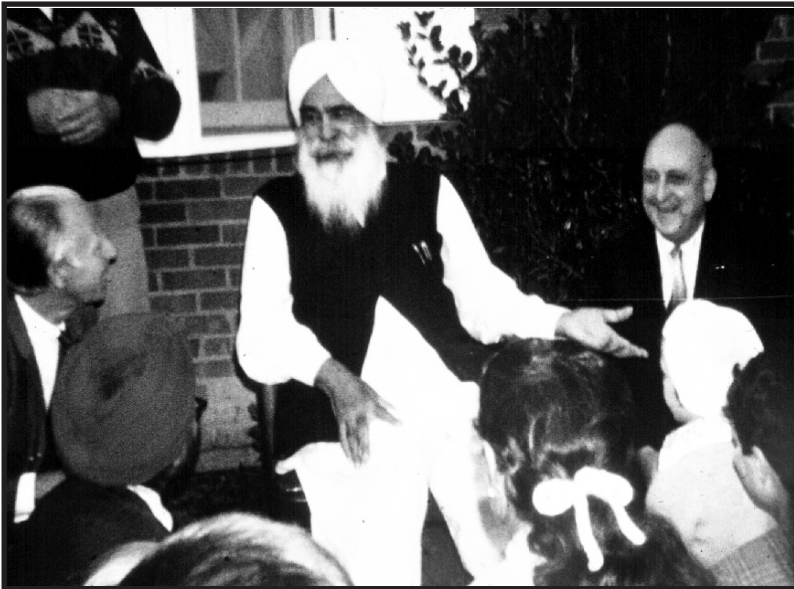
Further, when you go to your meditations, go jolly, fresh, buoyant. Not brooding, with long face, very sad as though burdens have been laid on your head. He is already within you. You are simply to turn your attention from outside, that's all. Nothing more. This is not to be put into you from outside; it is already there. How fond you become of one another. If you become as fond of That within you already existing . . . Just to see all sides — physical, intellectual, and spiritual. The spiritual side is not well attended, I would say in few words. Not well attended; fully attended as it should be.

How much time do you put in for physical things? You have made time for earning your livelihood, working long hours, here, there, everywhere. Intellectually you have read through books at the feet of teachers, etc., and you have come to wonderful inventions. But how much time have you put in? If any well develops in there, you have to dig it and go on digging. If money is deposited in your name in the bank, you will have to go to the window. You will have more as you daily withdraw. Just withdraw from outside — see It — no philosophy required — no inferences to be drawn — see It.

Of at least that much you are sure: There is Light. Now you see that what the scriptures say is all right. There is light. If you believe only that much that there is light within you, then I think you should also believe what further things They have to say. [*Chuckles*] So seeing is believing.

Only believe as much as you see. When you see further, you will believe further. Just hear what He says. If the first thing has become true, then the other things will also become true. These are being explained to you in a very scientific, very common-sense point of view. I think that at least appeals to everyone with your background. Let your instrument be without any dust — any foreign dust on it — so that it can receive.

So, that's all I have to say. You come here, don't have a long face, *Go Jolly*. To be jolly does not cost you anything, does it? To have kind words and to be buoyant and fresh and open . . . All right, God bless you all.



Sant Kirpal Singh Ji Maharaj
with Western Disciples

Chapter 54,
The Role of Women
Rajpur

February 16, 1971

In the West, the women, just like men, take jobs and have careers. I wonder with either married or unmarried women, what is the spiritual point of view of women working?

Spirituality is one and the same for all, whether woman or man. Being a woman makes no difference — they are all souls. Soul is of the same essence as that of God. The possibility is the same for a woman as for a man. Simply, in the beginning it is a little easier for a woman to go up because, being a householder by nature, she has fewer irons in the fire.

In the majority of cases, with few exceptions, women are concerned with a small area. They work within that area and therefore have not got many irons in the fire. Men have got so many things on their minds. So in the beginning, it is a bit difficult for them to withdraw from all outside and go in. In the beginning, it is the reverse for a woman. It is easier — not like a rich man passing through the eye of a needle.

Men have had the upper hand so far, but we are now seeing the other side too, as women are now participating in all affairs in life. And this is growing more from day to day in the East and West both. This trend is less in the East but is still going on, nevertheless. In India the Prime Minister is a woman; in England, the Queen.

About the question of work, it appears even in India that there are some classes of people where men don't work at all; only the women work and earn the livelihood. As for spiritual development, all have the same possibility, but the elementary steps are easier for the women. Now in the West, women are vying like anything with the men. In due course, they will lose all the ... [*Master searches for a word here*] femininity. I don't find a word to exactly describe that womanish character that is being lost in the West.

Generally, the woman has to control the kingdom of the house. When children are born, they have to train them *daily* as they are in the very commencement of manhood. Even when the child is in the womb, the mother's thoughts will affect his character. If she is of high character, you see, then that very character will be embedded in the very construction of the man-body. Women have been giving birth to Godmen. Are such Saints not born? Buddha was born where? He did not fall down from Heaven. If all go on with their own, I cannot find any English word for that ... In Punjabi and Urdu, we have got so many words.

Sincerity, you might say. The womanhood character, true womanhood. If they have that, then I think the world could change. After all, the man-body is made from the combined working of both man and woman, you see. Outward impressions and thoughts affect the very child in the womb.

We are losing that femininity — modesty ... We have women in India who have never seen the face of any man. They live in their own area, quite humble, meek, in dignified womanhood. Not in the wrong sense, but in the true sense.

If the women change to their true womanhood nature or to a more spiritual nature, their very thoughts will bring out Bonaparte — Napoleon Bonaparte — and all other great heroes, all the Saints. Don't you think that side is more important now than ever?

They have never gone deeply into their own province of working and keeping the home. Modesty, I think the word modesty might suit. If they attend to their own areas well, then the future generations will be changed. But this will not occur as the situation is now. Do you think future children will become Saints with this hubbub and heat going on like anything of women and men both alike, changing from one to the other? So many attachments, so many companions, now one is sitting with one, the other is sitting with the other? Just see the degraded position we have come to. When women just control their own area — quite modestly, with sanctity, chastity, and true remembrance of God — that will affect all of the coming generation.

They can bring up heroes. Where did all Saints, all great men come from? Their beginning started in the womb. Of course, some reactions of the past also brought them to that point. So, in India, the women are called Goddesses. There is good and evil in both sides; we cannot invalidate either. But if they remain in their own province, they'll do wonderful work.

Women are in no way lower than men, so far as God is concerned. From reactions of the past, they have taken the body of a woman or a man. But if they work in their own province, area, sincerely, I think the whole world can change. One doing this part of the work, the other doing the other part. So, true modesty of women is going down, headlong down.

Will women's modesty return in the Golden Age?

After all, Golden Age will arise from this Iron Age, you see. It won't come down from Heaven. These thoughts that I am giving you are not new thoughts; they are the thoughts which have been working in the past, and the times have been changing. But this revival will again pick up. At one time in India, even the king could join in any worship only in the company of his wife; without his wife, he could not. And now, each is going in a different way. That was the custom in the past. When Sita was exiled, Lord Rama could not join any worship. So, he had to make a statue of Sita and then he could join in the worship. They are good counterparts, you see; after all, nature has provided that.

Where the men have the upper hand, they think women are their slaves; where the women have the upper hand, they say men should be their slaves. And this is what is going on. So, I have respect for both. If they work in their own provinces, they can do wonderful work. Now *both* husband and wife are working. They go away together, and their servants are left at home with the children.

When the mother is looking after the household, all goes well; after all, she is bringing up the children and training them. This is a very important job for the coming generations. They are the budding hopes. There is nobody better fit to do this job.

Instead, they are sent to the colleges, to the hostels, to be trained by others for convenience sake.

THE ROLE OF WOMEN

After all, children cannot have the same influence from others as they can have from their mothers, who are ideal mothers; mind, not all are ideal. They may get fed all right, and the training is all right at schools, but that influence is not there.

I think “modesty” might cover what I mean to say. Modesty - each person in his own province maintaining it in the proper way. Women leave their hearth and home and join their husbands; this is their nature. They will go on together as real selfless friends in the worldly affairs. Both should help each other to know God, which is the ultimate goal. So, this side is ignored; naturally what is ideal cannot be had. Making a home, then going to work, earning money is all right; share at home.

But the controlling of all household affairs and children, helping to form their future lives is very important. Although the husband may say that he has nothing to do with the province of work at home, if he helps very buoyantly and smilingly, that will make a sweet home, and on that you have formed roots, is it not?

So, we have great intellects, great mathematicians, among women, also great spiritual women. Was not Mary, whom many worship, a woman? She gave birth to Christ Jesus. Mary was the mother, was she not? Just see what I mean to say.

To be either a man or a woman is very helpful if each goes on spiritually advancing, because on spiritual health depends the life of mind and body both. Women have got more chances, I tell you, than men. Men have so many irons in the fire. And women have only a small kingdom to control, looking to the proper keeping of the household.

Their work is not less than a man's, I will tell you. If you exchange their duties for, say a month, you will come to know how hard their duties are; but both sides have their own view. A sweet home can be had only when both go on jolly in their proper ways. The lack of these basic attitudes is one of the causes of why our homes have been deteriorating, I would say. How many men can you love at a time? Love which changes is no love.

When a woman has a sweet home, is bringing up her children, is very disciplined outwardly as well as developed spiritually, how much influence she has got! When her husband comes home, he will feel joy. He will feel buoyant. This does not mean sensual enjoyment — no, not in the least. That is to be used only when you want children — one or two. We have misused everything, you see.

How many have got sweet homes nowadays? I am just putting the ideal before you. You will find very few such ideal marriages. Husbands are fighting with the wives, and wives with the husbands; and children going this way and that way. When the men or women both fall below their dignity, modesty, the whole thing becomes topsy-turvy.

But this is not spirituality I am talking to you about. I am just telling you how spirituality works in outer ways, in outer environments, outer living, socially *and otherwise*. So basic teachings are the same, you see. All this is happening because we have lost our third aspect — the Bread of Life. We do not have loaves of the Bread of Life but have instead loaves of intellectual bread; loaves of other things, but not the Bread of Life. Man should develop all around. Only then he will be able to feed others. So, these are different aspects discussed from the level of the Bread of Life, and how it works in your daily life.

Go home! What is accomplished by going into the wilderness leaving hearth and home sitting there? Make sweet homes. Then you can also feed others. Now you will find that the majority of the people cannot stand on their own legs — they are quite like children.

So, there's good and evil in both, you see. You cannot negate either. I am only talking from the idealistic point of view: women are making sweet homes and men are earning the living by honest means. The result: the tiredness acquired during the day is washed away even by coming into the house where such an ideal wife lives.

If a seed is sown and it is not watered, then? If Nature's elements are there - the earth, air, and heat, even with all that, without water the seed won't grow. This is the watering, you see. Then it will bloom forth in all outer respects very gracefully. All these troubles arise because our third aspect, which is our own Self, is ignored, in practicality. Theoretically, we know so many theories. If you speak about water, "Water is life, gives life, it takes away dryness, it helps this way and that way," but you have no water, then . . .? So, speaking about water is one thing, but to have the water is something else.

So, watering of the seeds is required. The seeds will grow and bloom into big trees. Trees will be ornamental, maybe shady, maybe fruit-giving. But the whole growth depends on the watering, does it not? If they are not watered, then . . .? In a week or ten days, even the trees dry up unless they come in contact with the perennial source underneath the earth. Big trees don't need any watering, do they? Why saplings? Those who are fully developed get that food from within, but for the others, water is necessary.

By coming in contact with that Bread of Life and Water of Life, all virtues take an abode within you. This will come about of itself. You are not to be anxious for it. It will follow naturally. How important is this phase of life — like the example I gave you of watering. Without water, even nature's other elements cannot help you. All nature depends on what? — This very Water of Life, does it not? Then even the dry trees become quite green by their roots searching deeply. You'll find there's one tree here, a very big, tall green tree. It was all dry from a fire, and it was to be cut down. They wanted to cut it, but I asked them not to — “Why don't you let it stand?” Now it is green. — Why?

So, do you understand now, from the example of watering, how it works in all phases of life whether social or in your household affairs, or anything? Just like the watering of trees that we have forgotten, try to make up the neglected areas by putting more time (water). Even if you put in some time, less time, another thing that will help you is to surrender. When you surrender to somebody, He is always in you. In India when a girl is married away, she never cares about what she will eat or what she will wear. She is married away. When the soul is married away to God, then? There are no anxieties left, you see.

Well, go on watering and everything will be all right; that is all I can say.

Chapter 55

The Physical Body After Death

February 19, 1971

I have a question about the physical body after death. In India it is custom to burn the physical body some hours after dying, and we, in the West, have to wait three days and then the body is put into a tomb or burned. Is there a difference?

We are told the body should be so long out of the ground and should not be burned before three days . . .

May I give you an example? I think you will understand more fully then. The child in the womb is covered with a screen. When that breaks and the child is born, that very screen still goes on moving as though seeking the child within the womb. So that is a naturally formed habit.

So, scientifically speaking, the more the object of the body, in which soul lived, is there — (the longer it remains), the more the soul is attracted, unless he has been quite cut off while in life. If he was cut off, then he will feel, “All right, I left it, go on.”

Sometimes at night you’ll find in the burial grounds some spirits hovering around the tombs. These are only such souls which are spirits groveling around the earth, as they have not been altogether cut off from the world. Do you follow me?

So, scientifically speaking, the object of attraction should be finished off. But these are customs. Cremation has a scientific basis. You are living in the body so dear to you — and you have to leave it by force — you will still be attracted to that body. But the one who knows how to leave the body at will, and has no attachment to it, won't be attracted. But how many are there who are developed like that?

So, anyway, the body should be cremated, finished off. Otherwise, those who are attached to the body will hover.

Have you read theosophical literature?

Not much.

Yes, read it. Good things, great things are explained sometimes. So, if you have not cut off the things of attraction while alive, you'll be attracted to those things after death. So, such-like spirits go groveling around the earth. When their wishes are not met with, they will just enter others to enjoy, you see? That is called spiritism. Spiritualism is contact with spirits who are on a little higher level. They don't hover around, but they can be called.

So, we must transcend, physically, astrally, and go ahead. Each man has his own custom — some reason for it. Customs remain. In India, there's a place where they keep bodies for days and days together. Relatives put some incense into the dead bodies, and they dance and eat and drink. They say he has gone to the heavens. God knows if he has gone to the heavens or the hell. In this way, they are enjoying for days together. This takes place on the Burma side, the Kabul side.

So, it is better to be cut off from the physical world. At will, leave it. It is just the clothes which have been taken off, that's all. There are many reasons why you should meditate. I was talking yesterday about it also. But these things are not given in books. References are made there but are not clarified. We can be thankful to the body, "All right, thanks to you, I have made the best use of you, and you have helped me." That's all right. Thank God, "Thank you." Go up.

So, physical body is like a good horse to ride on, you see. When you have made the best use of something, leave it. That's all right. So due to customs prevailing, under some impressions, some say, "All right, the dead bodies will go on lying, and then they will rise into the heaven." In the meantime, the body is eaten up by the ants. So, these are social customs, you see. Lay thy treasures in heaven. You know why? The house in the other world is stronger than the house here. When you've had satisfaction there, why do you care for things of this world? Here the ants will eat you at death. This is what you can infer from that exact quotation, "Lay thy treasures in heaven — where it will not be eaten by ants."

This is a reply to your question. So, it is the custom, you see. The more you are attached, even after leaving the body you'll be groveling. I've seen souls like that. They're worldly and they won't go away if their body is still here — they come back again and again. But these people do not know what happens after death.

So, any object of attraction should be finished off.

In the graveyard, if you go at night, you'll sometimes find something hovering in the air. Only such-like souls who are spirits not withdrawn from the body, enamored of the body. They will come around and around and round and they will possess. They will enter drunkards. When a man becomes a drunkard, he's not the one drinking, you see. He has become mad, possessed. That is what Christ meant when He said the spirit was withdrawn. He freed the earthbound spirit.

We've got a man-body. When you have got a taste of the beyond, then there's nothing here to compare with that. So, it is just like the dirty clothes you drop off. You've made the best use of it, "All right, thank you, body, you have helped me." After all, it is not our choice to live in the body. We live only up to the time; Thy days are numbered. Thy breaths are numbered based on the reactions of the past. You have to leave. Your body may be requesting you not to leave, and you may be attached to it, but you will have to leave. Is it not so? Laws are based on common sense; common sense of the awakened man.

Does what I have said not appeal to you? If you are detached from the object of attraction to which you have been given up heart and soul, naturally you'll leave it. If you have learned to leave the body at will and enjoy the other world, nothing can attract you back. If you do leave the body while in that angle of vision, then there is nothing to bind you. It is just as though you go out of this room; you don't change, but you are there. The attachment's real at heart.

So, all this ignorance arises out of what? Wrong understanding. We are not the body, but we have been identified with the body so much so that we cannot differentiate. Now you are awake, "I'm making use of this body." Then? The whole angle of vision is changed. This delusion starts from the body. You are embodied in the body; you're embodied souls, not the body.

But you are identified with the body so much so that you have forgotten yourself. You see things from the level of the body. Your body is changing, being made of matter. The whole world is changing but you think, "Oh all, all is static, stagnant, stationary." So, the basic reason for ignorance is that. All through the day, do you even once think that you are not the body? Then? — Really you are not the body.

There is a custom among Hindus, too. The body is kept there for so long and then, further, he gets new clothing there, this and that. For whom? For those who are hovering around the world, for those who have not transcended physical plane, for those who have not transcended the astral plane and for those who have not transcended causal plane. For those, the whole thing goes on.

The Way on which you have been put will enable you to go beyond that, but the ABC starts only when you rise above body consciousness. Now do you feel the necessity for meditation? How important it is and how much ignored it is. This is the very private, most private work, for you and for your own self.

So, some questions lead you to so many things, you see. Customs are there, that's all right. Those are for the average, everyday people. But as a man you have to go higher. Those who have got more and are imbued with the love of God, leave with no love for the world. You'll see for yourself that you have the body; you are not the body. This is just coming out of the delusion.

Practically speaking, when you rise above body consciousness, you see you are not the body. First is assumption; the other is seeing, is it not? Rise above body consciousness daily. You will see that you are not the body. In that way, if you are convinced, then naturally all your actions will be from the level of the soul. So, all of these points will give you a big book, will they not?

There lived in India Swami Shiv Brat Lal, a disciple of Rai Saligram, who was advanced in spirituality, but he gave out all these things about which I am now referring, in story form. He would bring out these very teachings of the Master in some novel-like form — in the *Urdu* language, of course — not in English. He did a splendid work, having brought out two, three thousand books, I think.

Somewhere he takes the soul as a prince so that he may bring out a story with all these teachings given here. He did a very wonderful work. He has now passed away. He loved me much. I loved him too. He loved Master too. In all love, you see, he wrote many stories like that. Novels — very interesting — in which all these teachings of the Saints were included — given out. They will draw many people to the Truth.

THE PHYSICAL BODY AFTER DEATH

This is giving something like, (excuse me, I give a very bad example now), putting quinine in sugar-coated form: in the form of stories. That will take away your fever, will it not?

I am talking to you practically now; you can help the world in so many ways, you see, but don't do it at your own sacrifice, mind that.

When your own house is on fire, are you going to put down fire of other houses? It is good to put down the fire of others, but you have also to mind your own.

All right, this question gives you so many things to write about.

Thank you.



Sant Kirpal Singh Ji Maharaj
with Indian Disciples

Chapter 56

Prevention is Better Than Cure

February 19, 1971

The initiates seem to be less thoughtful than they should be at times — if you're in the kitchen cooking something they come, they look, "What's that? Can I have some?" Well, you have just what you want for yourself, you know. I'm willing to share, very happy, but I don't like to be asked all the time.

This can be avoided if the kitchen is properly kept. Let one or two prepare the food — finish it. Let each man have his own share and take the food which has been prepared.

It isn't only that, it's many things.

I think it is better to avoid all these things — tasting, chatting, looking here, there.

It is the thoughtlessness that always causes my mind to work. For example, porridge is brought in the morning and if you don't hurry, you don't get any because somebody has eaten a lot, more than his share. And the point being, when I see it, it causes ill-feeling in me, and I know it is the mind working on them and the negative power . . .

I tell you; the best thing is to let the food be prepared at one place. One or two people attend to it — finalize. For cleaning utensils, each man may do his own portion — finish off. Let him have his share, whatever he likes. No hard and fast rule, more or less. Let him eat and enjoy. That's all. While eating, be fully at eating: Be thankful. Do one thing at a time. If while eating you're chatting — chatting here, there, looking at this or that, smiling here at this or that thing — this naturally gives vent to so many things.

But still, shouldn't I have a reaction of love and not of ill-feelings when something like this happens? In other words, if they don't change, I should change.

There is a proverb, "prevention is better than cure." Is it not so? When you get a disease, you have to cure it. It is better to prevent it at the very source from whence the whole trouble arises. And, moreover, do one thing at a time. Eat fully; be thankful to God, and that very food will give you more strength. In six months, you'll change. If your thought is somewhere else, you will be gulping down everything, you, see?

Now hundreds sit down to be fed here. I give them three, four chapatis each; to a child I give two — finish off. If they want any more, let them have it — finish. "All right, go enjoy." If one is eating, he doesn't look at the plate of any other. If they want more, they can have more. I don't have anybody give me trouble and I have a hundred people like that. Would that not be nice?

So, prevention is better than cure, you see. Is it not so? So many are here — two, three people who know how can prepare, then let each man have his share. One or two who work may not eat then, but later when the others are through. Each man should clean his own portion accordingly. Then you won't throw a burden on others. Sometimes people go on talking, long talks, you see, lounging — right, left, etc. And when they return to their rooms, they leave all their plates dirty, therefore putting that burden on others. There cannot be any definite rules laid down for this — just common sense.

If each man has his own share, let his whole attention be there, enjoying, thanking God and eating. Then when he leaves, let him clear his own dishes. That's common sense. One or two may help if it is required, without asking, let each think to keep utensils clean; also keep the kitchen clean. And for that I don't know if any hard and fast rule should be laid down. Common sense. I think this will remedy much of the trouble. Yes?

The trouble within me is what I am trying to cure. I follow what you're saying completely, and that's good. But now in other situations, for example; my house in__ is a big house, and many initiates have said to me, "Can I come and live with you?" Now, I don't want anyone to live with me. When they ask me, I don't want to say no, I don't want to refuse if they need.

Why not give them separate rooms? Then you will have little or no concern. To live together does not mean talking, sitting, idling away time and wasting the other man's time. "All right, have your own room. Don't disturb me, I won't disturb you."

But is it better not to give, if it's given begrudgingly, than to give . . . ?

Look here, how many friends can you have? One, two, three, four, ten? Or 100? If a man is a friend to 100, he's a friend to nobody. Have very few give-and-take friends. Give-and-take should not be business-like. What should you do when you give? — Give finally. Don't think of return. That's the proper way. Now you give in a business way and the whole thing is topsy-turvy. I go to visit you, then you come to me, then again, I repay it, and you again come . . . This is chatting, wasting away time in trifling things. Not doing this will save your time, will it not? We idle away time in many ways in such-like trifling things.

What I am teaching you requires no hard and fast rule, or anything laid down in books. It is common sense. If, for instance, you're very studious — you want to study and a man who stays with you says, "Well, what are you doing? What is all this? How about this . . .?" Every man should mind his own business. Even if somebody comes and he has reason to stay; let him stay but let him also have his own room. He should not sit on your brain all the time he is there; you see.

I'm sorry, my mind is so dense, but, for example, when I drive people to Satsang, then there are some who are very difficult. Like an older lady is not quite right and so she will impose on me to take her home first. She won't ride with this one and all that sort of thing. That makes a lot of problems for me.

Look here, look here. The main thing: Kabir says, if you go to meet a Saint, don't take anybody with you. When you go to meet a Saint, don't take anybody with you. Just rush in. You reach — everybody should try to reach Satsang. But you are not responsible for everybody. If convenient, you may take one or two. You, see?

I thought, I have a car and they don't, so I should share.

That comes with that very question of give and take. You say somebody is not well. To help them is all right. That's another thing you do in your routine life. But why be wasting some time here, there. When you go to pick up someone you will have to wait. "All right, coming, coming. I'm just doing this, just wait a minute." And then, "I'm sorry I'm late." Time is wasted,

is it not — saying they are sorry or being sorry. Let him be quite ready at the door when you arrive. That's a remedy. Or you will have, "Just wait, I am just in the bathroom." Then you cannot leave him or her and if you do leave him, it reflects badly. So, those who want to go — accompany you — should be ready — each man at his door.

And if they're not?

All right, leave them one day and let them learn to be punctual. Punctuality pays, you see. You're doing your job out of service, love, but if you are detained here and there and all the time you are thinking, "Oh, he has not come; why is he delaying?" The whole burden is on your mind. You go to the Satsang with a burdened mind. Is it not a pity? To help others is all right, but if the others are a burden on your shoulders like this, it is better not to have it. They should be ready. The one, two, or three you are bringing should be ready at the door. I think this will avoid delay.

But each man should take care of himself. You may take one or two. Those who are incapacitated — I mean not fit — that's another thing. They always should be ready. If, when you arrive, they are just preparing, washing their hands — taking this and that — your time is wasted. Sometimes you may be out of sorts, not loving, and after some time you become annoyed and say, "What is this?" Is it not so? Very trifling things, I tell you. Are they not trifling?

Yes, but they mount up.

Well, little, little, little added here, little poison there. That is sufficient to kill a man. What do you think about this story?

I think everybody has something like this.

Surely, to help others is good. But they should be ready if they are going.

That is the problem.

What for? If there is any problem, that can be discussed, not on the way but at another time.

Then I must be more firm.

No, no. The others also should feel the responsibility and improve. They're simply saying, "Oh, you have become very haughty," because you're telling them.

That's right.

Is it not? This mind, you see, controls everybody in a way that he does not know. Very crafty. Now you've started with this very good intention of taking them. Now they'll come here. So, Kabir says, "When you go to meet a Saint, don't take anybody with you." Put your steps onward, don't step back.

Always go ahead. Let come who comes. They've said these words after trying so many things, you see. The man who goes to try again and again — what has been tried by hundreds of men already, is a what?

PREVENTION IS BETTER THAN CURE

Fool [chuckles].

I need not say, you see. The intentions should be good, and the others should also behave like that, if you are taking them, very kindly.

You have got a car, you can help others; but others who are a burden on you, then? They should be ready at the door; no talking. When you reach the door, “Hello, you have come, come on, sit down,” should stop. If you have — how many? — four, five, six people that you take, and for each you have to make hello first . . .

These things can be remedied. Prevention is better than cure. Again, that very solution comes up.



Sant Kirpal Singh Ji Maharaj
connecting with baby girl

Chapter 57
Spiritual Healing and
Other Psychic Powers
Morning Darshan at Dehra Dun
February 20, 1971

Master, can we affect each other in meditation if we are in a group meditation? For example, in sending thoughts of love to each one, will they be affected?

Do you have enough to spare to be distributed to the others? If you have, then, it's all right. Otherwise, you will become bankrupt; you have no money in your bank or in your hand and you issue checks.

If you love God — soul is of the same essence as that of God and He resides in every heart — naturally you will have love for everybody. If you have become very much charged, you need not even direct your attention, as by radiation the others will have it. By exerting you'll feel bankrupt and quite vacant. That is why I always say that I don't advocate healing. The people who are doing healing, exert. They send love, they send good thoughts, healing thoughts. They become bankrupt and exert in that way. They feel depleted, then they have to recoup.

The Higher form of healing is always good. Those who may even think of a Master can be healed. You remember during Christ's life one lady touched the hem of His garment and was healed? He felt and said, "Who has touched me?"

If you have money in your bank, well and good. If you have \$1,000 and you give checks away for \$2,000, what will happen? You follow? It is a good idea to have sympathy for all. But if you love God — God resides in them — naturally your love will go to them. Or by radiation the others will have it. You may do one thing; you may pray God, “O God, help others.” That’s something else.

With the little money with you or little water in your tank, do you want to distribute it in that way? Do you follow what I am saying? It is a good idea to have good sympathies, loving thoughts, regard for others; that’s all right. But don’t exert. You may have good thoughts for all. I told you the other day, when in my Master’s time, I used to go visit sick people. Those who were not initiated made a show of those people. “When he comes, the sick will be relieved.” It did happen so, and people complained to my Master that I am showing miracles. So, Master said, “No, he does not show miracles. It is the radiation that people get.” Do you follow me? Such like radiation is all right.

To have good thoughts for everybody is a good idea. Pray God to give peace to all; that’s another thing. And moreover, still further, Guru Nanak, who is considered to be Word Made Flesh, prayed, “Peace be unto all the world over under Thy Will, O God.” He did not exert Himself. “Peace be unto all the world under *Thy Will*, O God.” Once you have become the doer, naturally you’ll exert using what you have. “Under Thy Will, O God” is the best way.

So have good wishes for all. We are all brothers and sisters in God. But by radiation that Power helps and doesn't make you bankrupt. By exertion naturally you can do good to others. After that you'll feel exhausted. A higher form of healing is wanted. By radiation let everybody be helped. If you have enough perfume within you, everybody will get it without your wishing for it. So, I'm not against good wishes for all the people over, but don't be the doer, exerting your own shoulders with the little water you have. Pray for them; that's all right.

Sometimes a healer says when he's exhausted, he gets refilled with new power afterwards.

Only when they feel bankrupt. First, they feel wanting, then they refill, not before. And if they do not refill, then? The Masters used to heal by radiation always. Those who thought of Him were healed. That's the safer way.

Once someone wrote to me from France, "I hear you are not in good health. I will heal you from here." I told him, "You cannot do it." And I explained why: "A weaker man will be affected by you, not a stronger man." You cannot influence one who is stronger than you. You follow me?

How can you affect the man who is stronger than you? You may influence the weaker. You may heal others who are weaker in will than you. So, I wrote to him that he would not be able to do it. He tried with all his powers but could do nothing. You can say, "O Master, help her," "O God . . ." — that's another thing.

It once happened in my life that some people — I need not mention who — engaged certain people, giving them all the money they wanted, to sit at midnight in the outer, open places to do harm to me. It can be done; but their efforts did not affect me.

Once I was traveling on a train, and a man came up who was reading others' thoughts. He read one, two, three, four. I was also sitting in that compartment on the train. He told me to keep something in my mind and he would read it. "You cannot do it," I told him. This was long, long before I met my Master. But he insisted and others also insisted that I keep something in my mind so that he could read it. "All right," I agreed. "Do it." He tried but could not. He said, "I failed today."

So, the stronger man can affect others, the weaker man cannot. On the weaker you can have some effect. All the same, this is no spirituality. These supernatural powers come up by concentration, but if you are engaged in them your higher power is stopped. These supernatural powers are the slaves of concentration and meditation. That is not spirituality. Spirituality involves no spiritism, no spiritualism, no hypnotism, and no mesmerism. It is purely a matter of self-analysis, rising above body consciousness, to know oneself and to know God. On the way many powers will come up, but to engage in them is a heinous crime. You'll retard your progress. Moreover, the karmic law is very inexorable. You will have to suffer for it some day.

People do every sort of thing. There was one man in London who could call the spirits, and then they would talk. Five pounds was the cost of the

admission ticket. ____ said, "All right, let us go and see. We'll pay." We went. All lights were turned off. It was about nine or ten at night. It was pitch dark. He wanted to exert, but nothing could be done. First, he sighs, then again, he sighs, and after about a half hour or so, nothing happened. Ultimately, he said, "Well, the atmosphere is not good, so I'm sorry this cannot be done now." He did not charge us a fee. It can happen surely.

What was the trick? Now I will tell you. He could speak, very like a child, himself. So, he used to speak himself, and people considered it to be a spirit. I have found that there is black marketing outside, but there is more black marketing in religious circles. They act and pose.

A magician came to a morning meditation sitting in Chicago during my first tour. He was a first-class magician from Europe especially invited to America with the purpose to make me fail. He said, "You are going to give me a sitting, am I permitted to sit?" "Yes, come on." I gave a sitting. He was sitting at the side exerting all his work against me. Nothing happened, but he in return fell down, headlong down, unconscious. They had to revive him in my arms, put him into bed and solace him. "Well, never mind, you will be all right. Don't worry." Reaction was there.

When a wave comes and hits a stone wall, the wave will recede. If there is sand there, then that wave will permeate. So, as a reaction, he fell down unconscious. He was a follower of the other party, especially engaged for that purpose. I treated him, giving him medicine so that he would be all right. Then he said to the whole gathering over there, "I have seen for the first time the love of Christ. What I was being told was all wrong." He passed away. His wife sends me letters even now.

The spiritual people don't want all of these things. What is the joy of reading your minds, reading this and that thing and influencing others? What is there? — some contact with the lower groveling souls who have left the body, little contact with the higher soul. This is only one side of the show. If you engage your attention thus, your further progress is retarded. So, I have encountered all these things in India and outside of India. Nothing happened. My Master was with me, of course. That Power — God Power — is with me. That is His Grace — if He leaves me, I am nothing. I am Mr. Zero. I don't do anything. That is the safest way.

It once so happened that ____, a homeopathic physician, came to India with his wife. He was initiated by our Master.

People tried to influence his wife to become initiated, but she would not agree. She was a follower of a guru from Europe. ____ requested of me to kindly do something so that his wife might also be initiated.

My Master told me to take leave for four or five days and just give time to attend to her. I asked her husband to be present when I spoke to her. The very first question she asked me was, "What brought you here to the Master?"

So, I explained to her for about ten minutes why I had come. "Oh, that is exactly what I want." She then asked, "Why is it that your Master does not appeal to me?" This was a very direct question. "My previous guru used to influence me, and I was affected by him," she continued.

I told her to look at me for two or three minutes and then asked if she could say other than what I wanted her to say. "No," she said. "That is why, ____ your guru, has influenced you. You could not say anything other than what he wanted you to say. My Master does not influence anybody. He leaves it to your good will — free will and pleasure — to find what is what."

She did not know English; she was French speaking. "All right, if you don't follow the talk given by my Master, just simply look at Him, sweetly, attentively, nothing more. And then let me know what you find."

She sat in on the talk and in the evening, I asked her, "Well, how did you find my Master?" "Oh, He was very attractive, very beautiful." By radiation these things are affected, not by directing your will. I told her that was why my Master did not influence her. He leaves everybody to his own free will and pleasure.

If I hypnotize you people, then you'll go, and you will feel bankrupt. You may have something for a few minutes, but then you would be bankrupt. Then? I've had many chances like that in my life. So that is why I say there is black market outside, but there's more black market within. Mrs. ____ was initiated and I get letters from her even now.

Her husband is also initiated. I always accompanied him when he went to my Master. But after that he was misled and did not like his wife to write to me.

During my last world tour, I wrote a letter to his wife, saying I was going to be passing her way and she might find time to see me. That letter was put aside by her husband. He did not give it to her until after the plane was to leave. But the plane was three-four hours delayed. Three hours after the appointed departure time he said, "Here's a letter for you." When she saw the letter, "Oh, the plane — he's left." She ran to the airport anyhow. It so happened the plane was not in order. I was staying in a hotel nearby and at eleven in the evening she met me there. So, God helps, even though the whole world may be against you.

That plane was put in order but when we reached Cairo it was again quite out of order. After some time, they said it was now in order. All right.

I asked the pilot, "Are you sure it is in order?" "Yes, it is all right now." We left Cairo and, on the way, about two-three hundred miles distance, one propeller failed. There was danger. If we could return to Cairo within 20 minutes, we would be saved. The plane turned around, but while returning, the other propeller failed, and the plane came down from about 2,000 feet all at once. [A disciple with the party related that soon after boarding the plane, Master assumed a crouching position with His knees to His chest and appeared to be in deep meditation.] They said we were very fortunate to have landed safely.

So, it is God Who helps, you see. If you have become His, He has to look after you. You have to simply surrender to Him, that's all. Surrender does not cost you anything. Does it? But it is very difficult. To give money is all right. To give away your everything is all right — hearth, home, everything. To give away your mind leaves nothing short. You have been put on the way to the best that I know or what the scriptures say. You're fortunate. Go on with it.

So, the Master Power takes care. You have everything, just turn within. My elder son fell sick. The doctor told me to take three days' leave as he would definitely die. All right — I took leave. Within these three days I was ordered by my Master to go somewhere to give a talk at Amritsar. Sunday was one of those days. And I thought, "The doctor said he would die, and you go there? — now, life and death are not in my hands."

So, I went to Amritsar and gave a talk. It was about one or two on a summer day. Then I thought, since Beas, where my Master lived, was quite close, why should I not have a visit? So, I went. I reached there about two o'clock. Master was upstairs; He sent for me.

"Come up. What about your child?" I never mentioned anything. "Oh, he was sick, the doctor said he was dangerously sick." Master was lying down. He sat up. I asked, "Master, whoever thinks of you, has no burden. Why are you so sad?"

"You've just thrown your burden on me. So, I took it." So, my son never died.

He'll take care of you. You need not pray. He knows. So, Master Power is always at work; this is wonderful. It is a great blessing to have a living Master. So, Master is not the physical body, but the God in him. When he sees it is He who is doing, then how can he claim anything?

So, go on with your meditations, regularly, leaving everything to Him. Only live by what He says, that's all. There may be four or five children of a father. If one simply leaves everything to the father, not asking him for anything, not demanding anything of him; simply leaving everything to his will, what does the father do? — HE GIVES ALL THE KEYS TO HIM.



Sant Kirpal Singh Ji Maharaj
Talking with Western Disciples

Chapter 58
God's Complaint
Evening Talk, Rajpur Road
February 20, 1971

Always live in the living present — not in the living present, but in the living moment. Did you read my circular on that point? If you care for the living moment, you can care for eternity. Read the circulars and go into them deeply. If you care for the pennies, pounds will be saved, is it not so? If you keep your mind occupied every moment, then nothing can go wrong. It is given very briefly in the circulars. Brevity is the soul of all creation. The Master's sayings are very brief, but to the point.

If you watch your present moment, then everything is all right. If you don't care, sometimes for hours you're oblivious and in those vacant hours there's so much trouble that comes up which affects your meditations. So, when you sit for meditation, forget the past, forget the future; live in the living present. This is the one thing that will give you success in your meditations. But the vacant hours in which you have not kept the mind occupied with some constructive thought, affect your meditation.

So, that is the remedy that accounts for all these things: If you would pass your every hour in peace with no ill will against anybody and no attachment to anybody, if you can pass each hour like that for one day, then continuously for some days, no such ramifications of mind will come up to affect your meditations.

We are frittering away our moments of life in such like pursuits. Kabir says, "Make each breath you take the offering to your Master." Do you follow what I have said? Every breath you take, make it the offering to your Master. This is very valuable, Kabir says, and we fritter away a fortune. If a dying man wishes to stay for a few minutes longer, he cannot.

How frivolously we kill our time. Every moment of life is very valuable. Make the best use of it. When death overtakes us, that is the time you say, "Oh, had some time been given me, I would have done this and that thing." Is it not so? But you cannot get time then which you have frittered away so ruthlessly, so cruelly.

Kabir says that in one breath he crossed three planes: physical, astral, causal. One breath is very valuable. That is why some Saints have been spending their time in the threes — three minutes, three days — continuously in the remembrance of God, with no moment forgetting. For three days — then you may have a week at least. All right, try.

One Saint says, "If you can pass three days and nights in sweet, constant remembrance of God, you go to His feet. Three days — can we? It's not much. Let no other thought other than God strike your mind. Why not start with one day? Start from today. All right, from now on till tomorrow evening, no thought — constant remembrance, even when you eat, don't forget Him.

GOD'S COMPLAINT

Try one day. That will give you good training. We don't care for the trifling things, but that is where the substantial thing comes from. One day is not much. You have been here how many days? So many days. And if you had passed even one day and night in constant remembrance, you would have changed very much.

If in 24 hours of the day and night you are doing your best by meditating five hours, four hours — even then you are not in constant remembrance. How many hours have you put in today?

Six, Master.

In six hours, you had no other thought than God?

Maybe two.

Two, maybe.

Two real hours of meditation.

And out of two hours did you have sweet remembrance *constantly*? You see, I'm afraid even that may not be very true. Then go into it. I have sifted that point. Now you sift it your own self. You are in constant remembrance for two hours?

With Your Grace I had a very good meditation which lasted . . .

Well, I am talking about something else. In your meditations you had some glimpses for a moment, two, ten, fifteen minutes . . . you had good experience, of course, that is creditable, but what I am talking about is: constant remembrance. Like a hard taskmaster, don't spare yourself. We spare ourselves; you see. Diary is like a very hard taskmaster over your head. Every moment should be watched as to what thought crosses your mind, and how many times you fail — even in thought, word, and deed.

When you think of God constantly — how blissful it is! No ill-will for anybody, no exaggeration, no underrating. The time that you spend in scaling, you are judging; this is like that, this not like that, this is that way, this is that. That is called delusion — maya. And that is intellect, you see, maya. The intellect is the instrument of scaling. Your intellect is always scaling.

Well, when we're doing our diaries, or in the course of the day when we're weeding out faults from our minds, isn't that also scaling?

Scaling is not that. Doing your diaries is weeding out, which is something else. Where your intellect works, that is *Maya*. Intellect is the instrument of what? — of delusion, always scaling. That is why it is said that your outgoing faculties must be controlled, mind controlled, and intellect also stilled. Then you can rise above, easily. These words are very simple. We are always clutching or watching or scaling this is this, what is that. Most of the time is spent in that.

GOD'S COMPLAINT

Don't spare yourself — none of you! If you keep the diary constantly, you will have trans-vision if there is no ill will for anybody, no attachment to anybody, no deluding your own self and not deluding others, no contempt, no attachment. These things create ripples in the subconscious reservoir of your mind, and if they are stilled, the water is calm, quite still — then you can see your face.

Tenth Guru says: "If you think of Him for awhile, ten minutes or even for a moment, with all of your heart and soul, then no negative power can affect you." These are very simple words. Go deep down into their meaning. Yes?

Master, what does thinking of God really mean?

Thinking of God is much better as compared to thinking of worldly things, but Seeing is above all. Feelings or drawing inferences are subject to error. The time we spend in Seeing is the highest way — constantly — and then no negative power will affect you. Go deep down into this. These very simple words are given in the scriptures, but we simply never go into their depths.

I don't think, even for two minutes.

[*Master chuckles*] Now, you said you spent two hours. I am very glad to hear your honesty. Yes?

Master, if we do Simran, is this thinking of God?

Simran — what is *Simran*? It is the repetition of the different Names given to that Power working in all planes. The same God-Power working in different planes is called by different names. In the highest plane it is called Truth. In the second plane it is called “I am you — you are me.” In the third plane you find, “I’m above all three attributes.” The same Power is called by different names in different planes, but it is the same Power. That is One. And when you see that Power working, that is Light and Sound.

We are always doing some remembrance of the world — something. Every man, whether he is in the office or in the field or anywhere, starts remembering what he has to do tomorrow; here, there, everywhere, this and that, making programs, setting this and that. Nobody can remain without remembrance of one thing or the other.

So, remembrance of God is far better than remembrance of the world. Whatever becomes the ruling passion in your life — you go there after death. If it is for the world, then you come down to the world. If it is for God, then you return There. Remembrance of God is pointing your attention to something higher working in the universe; but unless you see that Power . . .

These are helping factors. Are they not? Just go deep down into that thing. Constant remembrance does not mean automatic repetition of names. All the same, it (automatic repetition) is remembering that Power. Unless you become conscious of that Power, you are just like a blind man. Still, it is comparatively better than thinking of the world. To think of God is much better, but that is also not sufficient unless you see that Power.

GOD'S COMPLAINT

Listen here, I say now, hear this attentively. God complains, "I reside in them." God is where? He is in the same house which He has made, and that is the man body. "But they dethrone Me from the body and put Me where? In churches. In the models. These are the models, and they put light there. Instead of seeing Me — My Light — they see the symbols of light." Are they not dethroning God? Do you follow what I mean to say?

God resides in temples which He has made, and people raise up churches and temples constructed after the model of man. He does not reside there. He says, "I reside in you, and people have thrown Me out. So, they raise models which they make with mud and mortar. If they had seen Me they would have known . . . I am the Light within them. But they just light candles outside."

He says, "The people dethrone Me. They don't come where I live. They turn Me out into the temples." Is it not true? Do you find that? "In church people light candles — outer symbols. They don't see Me in their home."

So, He says, "I am long forgotten by everybody." It is a true complaint, is it not? He says, "I reside in you; I am Light. Take heed that the Light within you is not darkened." It's certainly a complaint, is it not? "I reside in you. I am the Light. I am the Sound Principle — *Music of the Spheres*.

Instead of that, they make models and direct people to them. They try to disown Me." Excuse me, but the Truth remains like that. So, God says, "Well, always see Me, instead of making models of Me outside. Why do you forget Me? I am in your temple, residing within you. I reside nowhere else." Is it not so? All the scriptures say that. Then God, I think, is quite justified to complain.

If you love some friend of yours, you remember him. Is it not better to see him? Which is the better of the two? Seeing is better. He stands by; watching you, within you, waiting for you. And we are doing this and that thing. We make models of Light — and of the Sound Principle — and He is within you. We don't talk to Him within. This is what men are doing in all the religions. They're making models. They attach too much importance to those things and not to the man body where He Himself resides. He's waiting for you there. Does what I say appeal to you? Is it not something substantial? Is it not something real? And what are we doing?

Wasting our time.

Yes. [*Chuckles*]

If some thief enters a room where he knows there is wealth buried — he knows; he's got a clue about where it is; he's read about it somewhere; and he's all alone in that room with nobody to watch him — what will he do? Will he sleep or dig under the earth? Nobody is watching him while he is digging. Nobody has seen him. Dig. Tap inside.

That is what Emerson said. This is what all scriptures say. The *Koran* says, "I am a hidden treasure within you. Why don't you find Me?" Guru Nanak says, "There's a valuable jewel lying within you; just be guided by the Word of the Master and you'll get It." Why not dig for your own self? Go within and find Him. He is there, waiting.

GOD'S COMPLAINT

For that you will have to close yourself within the closet of the body, that's all — not thinking of the outside world. God's complaint is very real, is it not? It's only for the sake of bringing home this point. It does not mean God complains, but this is what we actually do.

We even make a mockery of God by lighting candles, here and there, and ringing bells. He is within you. By drawing people to those things, you are deceiving your own self. You are deceiving God and all other people too. By ringing the bell and lighting the candle, and making dome-shaped buildings — is it not a mockery? This is a good story for you. It will draw many people.

So, every day, you get something fresh, not given in books. At least out of the 24 hours of the day and night, leave and spend some time with Him, within you. That costs you nothing. Does it cost you? Then? You've come from thousands of miles. What for? Only to learn these few words. Spend some time within you. God says, "I'm within you. Don't make a mockery of Me." Is it not a good story for you to write? All right.



Sant Kirpal Singh Ji Maharaj
Talking with Indian Disciples

Chapter 59

Removing the Weeds — Little by Little

February 21, 1971

Hello. Going strong? That's good.

When I do my diaries in the evening, I forget the more delicate failures I committed all during the day. So, what should I do?

Do you remember the *Pelman System of Memory — How to Improve Your Memory*? That was written by one Pelman. So, in the beginning this is what you have to do . . . I rose in the morning, I went to the bathroom, took my bath, then took breakfast, and went away to my office work, and so forth . . . Now further, when you rose in the morning, what thought was crossing your mind? During the day when you came to the bathroom, what were you thinking of? We simply watch the progress of the physical body, not the mind, and in that way, man is asked to train himself to remember from morn till evening. The memory becomes strong, and there will be an improvement. This you also have to do for self-introspection; you have to weed out, recall what thoughts crossed your mind.

In the beginning, you'll say "that's all right, everything was going all right, few failures." But if you go down deep into it, you will have to show that it was not right. Sometimes you'll remember, "he told me this and that thing, and I called him names. That was all right, though. This was tit for tat." But later on, you will say, "Well, if he has done wrong, why should I?" Reactions come from failures, and that reaction strikes you more than once. All those reactions are your failures. This is how you have to weed out your hidden imperfections or failures.

This diary is a court, a very hard taskmaster over your heads. It is not an ordinary thing. In the beginning you'll find very few failures. But as you daily go more deeply, you will find more and more, more and more. Really, they existed, but we had never gone into weeding them out.

I have read the lives of great men, many great men. Each one had some system of watching his failures and weeding them out. Hafiz was a great Saint. He used to throw one pebble in a pile for each failure. After a while there was a big mound.

In the beginning man does not remember. But in the way I just described to you, your memory will also become strong. It is the way of the *Pelman System of Memory*. And further, you will know how many failures are there, how many scorpions are under your bed. At present we don't know how many there are. You have to weed out.

Suppose there is some dirty water with weeds also growing on the surface. Then, how can you see your face? Just remove the weeds little by little. Throw them off. Weed out. The water will remain. When it is still, you will be able to see your self. This is most important: it is called purity of mind and is very much necessary for meditation. Hitherto, as I told you, when people went to their Masters, to their Gurus, they first make the utensil clean, then put something into it.

Ibrahim was a Saint, he was a king who left his kingdom and came to Kabir, lived with him for three, four years. He was quite obedient and did not ask for anything. Whatever was given to him he would eat. He would do whatever he was told to do, like a bought slave.

So, Loi, the mother of the house, told Kabir, “Well, he is quite ready, will You give him something now?” And Kabir told her, “No, his vessel is not yet ready.” She said, “What more is wanted? He is very obedient; he does not say anything; whatever you give him, he eats; he never grumbles.” “All right, tomorrow morning when he goes out of the door of the house, you put all of the refuse of the house into a basket and throw it over his head. Then, listen to what he says.”

Next morning when Ibrahim went out of the house, Loi put all the house refuse over his head. Ibrahim said, “Now! Had this been Bokhara . . .” (he was the king of Bokhara, you see), “this would not have been.” His ego was still there . . . “I am a great man living at His door.”

When she told Kabir, He said, “I told you, his vessel is not yet ready.” Then some years passed. He remained there for more than ten years. Then one day Kabir said, “Now the vessel is ready.” Loi said, “There is no difference outwardly.” [Kabir:] “All right, tomorrow morning when he goes out, just throw all of the night waste over his head.” The next morning, she did so. Ibrahim said, “God, I am worse than that.” And Kabir said, “Didn’t I tell you? He is now ready, you see.”

So, hitherto, these things were given to you for the purpose of preparing you, cleaning your vessel first. Where’s the time now? Can you afford to spend years at the Master’s feet? The times are changed. So, now you get something first! How great a concession it is. Then you are asked to weed out. Diary is only for that purpose. The more you weed out, the more you come in contact from within, the quicker the results will be. So, it is a great concession given nowadays.

This is a very dark age of course — what they call the *Iron Age* and much has to be done. Diary is very important.

Do nothing more than to weed out all imperfections and you'll have trans-vision. But trans-vision is no spirituality, I tell you. You develop that naturally — it follows. Spirituality, as I told you, is a matter of self-analysis — knowing oneself and coming in contact with God overhead within you already. Yesterday I was telling you that you are mocking God. [*Master chuckles*] Is it not so? He says, "I reside within you, and you put me into temples made of stones. You drive people away from me, lighting candles and ringing bells, this and that. I am within you; I have told you." It is something like that, is it not?

So, seeing is believing. Mere feelings or drawing inferences are subject to error. You find so much time for other pursuits. Out of 24 hours, perhaps you are spending 18 hours, 20 hours in other pursuits. What time do you devote to your own Self? And this is the most important thing with you.

A man who is unlearned at the time of death won't become learned after leaving the body, you see. He remains for years what he has become at the time of death. So that is the reason for the motto — "now or never"; "now or never." If you don't care for the present, then the future cannot be set right.

Now further, live in the living present, and even further, the living moment. So, this is a most vital question concerning our own self. All other things are related to give and take; you have to finish off, wind up.

What you have sown you must reap. And one thing more: don't sow further seeds, that's all.

This is a time when you can go back to your home, your true home. But what are we doing now? We are just like a prisoner whose term of sentence is coming to completion, telling his fellow prisoners, "Look here! Keep this article with you. I am coming again"; sowing seeds to come back again. Don't sow further seeds. Pay off what you have already sown.

What I am talking about now, is it not most important?

Yes, indeed, important.

Then? We leave, we have to leave the body someday. But when, nobody knows. Even on the way, we could be cut off, then? We are nowhere. And that is why Saints tell us, laying great stress on that which is your Bread of Life and Water of Life. So, on spiritual health depends the life of mind and body both. This is what we mean. This is the gist of all scriptures.

You do not have to leave the world. Pay off what you have to pay. Wind up all give and take and direct your way back to God. Man is the highest in all creation. If we don't make the best use of this time, then, we have to come again like that prisoner, "All right. Keep this with you. I am coming here again." So, it is high time to go back to our home. But we just keep paying off and sowing new seeds to come back. Do you want the other life after death only to have to come back again? Why not go back to your home? And for that we have done little.

So, God says, “I am the Light; I reside in you.” And we, what do we do? God lives in the body which He has made, this man body. It was made in the womb of the mother by Him, and we make His homes of stone and direct people to go there. So, we are dragging people away from Him.

Excuse me if I say so, [*Master chuckles*] but outer things are only symbols to show that suchlike Light is within you. Well, really that Light is within you. So, body is the temple of God. Those whose eyes are open see the Light within, not outside. We light lights outside, ring bells outside. They are but the symbols of *Nada* and the Light within you. So, these are only imitations; imitations sometimes are more attractive . . . and people are deluded. Real diamonds are very few, but imitation diamonds are plentiful. This is the difference between *Apara Vidya* and *Para Vidya*. We make symbols of Light our friend; raise the dead body. It is within that we have to turn to see the Light.

You people who have ample resources for that — time, convenience, and can make arrangements — but most of us are so much given up to outside things we have little or no time to think about our inner development. Anything? Any questions? Yes.

Master, in my profession, I do a lot of traveling.

Yes, that’s all right.

And I have to spend many nights in hotels.

That’s all right.

Is it right if I go to the room where I have to live for many days that I pray to Master that He will purify and clean this room from the bad radiation or bad thoughts or whatever?

In the West, of course, you do not carry your bedding with you.

No.

Because they are supplied there. One thing can be done. Turn within. You know how to meditate.

I try to.

At least you know how. You may have had some experience within you, have you not? So, pray and go within. That will work as a sheet anchor against any outward influences. That's the only way. Generally, in traveling, we forget meditation. That's a pity. When you go to any place where you have to rest for the night, put in *more* time for meditation. When you have constant remembrance, you become as an air-conditioned room. So, by regular practice you will have that. Regularity pays. Habit turns into nature.

I remember Emerson, a great man, said that when he wanted to be all alone, he used to go to an inn. "Hundreds came and hundreds went — nobody cared for me; I did not care for anyone. I was all alone to my own self."

He said when he wanted solitude, he did not go to the woods but to some inn. There you are left to your own self. People coming and going; nobody knows who you are. We strike acquaintances with others. What do we generally say, “How do you do? From where have you come? What are you, what are you doing here?” Why not leave all these things? This is what Emerson said, you see.

All great men have something special in their lives. He wanted solitude in an inn or a hotel, where there is regular coming and going, and nobody cares who is who.

This is a training, you see. The whole pity is, we don’t come to our own selves — that’s the point. If you live within your own self, nothing from outside can affect you. You may use your outgoing faculties for any particular thing you want to do. These slaves should be under your orders, not enslave you, that’s the point. We simply formed the habit of being enslaved. Now as I explained to you, is it not like going to an inn where nobody cares who you are unless you strike friendships? — and you live within your own self and go on with the work you are given to do. So, we can live in the world and yet out of it.

Hello. Hello. How have you come? How? By . . .

By train.

By train. All alone or with anybody else?

No. Fine. Oh! Just me.

REMOVING THE WEEDS - LITTLE BY LITTLE

All right. Everyone else is okay.

Yes. They're all okay.

That's all right. You, you have made the best use of your time there?

Yes.

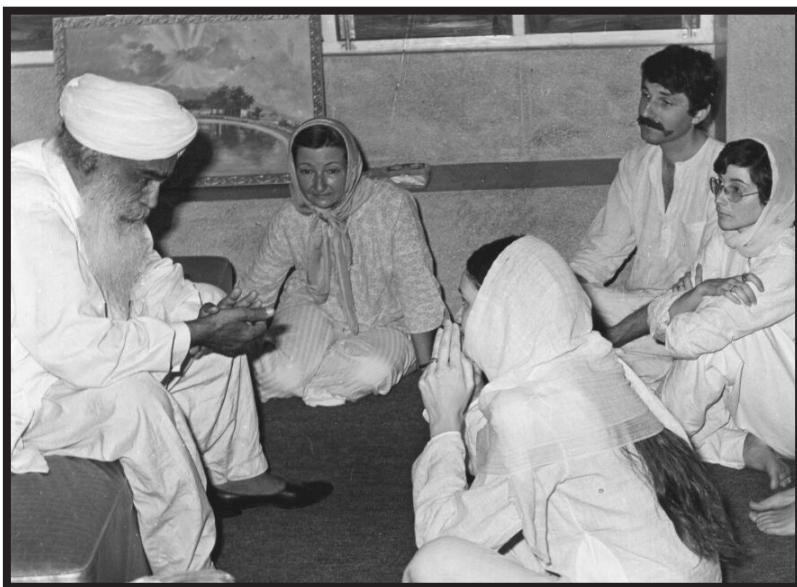
In meditation.

Yes.

That's all. One man left from here. So, our one shortage is made up now. Have you brought any news from Delhi?

No, nothing special.

All right. Glad to see you. Have your breakfast now — 9:25 — time flies on like anything. All right.



Sant Kirpal Singh Ji Maharaj
Talking with Western Disciples in India

Chapter 60

Darshan at Rajpur on Meditation

February 21, 1971

You say in your meditation instructions, “Look into the middle of what you see,” but I have trouble seeing the middle.

Middle means what? Just explain. What do you mean by middle? What do you understand, at least?

I don’t know what the middle is, because I, if I think of middle visually, like with my eyes, then I think of my eyes and . . .

I always say don’t think of the flesh or bones of the eyes or forehead.

When I don’t think of the eyes then there’s just a vast field.

Yes, in front you see some vast darkness. When you close your eyes, you see darkness. And darkness is a wide expanse. The middle does not mean middle point.

Oh.

You, see? So, I have been telling you just that much area (*Master cups His hands to indicate a space 6-8 inches in front of Him*), that much, not one point. You cannot stay on one point. But you can stay within that area. You, see? This is what is meant by the middle. The middle does not mean a point. You follow me now?

Yes. When I have meditated and I lay down to sleep, then I get more light than when I, uh, when I am in meditation.

You know why? While lying down you fully relax, that's all. If when sitting you also fully relax, you'll have the same. While sitting you must have some tension somewhere; you are not fully relaxed. If when you are a little on the way, and you lie down fully, you'll have more.

But when one is lying, there is no concentration.

You are not to think of the body, flesh or bones of the head or body. You have to develop, whether lying or sitting or anything, you see some darkness in front of you. You are thinking, you are lying, you are conscious of the body, then how can you find? You have just to fix your gaze outside, not in the body. Whether you're lying — in front or sitting — also in front. Do you follow? No! I'm not talking Greek. Very clear thing, you see. When you close your eyes, you see darkness in front of you, whether you are sitting or lying — in front.

If you're aware of your gaze and not aware of your body, it won't matter whether you lie or sit.

Yes. (pause) You are finding your meditations a bit better now? Do you?

Good.

Yes.

You said don't be emotional when you feel something begin to happen, but I don't seem to have any control. And I find that the breathing while I'm not conscious of making it involved, if I begin to feel this feeling coming around me - which I suppose is withdrawal - immediately I become very conscious of the breathing and it's heavy, and I lose the whole thing. Is there any way I can prevent myself from becoming conscious of the breathing?

Didn't I tell you; you are to fix your gaze outside? Outside; not anywhere in the body. This is the point. (After pause) Do any of you find Master's form now and then? Hands up. One, two. Very little. Are there any of you visualizing Master's form?

Sometimes.

Don't do it. Don't do it.

When you say to think of the Master, in order to think of You, sometimes I think of seeing you for a second.

That's your own grace, you see. Praying is all right. Pray. Pray. Then sit. That's all right. Yes?

Does having Your photographs support this habit of visualizing, or can it be of good value having one or two photos like that?

Keep photographs just as you keep of your friends. Not for visualizing.

Just as a bridge for remembering.

Yes. Don't you keep the photo of whom you love with you? But you are not visualizing. You cannot visualize one who is above your reach, higher. You simply see some of the turban, some of the beard, sometimes one hand, the arms, like that. You will at once be able to visualize those who are up to your level or below you.

You said that many times, Master, yet when in meditation, I want to think of You. I see You so clearly, but usually it is if at some time I had seen You personally; I remembered it. But very clearly.

That's all right. You see, if . . . there's a piece of glass and you put a veil behind it, then you can see your face. If you are overflowing with love of your Master, naturally that will come. But the glass alone won't do anything. You will see the picture placed behind the glass. To visualize of your own self is dangerous. Why?

Suppose you visualize somebody who is not what he is supposed to be. Then you'll feel the effect. Sometimes at the time of initiation, man gets Master's form from the very outset. Visualizing yourself is of your own make, but if by sweet remembrance His form comes up, that's all right. That is not visualizing. That only shows you have banks of love behind the glass.

I have on two occasions upon awakening from sleep seen Your face very clearly and I think that was not visualizing at all.

No. That comes from within; that's all right.

Very clearly.

That's all right. Sometimes the Master will come in open daylight, sit down, and dictate to you. You put it in writing. This is a fact, you see.

[Master now tells about a disciple who advanced within so much so that Master appeared to him and dictated a book, but he disclaimed the Master and formed his own gurudom.] His further progress is retarded. He misused it. So, a man should never think himself sufficient. It is only by God's Will a man is given.

One night Master came to Lahore where I used to conduct Satsang. He gave initiation to some people. After initiation was over, He told me, "Well, look here, Kirpal Singh, I have planted saplings — you water them, you water them." I told Him, "Master, whatever water you send through . . . I'll give it."

Pipes remain cold so long as the water is running through them; otherwise, they are dried up. This attitude saves you. So those who assert like that lose it. Which is easier: to shake off the dark veil or to put it on again? To put it on again is easier rather than shaking it off, you see.



Sant Kirpal Singh Ji Maharaj
Talking with Indian Disciples

Chapter 61
Finish Something Daily
February 22, 1971

When the whole house is in order, then you are free to think who you are, what you are. Now you're dragged here, there, everywhere. You are to work regularly, that's the point; it is not a question of accomplishment in a day. A strong man revels in his strength and a weaker man wonders how he got it. Every Saint has his past and every sinner a future. There's hope for everybody. You're not a sinner — you're besmeared with sins. You are gold . . . gold ore, you might say. When we are cleansed of all foreign impurities, we are gold. You're great! Great is man. That will be a very good story to write.

All these days you have been told how to meditate. Keep your whole attention in the seat of the soul in the body, that's all; all faculties will be controlled. It is *you* who give attention to the outgoing faculties. It is for *you* to stay up there. He gives you something to stay on — something substantial. We are not to visualize anything. You have some light and something to stay on; let your small consciousness be merged into Higher Consciousness. This is what is meant by spirituality. That does not require drawing inferences or assumptions — No; you see.

Even though I look to the middle, the mind fantasizes.

Mind?

Mind . . . I don't know where it comes from. It comes and it doesn't relate to anything in my daily life. It is just like fantasies, coming and going like a motion picture, and I have trouble stopping it.

Do you look intently? No. These thoughts only intervene when your attention is slackened. If you look minutely, intently, and penetratingly to find out what is in there — continuously without a break — then no thought will intervene. That's all. If you see wide, that brings all this trouble. Our subconscious mind is already overflowing with all these thoughts.

I have many thoughts in meditation.

You have many thoughts? About what?

Everything.

Everything! Well, do one thing at a time. Do one thing at a time. When you sit by me, sit by me, all alone, with nobody else. When you think of your mother, no other thought should come. When you are at work, be fully at work; no other thought will come up. *Do one thing at a time.*

There is no problem. Do one thing at a time. Now you are here; forget everything; sit by me. Do one thing at a time. When you're at work, be fully at work. It is not difficult. That will train your mind, that's all. Why are so many things coming up?

An incident in Napoleon Bonaparte's life illustrates this. The Waterloo fight was to begin at nine. It was eight o'clock. Napoleon Bonaparte was walking in the garden.

The minister was running here, running about, “The battle is at nine; why are you here?” “Oh, the battle is at nine. It’s eight now.” You, see?

When you die, die; finish off, that’s all. So, as I told you before, there is no problem. Is it difficult to do one thing at a time? Attend fully to the one thing before you, just as you do your study work. When you don’t do one thing at a time, what happens? One friend comes to you. You don’t attend to him fully, only see him for a minute or two. Then you attend to another man, and he stands around you. You attend another man, although not completely. Then you go to the third, fourth, fifth; all are standing hanging around you. Finish off.

So, that is why all those unfinished things hover around your mind when you are doing something. Each point should be finalized, finished off in one way or the other. Then, no trouble will arise. What is wrong with you?

Just a little negative today, Master. It will pass.

What’s the trouble? A cold?

Yes

Did you take anything? Any medicine?

It is just a depression because I keep trying to do what You say, and I don’t seem to succeed so . . .

Never mind; just do what you can do and leave the rest. Why worry?

It will go away.

What you cannot do, leave the rest to Him. “I have done my best, now I leave it to You.” What you do, do buoyantly, freshly, with no burden on your head. What you do, do honestly. That’s all. You’ve done your best. There is nothing more that you can do. Pray now. Leave the results of what you have done to Him. Do your best and leave the rest to Him. You’re all right physically?

Yes.

That’s all right. I was afraid. So, you know — one thing at a time. When you worship, worship. I think it is easier. Instead of having one thought, you have three, four, five. How many thoughts, new thoughts come up? New jobs? Only one, two, three. How many? I am not talking Greek to you. [*Chuckles*] Quite understandable. Do you understand me?

Not quite well.

Just make her understand, please [*translated into another language*]. She’s got so many new points to be considered and none attended to properly. Now do you follow? [Yes.] All right, thank God for what you get. Thank God for what you get and hope for more. Yes, please, you? Going strong?

There was a circular three or four years ago which said our lives were mapped out according to the Divine Plan in the minutest detail. And the other day we were talking about free will. I can see how we humans, from a limited point of view, might have free will, but I wondered if in reality there is any free will whatsoever for human beings.

Our present life — present life so far as life and death is concerned, so far as wealth or poverty is concerned, richness or poorness, so far as your trend of

mind is concerned — these are all fixed. But you are free within certain limits to lay your lines further. You may decide that by discrimination, or by right reading (scriptures), or in the company of Awakened People. All scriptures say man is the highest in all creation next to God. He is of the same essence as that of God. So, you are to make the best use of the man-life. That is why you are to decide what to do further by discrimination.

What you have done in the past, you are reaping. What you do now with ego within, you shall have to reap. “As you sow, so shall you reap” — that wheel will go on. Action, reaction, action, reaction . . . until you become a conscious co-worker of the Divine Plan, conscious that He is the doer, not I. He decides our further trend of mind. Some are more ready to begin, others are less ready. Some are more intellectual; some are not so. So, these things are a reaction. You can develop further, but within that area of freedom as far as the present reactions are concerned. You can lay your future line any way you like.

During the Great War here, the government used to pay a learned man 57 dollars for his crop. I have seen this. Then there was an unlearned man who could not even sign his name; these grain people gave him 150 dollars. So, when two men do the same job, one gets profit and the other loses; these things are already fixed.

But you can have the freedom to lay further wherever you like. That can also be decided by discrimination or reading scriptures or in the company of the Awakened People. I sent another circular yesterday about meditation, diaries. I asked them to give you copies. Yes?

I think there is less freedom than we think, than we imagine . . . that it is more fixed.

Present life is fixed — further, you're free. If you continue in the pattern of "as you sow, so shall you reap," you'll go on sowing and reaping, sowing and reaping good or bad. That will continue, as you sow, so shall you reap. But if you become a conscious co-worker of the flowing pen of God, conscious of how it runs, you are free from further action-reaction. All grains which come between the two parts of the grinding machine are ground like anything to flour. But any wheat which sticks to the handle is not ground. Do you follow?

If you become conscious of the Hand moving and you stick to it, then you won't be ground; you'll be free. So, in man-body we have one concession: we can go back to our home if we become conscious co-workers of the Divine Plan — we lose our ego — and ego will be lost only when you see some Power is working through you.

When that Power works through a person who is not awakened, when the Power works through a person that doesn't realize It, who is still under the illusion, does it mean freedom for that person to do this and that within the limits You described?

Trend of mind goes on as a reaction of the past, you see. But if you use discrimination or go deep down into the scriptures or sit by some awakened man, you can see. Even the *dacoits* will become very saintly.

There was one *dacoit* who would plunder away, take away everything from a man first, then kill him. He would then carry on his family affairs. Once he met a Saint. He was just going to rob him of his clothes, rob him and

kill him, but the Saint asked him, “Why are you doing all this, dear friend?” “This is my job. I have to earn money, you see. This is the way I have to do it.” “Do you think it is all right? Is it not a sin?” “I do realize it is a sin.” If a man knows what he does is not right, and he still does it . . . “But I have no other occupation, no other way of earning a livelihood.” “All right, I will just request one thing of you.” He told him, “Go and ask your family members — your wife, your children — if they will share with you in this sin you are committing.”

Each man looks from his own angle of vision. The *dacoit* thought, “This is a very strange man; if I go home, he will run away.” The Saint told him he wouldn’t run away, to just bind him with a string tied to a tree — a strong rope — and go so that he might ask his people.

He bound him to a tree, went home, and asked his wife, “Well, do you think what I do is not right?” She said the same thing, “It is not right.” “Will you share in this sin with me?” And she said, “Why! You have married me; it is your duty to bring the food.” He then asked his children; they also replied in the same way.

So, he came back, and he loosened the Saint, wept, and begged His forgiveness. Eventually he became a Saint, you see. A man can turn. There are many instances like that.

Once we went to a place, *Pilibhit*, and in the morning we had heart-to-heart talk. One *dacoit* — head of the dacoits — was there sitting in the front. I repeated these things. I said, “There’s hope even for dacoits, I tell you.” What he knew he would tell other dacoits. There’s hope for them too. “Is there really any hope for dacoits?” “Yes,” I told him.

Next day was initiation day. He came up, “Give me initiation.” So, I gave him initiation. What happened? He got the highest experience. He brought others — those dacoits under him — to be initiated, to get the same thing. He is now earning his livelihood by selling.

So, man can change, you see. A strong horse is required. An unruly horse will run like anything, but one direction is required. So, man, a strong man, (in whatever way), will work wonders, only if direction of his line is changed, rearranged. Idlers are nowhere.

Idlers are nowhere. There is no place for those who procrastinate. Procrastination is the thief of time. For those who put off till tomorrow . . . you’ll do later on, later on, there is no progress. You must be decisive.

One wife used to be very worried. The husband asked her, “Why are you worried?” She said, “I’ve got one brother, the only man in the family and the only earning family member. He says he’ll leave the world and go away and become an ascetic.” “How long has he been saying that?” the husband asked her. “For three or four years. We are dreading any moment he will go and never come back.” “If for three or four years he has been talking like that and he has not gone as yet, he will never go.” His wife said, “We are worrying, and you say he will never go.”

He replied, “Do you want to see how man can go?” “Yes.” By way of a joke, he said, “All right, I’m going.” He left the house, went out one door, and on the other side he sat. The wife said, “All right, come back now.” “No, I am gone.” You see, there is no place for idlers; no place

for those who have procrastination. Procrastination is the thief of time. Those who put off, “We’ll do later, we’ll do later, we’ll do later” and that later never comes up.

Have you read John Bunyan’s *Pilgrim’s Progress*? John Bunyan used to write something daily; *Pilgrim’s Progress* is the book he wrote. He finished it by writing something daily. His motto was that. There was one man, Stanley, who used to finish something daily, you see? This I learned from Stanley — finish something daily.

When I go up [to this room], I finish everything. I may go until twelve, one, two, three o’clock, never mind. So, when I lay down, I am fresh and have no burden on my head. I know what to do. You learn from greatness, great men, you see. It is easier to finish something daily.

The *Gurmat Sidhant* is a big voluminous work, with over 900 pages in one volume and 1,100 pages in the other. I used to write on some subject until maybe five or six o’clock in the morning.

So, this is what I learned from these men. John Bunyan was a good man. *Pilgrim’s Progress* is a very good book. You learn many things from great men’s lives. Finish something daily, finish off.

Sit in meditation and unless you’re satisfied, don’t leave it. “Now half an hour has passed, now one hour has passed.” You are watching the clock. You won’t die, I tell you. In this attempt you won’t die.

You might have heard of Ramakrishna Paramahansa. Vivekananda was his disciple. Once Vivekananda came to his Master. Ramakrishna Paramahansa told him, "This is one plate full of honey. Well, Vivekananda, it is a sea of immortality. If you were a bee, from which end would you eat?" "Sir, I would eat only from the margin so that my wings would not become besmeared with the honey." The Master said, "Look here, it is a sea of immortality, plunge headlong into it; there is no death."

You, see? So, your attention at meditation is into the sea of immortality. You won't die. Finish something daily. Doing something daily is also good but I think it is still better to finish something daily. Go on. Do it until you get fully satisfied, then go. You won't die; it is a sea of immortality, you see.

I have learned many things from great men's lives. I have read more than 300 great men's lives from the East and West both.

Biographies pay. When I was studying in seventh primary, I read one book about Saint Ramanuja, who got something from his Guru. He came out, stood on a mound and called for all the villagers of the place. "Look here, I'm going to give you what I've got, a very valuable thing from my Guru." "You are going to give without permission of your Guru? You will go to hell." "Well, dear friends, I alone will go to hell; you will be saved."

So, at that time, it struck me: If ever I will get something, I will give it. Though I've not done anything without the order of my Guru, but still, that had struck me at the time; it is free, all free. These are the things possible for you to get.

Don't do something daily; finish something daily. That is actually much better. To do something daily is also good, but if you take up the other motto, I think you'll be much better off. I've got so much correspondence to attend to, more than 1,000 letters a month, from all parts of the world. There are interviews, newcomers, so many things. People are writing for all reasons, for guidance. That is why I do one thing at a time. Some days I finish at three at night. I've got no letters on hand today; finished — you, see? If I leave one or two, I finish them the next morning. In this way you're always buoyant, fresh, nothing burdening you. This is not spirituality — this is a general helping factor in life which makes you fit for everything.

When I was writing that book *Gurmat Sidhant*, one writer came to visit and was sitting by me at night. I started at nine o'clock, went on writing, writing as fast as possible. He was sitting watching me. It was ten, it was eleven o'clock, it was twelve midnight, one o'clock. "From where are you writing?" he said. "There's nothing before you to copy." I told him, "My Master dictates to me. I am writing so fast because I cannot keep up to Him." [*chuckles*]

Whatever thoughts come up without thinking are always perfect. So, these are the things to be adopted and lived up to; that will make you a success in any line you take up. In my official career, I tell you, the job of comptroller was very intricate. I had about 42 officers in the whole office working under me. Any intricate cases that went to the head for orders, he sent to me. I would just open and set them in order. So, this habit worked wonders in all my affairs. When I retired, the Military Attorney General came up, "Well, we had a wonderful man like you in our department." I've got it recorded in my report.

Generally, when officers are there, bosses are there. Sometimes those who work under an officer are not pleased and some over him are not pleased. If the bosses are pleased, those under are not pleased. In my case, both were pleased. So, these are things which make you fit for everything, you see.

I only read three novels throughout my career. One which I would recommend: *Ivanhoe*, perhaps you might have heard of that. The other was *The Last Days of Pompeii*, and the third one, *Westward Ho* ... that's all. All the rest were biographies or life stories. So, God teaches, you see. Just do one thing at a time wholly and solely, and finish something daily; that will be all right. That will give you a very good subject for your story, will it not? Yes.

Master, I copied out the talks You gave the other night about God's Complaint. [Master chuckled, "All right."] Most wonderful topic. And some people want to copy that talk. They want to make a copy of the copy that I made. Is that all right?

I would say so but show it to me before passing it on to anyone. In places, it might not have been interpreted correctly. Put it into a manuscript if you like and send it to me. I'll find time to go through. With all I've got to do I've still more time, you see. Yes?

Should I give it to You exactly the way it came off the tape and then ...

Whatever is there in the tape, write out exactly. I'll see to it. Put it in a manuscript and give it to me.

There were certain, at certain points because I was writing it for my own self, I changed . . .

No, no, no — exact words, exact words. The *Morning Talks* were given to me from the tapes. I went through them. You know, all those talks you have got will make very wonderful books for you, on all subjects. Yes?

I have taken exactly word for word the talk You gave on “Ojas” (January 27, 1971) and I’ve given it to ____ and she is going to go over and type it neatly to be submitted to You.

Yes, that’s all right. I know what I’m talking but put it in writing. So many other men who came here have had a hundred and one questions, very valuable information on all different subjects. You got something. So, why do I give all this to you? Why don’t I keep it reserved with me? Do you know? I wish each one of you to become like me and even more than that. I wish you progress even more than me. I wish you — each one of you — to become ambassadors.

Master, when we get discouraged a little, is this the ego involvement that I am doing it?

Again, keep one thing in view. Rome was not built in a day; you cannot do everything in one day. A wrestler becomes a wrestler by working day and night for months, for years, not in one day. I will tell you my ignorance when I was reading in third primary. I heard one man talking very fluently, giving a lecture, and thought, “From where is he reading?”

I was a very voracious reader of books. I read one full library of my college — one full library on all subjects. I have read about three libraries altogether. You gather so many things. You have to work for it; it will not come in one day. Don't be discouraged. Go on with it; you'll become that. These things should become an incentive to you to work for, not discourage you. I won't tell you that I fell down from heaven direct. I was born as a man, you see.

So, man is made; he is in the make. Regularity pays, mind that. If you do something daily like John Bunyan, even then you'll give to the world a *Pilgrim's Progress*. If you finish something daily, then still more wonderful. I'm not talking to you about spiritual matters now; this is daily living. Is it not?

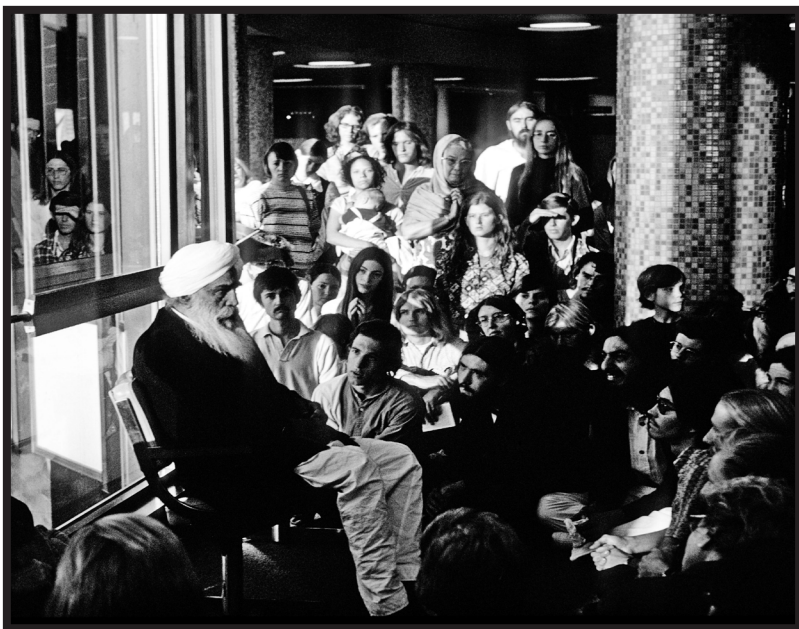
I told you the other day when I was writing in the high class, there were examinations given. I used to take foreign history. British history was one part of the subject. My point was, I read not one but two, three, four histories of the same country by different authors. All don't agree in detail. Some give more, the others less. The teacher gave notes on the main points, facts, then the examination was given. There was a maximum of 55 marks to be given out. I replied from references I had read in my own language. Another man gave out word for word from the notes dictated to him by the teacher. So, he gave me 54 marks out of 55 and gave that man 35 out of 55. He complained, "I've given every word that you have dictated to me. Why did you give him 54 and not me?" "Because you have given word for word what I dictated. He [Kirpal Singh] has said what all historians say."

Teachers love you when you do work for them. Parents will love you. Your Guru will love you. Yes, in my official life too, in my student life too, I was loved. The teachers were proud of me. The teacher would even leave the class to me. I was reading in the tenth class when the teacher left the class and asked me to teach them.

In my official life they were also confident. “Any new things that come up?” the officer said, “Give them all to him [Kirpal Singh].” My Master would also say, “Go to him [Kirpal Singh]. He will open all parts of the bayonet and then reassemble it and tell you how it works.” This was through the greatness of Him, of course.

So, your parents will be proud of you, your teachers will be proud of you. Would you not like that? But all phases have to be developed.

All right, God bless you all. Go wiser to your beds. God bless you.



Sant Kirpal Singh Ji Maharaj
Talking with Western Disciples
at Los Angeles Airport before Departure

Chapter 62
A Seed Has Been Sown
Morning Darshan, Rajpur
February 23, 1971

Can only the spiritual seed which we have sown here in earthly life be developed in the Beyond? And then secondly, when we have made no effort to develop current ability, can we develop then in the Beyond?

It will take a longer time there as compared with here. What will take years to do there you can do here in months. That's the difference. The seed cannot be destroyed but it can be developed here more quickly than there in the Beyond.

So, in man body we have got more glimpses. And in those cases [in the Beyond], only that seed will grow in which you have not the slightest attachment to the world. Otherwise, you'll have to come back as the man body and develop It. Do you follow? A seed has been sown.

For instance, in those who have been initiated, that seed has been sown. It is growing. If you develop here, by coming in contact with that God Power and all other attachments are cut off, then you are not to return. You'll have to develop there; but in a longer time as compared with here. If the seed is sown and you've got hundreds of attachments here, then you'll have to come back as man — not below the category of man — that's the point.

Scriptures say something but they're very brief; there are many side issues. Now what I tell you appeals to common sense. The man who has got no attachments may not return; the seed will grow but it will take longer.

If a man has attachments — too many attachments, give and take, here-there — he'll have to come back. The seed has not grown. If the seed had grown, that would have helped in becoming unattached. Do you follow? If the seed is grown here, it is just like a canker in the timber. Outwardly it appears all right, but inside it is all eaten up, you see. Just the same, the seed is sown.

If you've developed, then you'll be unattached in the inner way. It will help in that way. Now that point is clear, is it not? That's good. So that is why it is said: If you're a learned man at the time of leaving the body, you'll remain learned. You cannot become a Saint by coming out of this room. You are what you are here. By simply going out of the body, you cannot become a Saint. You are what you have developed. I think that appeals to common sense. Does it not . . . I ask you? Does what I'm telling you appeal to common sense?

Yes.

What else, please? Yes?

It is said in Spiritual Gems by Master Baba Sawan Singh that if one cannot quiet the mind by just sitting, it should be done by sheer force. Now when He said, "by sheer force," that is not sitting without any effort, so there's a contradiction there.

In that book, you read some excerpts from letters which were originally given in the *Punjabi* language, not in English. I don't vouchsafe the correctness of the translation done; do you follow?

I've got those real letters with me — copies, true copies — which our Master gave to me. I've got more copies of them. So, that letter "you must sit by sheer force" was written to one man who said, "I cannot sit." "Well, you must sit; I order you!" It was for the disciple's sake, you, see? Some day you may say, "I cannot sit." And I will say, "Well, you must put in more time whether you want it or not." That is what He meant. But if you are under compulsion there, your whole effort is in the strengthening of the ego; how can you go on? The right way of doing meditation is to repose

So, books do not give us true things; and moreover, when these books are translated into another language, the true things cannot be properly interpreted. Master gave those original letters to me only, nobody else. And I kept four copies with me and returned the others in a very beautiful casket to the Master. They know the contents. There is no difference of opinion.

He said, "Here is the man who can repeat my words and tell us what we are to do." By adopting their very virtues, you become Saints in their eyes. I wish each of you to begin to live by their virtues. You will have trans-vision.

So, history usually shows when Masters leave, two things start. The one who is given Master-ship, (and he never gives to his own children; maybe in rare cases if anybody is fit), leaves the place. Guru Nanak had two sons; both started master-ship at home, but He gave it to Guru Angad who left that place and went to some other place. Guru Angad had so many children. He gave It to Amar Das among us, you see, and the children started their master-ship at home. In all other cases this happens similarly.

So, Master told me, “All right, you go. Wherever you go, your Master is with you and the people will come up. Where there’s honey, all bees will come up.” This is but natural. That is the background of why I mentioned those letters, the original letters in *Punjabi*. The book was issued in the name of Baba Sawan Singh. It was His graciousness; He did it.

So, I told you that what has been translated in English and printed in *A Great Saint: Baba Jaimal Singh — His Life and Teachings* are the most important of the letters. As for those not translated by me, I cannot vouchsafe the correctness of the translations thereof. But you will get some good out of it because *Spiritual Gems* was wonderful writing.

Everything that is given in the original language is to the point. In translation . . . what happened to the *Bible*? — you know. There were so many translations; translations then, now again more translations. “I give you all herbs and seeds for meat. Take all the herbs as meat.” That’s the original translation and we have seen how it has been differently translated.

“Don’t use intoxicants.” When President Kennedy was killed, I saw on television the throwing of wine, giving of that outer intoxication. They use wine. Instead of the inner intoxication, they have wine intoxication from outer means.

So, you see how these things get started. Kennedy’s friend, the owner of fourteen big ships, was initiated by me. He had to come down to southern United States after the tour. Kennedy also had a mind to be initiated, and he was assassinated on the way. He was a good man in himself, Kennedy. We were talking about his work in our homes. He was wide awake.

So, how do all these things come about? There’s also reason. Inner intoxication or coming in contact with the Word within you is something else. We restrict the use of any intoxicants which give vent to intoxication outside; the effects are what I’ve seen on television. For want of practical people, these things come about from within religions. So, religions say there’s God, there’s soul, there’s man body. Why all these different cults and all these different factions? Because they’ve forgotten the original thing. Now there’s more than 700 cults.

Really there is only religion: *re* means back, *ligio* means to bind. To bind your soul back with God is religion. These are the facts as things were, you see. They have taken the social bodies as their religion.

What you can express in the English language, your mother language, I cannot express exactly in *Punjabi*. I find I am wanting for words to express my thoughts from Punjabi into English for want of vocabulary, you might say; there is great beauty in the original words. You know better than me in English, do you not? There are some words in *Punjabi* you cannot express in English. I have got some bit of English; I cannot relay that I know too much. There are words in the mother language that cannot be translated.

When I went to Louisville and gave talks there, one man who is one of the three most learned people in the world met me. He said, “You’re the only man who has appealed to me so far in life.” I don’t know much English — only just enough to serve my purpose — to bring home something, but it is not exact. Mother language is something else, is it not? So, language loses in translation. The exact meanings are spoiled, I tell you, are they not?

So, men who translate what they have understood from other people who have interpreted for their own understanding — if they have not known what the Science really is, they go amiss. _____ has translated the *Sikh* literature. He has done a little bit better but even then, they do not know the Science. So how can they do full justice to the work? In the instances I am quoting you, the men who were ignorant about the Science translated in English whatever they were told.

There are so many changes in the verses of the Bible. I had some opportunity when I was in service to have a superintendent in my division who was a Christian. He was a librarian from Lahore; he brought two of the best books in his library to me every week. I read through all those books, old literature, for a year or two. I know that I cannot exaggerate, but I think I learned more about Christianity than the Christians themselves. This is because they have not known the basic principles therein.

Many people do not know old literature. It is through this old literature that I got a literary insight into Christianity. I cannot say that I've known everyone, but I've had correspondence with teachers and with teachings of other Masters; so that is why I feel I am an authority in this work.

So, God was teaching me, you see. I studied the Persian language up to the highest standard in order to understand books of Mohammedan literature in the original language.

I remember reading the quotation somewhere, "It is easier for a camel to pass through the eye of a needle than a rich man to enter heaven."

Yes.

Is not a rope going through a needle more logical?

This means those whose attention is expanded in so many outer respects, that's all. Translations cannot be taken literally. Those who know the Science, know. They can express better because it is a matter of seeing. Those who have seen gave out the right interpretation — which can only be given by somebody who knows the Science, who has seen. Those who would like to give out at the level of intellect, cannot do full justice to It.

I know two initiates who, in the beginning, read _____ and they found contradictions in it and your teachings, very minor ones, but it created a lot of problems in their minds.

Yes, I explained that. That is a translation of letters, not the original. I just issued the gist of all those letters in separate headings in *Baba Jaimal Singh*. I did not quote exact letters. Out of those letters I've got with me, I gave instructions on the particular aspects of spirituality under different headings in *The Life of Baba Jaimal Singh*, you see. There are many things in the original letters — so many letters. The gist of the letters which pertain to the Science, I gave out in *Baba Jaimal Singh*. You'll find teachings there, which are the gist of those letters written by *Baba Jaimal Singh*. So, I sorted out from the originals which I had in my possession. So, now you'll find differences, qualitative, you see. Yes?

I was reading _____ by _____ and I was amazed in one section it says that the Master gave initiation to over 700 people. And out of that only two saw light; only two saw light, he said in the book.

Then here, last day, Master gave to 653 people; all saw. Over 200 had the Master's Form. There are some who read the charged words. I say the teachings are the same, the words are the same, but they aren't charged. So, what is the difference? All right, I got a letter from ____ he is now a forerunner of the ____ group. He wrote me a letter. "I have got a letter in which it is written if any man wants inner experience, his life will be cut short by two years." I've got that letter. Now they're afraid of asking for any experience. Would you like to have your life cut short by two years? Has your life been cut short?

So, these things are issued to serve their purpose. Men do not even know the exact position for meditation. He wrote me, "Does meditation do anything in the nervous system?" he asked. I said, "No, man becomes more fresh. It is the bread of life." Such like people are their leaders.

That's a delicate point but several of us have talked it over one-to-one. When we hear group leaders, our group leaders, giving really erroneous information, should we just keep our mouth shut or what can we do? Just write to You, or what can we do?

Just one thing, one thing I tell you. It is better not to talk in public where there are the new as well as the old ones. What you have detected, others may not even have thought of it. Tell him privately, "This is wrong."

It's been done.

If he does not do it, write to me. That is why I now issued one circular for group leaders only to determine how far they have understood the scriptures. With all that, they simply ruminate, never going deeply into that.

As I told you, most of the group leaders get less experience than you people here. Why? They simply think they are bosses. Some are doing like that; I don't blame the whole Faith, you see. Truth remains Truth. If your life is changed, that will appeal to everyone. If I am working for the same cause and you are working for the same cause, I consider myself as you are, on the way to perfection. Then why all these dissensions, one fighting with the other?

Then I would prefer not to be a group leader.

I will tell you, if you become a boss, it is better not to become a group leader. If you want to serve in the real sense, set an example and say what you have come to know.

Others say, "Master has told me like that." Why do you act and pose? What things are clear to you — all right, say. But what has never been clear to you before, and you say, "Oh, I have seen this and that thing; come follow me." — This is not the way up.

If you have become the mouthpiece of your Guru or the Master, and be true to your own self, then it is very good to become a group leader. You have been chosen for that, to set an example to others. It does not mean that you should

not set an example if you are not a group leader, but the group leaders should be ideal persons, you see. They should live up to the teachings to the maximum. If they have not become Masters, they at least have been on the way for so many years and must have developed by this time. If they have not developed, then how can they change?

Yes?

How can somebody be a true mouthpiece of the Master and contemplate doing His Will unless he has risen above body consciousness?

Look here, the criterion of a Master has already been given very clearly in my books. Who can give you some experience — some capital to start with, more or less — according to each man's background? If he can give you something to start with, there's hope that he may give you more. Then, regularity pays, and living up to what we are told pays.

These things were given, as I already told you many times, to those people who lived with the Master for years. They prepared their vessels for it and then Master gave something. Now, how can you remain with the Master for long? So, he gives you something the very first day — more or less, of course — something to start with. Some get, say, 10 talents, some get 40 talents, some get 50 talents, some may get five talents. They get and that will be developed.

So, those who develop from day to day get more and more. For that, “blessed are the pure in heart for they shall see God” — purity of heart is required.

Now these things are given to you straight off, the very first day, and you’re asked to maintain very strict personal introspection. Do it. The more you’ll do it, the more you’ll progress by regular practice and also by weeding out all failures. There’s no doubt about it. You get something, and that has to be developed. Those who are satisfied without getting anything, all right; why should I interfere? Those who want it, they get it. If you don’t want to come, then that’s all right. If they are satisfied with nothing, that’s all right.

So, that letter showed “scriptures say two years of life is cut down if you want any experience.” I will show you that letter when we go to Delhi. Religious experiences stand . . . Things of a religious nature stand more definitely than others. Some facts I cannot give out in books. Why should I want to create any controversy.

Yes?

I’ve been led to believe that you cannot speak for the Master unless you can get the Master’s thought transference directly at the time of your Satsang.

Until then, until then, just think of the Master and go on. You're helped. Thoughts will continue. Thoughts will come of which you would never think. He'll make a channel of you. If you repose, sit up, go on — you'll have it. That's a concession to those who are chosen. But where there's ego . . . "I have become a boss" . . . You've become the elder brother, that's all right. You cannot become the Father.

I have given many things of this nature in my circulars. Nobody should stand between the Master and the initiate. If anybody stands, considers himself to be husband-like — he cannot be husband-like. He can be an elder brother, but cannot be husband or husband-like, you see. If that man has little or nothing in his bank, and you take what he gives out as the ideal, you're gone and he is also doomed, is it not so?



Sant Kirpal Singh Ji Maharaj
Distributing Prashad to
Disciples during Morning Darshan

Chapter 63
Absorb Your Attention
Morning Darshan, Rajpur
February 24, 1971

[Master has welcomed the dear ones from abroad and then asks . . .] So, any questions, please? All sitting mute and dumb won't do. Come up.

I received a letter today that there has been a great earthquake in Los Angeles. Fifty people were killed, bridges were knocked down, and a dam burst . . . about two weeks ago.

How many killed?

Fifty.

Los Angeles?

Center part of the city, but it didn't fall into the ocean. Haven't they written You that California would fall into the ocean?

They were afraid it would sink. *[pause]* So catastrophe is over now, is it?

When the Light gets very bright, my eyelids start to flutter, then open . . . whenever the Light gets bright . . .

The remedy for that is repeat Names. Recover your attention to repetition of the Names. Then that Light will become quite bearable.

You! Something rankling in your mind? She has something rankling in her mind.

When we are initiated and we die, we are calm. But when we have to come back on earth, reborn again, there is much more pain . . . when the soul must come back on the physical plane.

What for? After death, after you are initiated, if you have no attachment for the world, that soul will never return.

Yes, but when attachments are . . .

When there are attachments that cannot be wound up, then he has to return, but not below the level of man.

Yes, when the soul comes back, then it has much pain . . .

How do you know? When the soul comes to earth, is reborn, birth is from the womb. At the time of birth, there is trouble to the mother, of course, but not to the child, you see. By remaining in the womb, they are saved by the Light within — Light and Sound Principle. After the child cries, is born, just show him light or give him some sound and he will become quiet . . . that was his support in the womb. So, in the womb, he has no trouble. But when he is born, he is ignorant, helpless. But how does it affect you? What do you want to say . . . tell me . . . be clear.

It is difficult for me to explain. [translated] If one is born again; if there are attachments left and one is born again, is this painful to the soul?

Painful. In ignorance . . . painful . . . naturally. When you come to the earth as a man born in a new form, you pass through childhood in a quite helpless state. That, of course, is no pain. It is difficult, of course, but you are not conscious at the time. You are besmeared with filth; you cannot do anything. How very helpless a state you pass through — you cannot sit, you cannot stand, you learn slowly. You also learn a language which will make calling less painful. Of course, that is not what you call blissful, is it? If you have pain in the stomach, you cry; you cannot express yourself if you have pain — very helpless state. You have to pass through that state, until you come up to the very life past. Then you can develop some sense . . . you are more inquisitive and more discriminating — then again you will be put on the Way, that's all. Do you follow me? The first years are, of course, a helpless state.

Has Kundalini Shakti got anything to do with God Realization?

That is a way of the yogis. We are *not* concerned with it.

But has it got anything unconsciously to do with the Path?

No . . . this is a natural Way on which you are put. *Kundalini* is a very dangerous way. The whole body burns like fire. You cannot bear it. That is not our way. There was one astrologer who came here, who was a victim of that for two or three years. He came up to me in Deolali, near Bombay, and said, "I am in burning fire. *Kundalini* is awakened." When he was initiated [*into Surat Shabd Yoga*], it was all right. That is not our way.

I am not meditating well at all . . .

Why not? Then do it accurately. Nobody else has to do it for you. What do you see?

Yellow light.

What else?

Just that.

The dim light. Then look into the middle. That will grow bright. I spoke to you the other day. If you had done ... Look into the middle, not the whole of it. That will grow bright. Sound is all right.

[*To another*] You? Going better? What do you see?

No. Today I am sick; I cannot concentrate.

Today that's all right. Yesterday you told me you were getting better . . .

[*Translated*] *Saw a luminous form with changing Light around it.*

That's all right. Scintillating Light. That's all right. What is wrong with him today? Has he got some disease?

He has got fever.

That's all right. Fever does not stand in the way. In fever, man has more time for concentration. Have you got any medicine?

He has got some with him.

ABSORB YOUR ATTENTION

All right. That's okay. You will get better. Thank God. How many questions can there be? The only thing remains: to do meditation accurately.

[Translated] Sometimes she sees bright gray color, and sometimes it appears like clouds going and passing by.

Cloudy sky. Just look into the middle; then that will burst. Clouds will be subsided. Light will come from behind.

She says she finds it difficult to define that.

To define that? You get cloudy sky with Light behind — whitish, palish, reddish.

She sees only clouds without Light behind, gray behind.

Just look into the middle; that will grow bright. Later on, the clouds will subside. Simply look continuously without break, with full attention. Nothing more than that. You are not to differentiate, not to discriminate. No clutching on your part to have one thing or the other. Simply continue looking, that's all. Leave your intellect for a while; don't judge. Look continuously, that's all. When you differentiate, or discriminate or you think you have got this, you have not got that; that stands in the way. Continue looking continuously without a break — intently, minutely. Everything will come all right.

When you put your intellect in there, the whole thing goes wrong. Until the outgoing faculties are controlled — mind is controlled, and intellect also is stilled — only then you will have more experience. Do you follow me?

Your intellect works now. Leave it for a while. Look continuously, leaving everything aside. When you get some sun, some Light, some this, some that, you differentiate, “This is not that, this is that.” Leave it all.

Look continuously without a break — intently, minutely — to find out what is in there. Nothing more. Sweetly, with no intellectual wrestling going on there. Do it accurately. The more you will do it in that way, the more progress you will have. Now you get something, sometimes less, sometimes more. Sometimes you get more but again intellect comes, and again further progress is retarded.

Follow implicitly what you are told, leaving your whys and wherefores and intellectual attainments. Look continuously, like a child. That’s all. When a child looks, his gaze is fixed continuously. When the gaze is fixed, the mind is also fixed. This has to be done regularly — regularity, time factor, is necessary for progress. As it is now, sometimes you progress, then recede, again progress, then recede.

Diary is a necessity. Every moment you are judging what is going on, just as when a seed is put underground, and after an hour you dig it up to see if it has sprouted forth. Later you dig it out of the earth. Again, you see. If it is there, water it continuously — as I told you the other day — by regular, continuous attention. That will sprout forth. If you dig it up to look at the seed, again cover it, then dig it up, that spoils the seedling, does it not? Follow implicitly without any intervention of your intellect. You know there is Light. Are you sure there is Light within? Have you ever seen Light?

She is not sure . . .

What nonsense you are talking. Who else can be sure? Follow implicitly what you are told to do. Then you will have it. Always be grateful for what you get, and hope for more. It is you who sees, not I or anybody else. Be definite and have definite things. On account of your intellectual wrestling, this and that thing, sometimes you go up and again come down. If you follow implicitly from day to day, you will have more progress. Some days you are very happy, gaining. Some days there is something wrong in your mind; you are thinking of the past, future, this, and that; that spoils the show. You are here *only* for meditation. Then you will go on all right.

It is a matter of seeing. How much ability or intellectual attainment is required for that? Even a child sees. How simple it is, and how difficult we have made it; is it not so? And what is it that makes it difficult? Our intellect. Intellect is all right for understanding. I am not altogether denouncing the intellect. It is for the purpose of understanding. When you have understood, then do it. You may study for years to acquire understanding, but once you have understood and have seen proof for your own self that there is Light, then why all this coming and going, receding, and progressing? How much ability is required in seeing? Is any ability required? Is any Ph.D. degree or scientific degree required for that? Look. See. The child sees; is it not easy?

Don't let your intellect stand in your way. Look sweetly into what comes. What is given to you — receive. And you will see the same thing about which the scriptures have told you. You have by now received some experience of it; there is no doubt now. There is no doubt about it, you see.

But I wish you to progress in days what would ordinarily take years. Put in your *whole* time. You are here for that purpose. Forget everything — past, future, here, there, relations, your body, even your intellect. Leave it all aside. How long does it take? You are to absorb your attention into Light or Sound. That's all. It is the yoga of the attention, you see. *Surat Yoga*, not *Gyan Yoga*, nor *Hatha Yoga*, nor *Bhakti Yoga*. It is *Surat Yoga* which even a child can do; I think a child can do even better. This is why when children are given a sitting, they see Light. They simply see. "All right, look." They look with no intellectual wrestling.

This is what is required. Intellect is a good thing — again I will say — it is not to be denounced altogether. But it is only for understanding. When you have understood, then leave, leave it aside. Go do it.

So, this is, I think, the biggest problem we've got — intellectual wrestling. The man with intellectual attainments can explain the same things in so many ways. Intellectual attainments are like a garland of flowers around the neck of a practical man. But if he doesn't have any degrees, he'll explain from his own vocabulary using examples around him.

Bulleh Shah went to his Guru, who was a gardener, putting saplings here and there, and asked him how to find God. Oh, very simple; just take the sapling from here and put it there, that's all. Just as you are directing your attention from one side to another, that's all. He explained in a very simple way what a learned man would explain in so many books. After all, we have to do the same thing. So, make the best use of your intellect. I do not denounce it, but when once you have understood, follow it.

So, feelings, emotions, and drawing inferences are *all* subject to error as I told you. *Seeing* is above all. It is a matter of seeing. How simple it is to look sweetly. I look sweetly. Eyes speak to eyes. That darkness will be thinned. You are Light. You will be absorbed in Light still more. You are already Light. You will become bigger Light.

I think you have followed. I have explained the same thing to you in so many ways. If you want regular, continuous progress from day to day, do as I tell you. Every Saint has his past and every sinner his future. You are the same as I am or anybody else. The only difference lies there. The only difference between a learned man and an unlearned is that the learned man can explain to you in so many ways, quoting quotations from here, there, and everywhere to bring home some evidences of what he saw. An unlearned man says, "All right, take the sapling; put it there."

After all, this is to be done, is it not? It appears a little difficult in the beginning, but this way is not difficult, I tell you. The very simplest way — quite natural — even a child can do it. When the child is absorbed, he looks wholly; he forgets everything. He enjoys everything; that is why a child can be wholly, solely there, in what he sees, what he eats, whatever he does. A child is more happy than a grown up man. Why? He is wholly, solely there in what he does. That is why Christ said to be like little children — "Suffer little children to come unto me." You follow me what he meant there? "For theirs is the kingdom of heaven." You will have to become a child, that's all.

[*Master has apparently given out some parshad.*] The other parshad will grow more and more. What you have already got within you, that will grow more and more, if eaten up in a few minutes, you see.



Sant Kirpal Singh Ji Maharaj
Talking to disciples in India

Chapter 64

The House Is On Fire

February 24, 1971

In some of the writings, You talk about the still point in meditation where one is still, and today I felt some power pull me up.

Yes. That is all right. Don't be afraid of it. Astral body will leave body.

No, it felt good.

Yes, of course. It is bliss-giving. Now at the time of leaving the body, you will go jolly if you go daily. When you know how to leave your body at will, then there is no fear of death. By regular practice you will come up to that.

Why have we made it so that we are now in such a great delusion?

Delusion? When the house is on fire, what should you do? Should you inquire while sitting there; why was this house put on fire? It is better first to get out of the burning house and then inquire, first thing.

The second is that we should go to God, who made the world, and ask why He made all this. I think if it is possible, He would reply correctly. Others will give only assumptions. Why do we give birth to a child? You know? It is our will. All Masters say that He wished it. He was One and wished to be many. This is His Will. Why did He? We should go and ask Him further, and if — God willing — with great fortune we reach Him, then we know Him too, and there will be no questions left.

Kabir says, "I have not seen anyone who has taken birth and is happy." So, ask anybody, you see. He'll say he has something against his wishes. Saint Tulsi Das, who was a Saint, and Guru Nanak both say the same — "The world is all *maya*." Tulsi Das says, "All are unhappy on account of either physical body, illness, or for want of money. Or by the cruelty of mind — all complain against mind." Then He says, "Is there any remedy for this?" He says, "Yes, there is one remedy. Just sit at the Feet of a Saint." He lets you know why you are unhappy. We are conscious entities.

So, we can become happy only when we come into contact with the Higher Consciousness, you see. Our soul is all wisdom, eternal, all joy, all bliss. If our soul comes in contact with the Oversoul or God, only then is there happiness.

So long as our attention is imbued with the world, we are constantly in touch with the worldly things. These things will either be taken away in due course, or we will have to withdraw from them at the time of death; so, you then feel unhappy. If we continue living with that Higher Consciousness all along, then there is no unhappiness. So that is why the Saints say, "Come in contact with that which never dies, which is eternal." Our soul is eternal. If he comes to it, that part which is eternal, then there is no suffering, no separation.

In all outer things we are sometimes attached. Sometimes we drown with the reactions of the past. Take the example of a dog who eats bones. There is no sweetness in the bones, but he eats the bones and tastes his own blood. He thinks it is very, very tasty, but the real taste was within him.

So, all happiness and bliss is within our own selves. So long as we are absorbed in something, we feel happy. But these things are not eternal, are changing panorama of life. Sometimes we are attached. Sometimes we are withdrawn. So long as we remain attached, it is all right, we are happy. But when that is withdrawn from us, or we are made to withdraw — when we withdraw — we feel unhappy.

So, the Saints have given that solace, “All are unhappy.” Guru Nanak says, “Who is happy there?” Those who come in contact with the God-into-expression Power, which is called *Naam* or *Word*. That will never die; you will never be withdrawn — that is why. You will feel happiness all along. So, those who want continuous bliss without any break — that overflowing bliss — should be in tune with that God Power which is pervading all creation. And that is within you. So, this is the real salvation, the solution to the whole problem.

When we have great profits and get money, we are very pleased. But when the bank fails or some *dacoit* comes and takes away all our money, we are not happy then — do you feel happy? — no more. So, come into contact with something which will *never* leave you, and that is God or God-in-man.

Did Christ not say, “I will never leave thee nor forsake thee, until the end of the world”? Did he not? So, Christ was the Power which manifested at the human pole of Jesus; that lived even before Jesus and shall remain forever. That is called God Power, Master Power, or Guru Power.

You are given a contact with that, the outer expression of which is Light and Sound. You are just to entune yourself with it. When that is developed, you'll hear the Music of the Spheres, without any payment, all along 24 hours of the day and night. And this has been the basic teachings given by *all* Saints who came in the East or West. Location makes no difference.

Master, You have mentioned that the Bible hasn't been translated accurately at all.

Naturally, when one thing has been translated from one language to the other, first of all you won't find suitable words. The other thing, translators who are not well conversant with the theory practically, cannot give the right interpretation. Bible gives reference to some things that Christ said. Christ was Word made Flesh; the right interpretation can only be given by Him who is Word made Flesh. Emotions or feelings or drawing inferences are all subject to error. Seeing is above all. Those who saw gave out something in words, which can only be rightly interpreted by one who Sees.

I was wondering though, is there any particular translation which is better than others?

The original Bible was written in some other language. That language I don't know. This was then translated into another language, then into Latin, and from Latin further into English. There have been so many versions — one, two, three, like that — and ultimately ...? The result is before you.

Only such things can be relied on are those which have been given out by the Master directly, written in

his own hand. You may hear something, but you may not catch fully what Master says; you will give it in your own version. Even the versions given by those who had met Christ would not be as totally reliable as given out by Christ Himself. So, these scriptures can be correctly interpreted only by those who See.

When I went to the West, and gave a talk in the Jewish temple, I spoke to them referring to their own books and gave references from other scriptures too. And in the churches, I spoke referring to their Bible. At one church, I asked Dr. ____ after my speech, "How do you find this now?" He answered, "What you have interpreted is true." He was a professor. So, it is a matter of Seeing. Those who See will give the same interpretation because they've *Seen*. Others interpret at the level of intellect or feelings, that's all. Some say God is Light. They interpret that as intellectual light. They have never seen Light.

When the tenth Guru's 300-year anniversary was celebrated in India, I was also invited to give a talk over there. His life was a very wonderful life. At the age of 36, He did wonders in the literary way, as well as in all other ways. Last of all I said, "We are proud of him; he was a great personality, a great Saint. But is he proud of us?" He turned out *Khalsas*. *Khalsa* is one in whom the Light of God is manifested; who sees the Light of God within in full effulgence. There are many people who were Sikhs going on in an ordinary religious way, very devout, who came up to me and asked, "Is there any Light within?" These things are handed down from time to time, and are enshrouded, unexplained. Thank God there have been no additions to the *Granth Sahib*. Most other holy books are not all original.

So, the original real thing is only what is written by the Saint himself. For that, two scriptures are very valid. One: *Koran* of Mohammedans. There has not been a change, of jot or tittle, with the very words.

The other is a Sikh scripture (*Adi Granth*), which was compiled by Guru Arjan himself. That has been very strictly guarded. Nothing has been added or left out. He has collected the sayings of so many Saints and put them all together in one place, like a feast, a banquet hall of spirituality.

If a man is in one ism or the other, when he has Seen that God Power, he considers all are one. Guru Arjan has collected the sayings of more than 50 Saints. All other books are additions and subtractions. So, these two scriptures are very valid. We are thankful for the social religions, for they have kept them quite safe, without any amalgamation.

Then even if we get those two — the Koran and the Granth Sahib — they have been translated.

Yes. Yes, that is why...

Oh. You have to go. It is a quarter to ten.

All right. Go jolly!

Chapter 65

Love and Surrender, One Pointed Attention

February 25, 1971

What is that that prevents a person from fully fixing his attention in the middle? You say it is the mind, but he cannot still the mind. Is there one faculty behind all this that prevents him from focusing his attention in the middle?

Mind gets strength from your consciousness, does it not? Where your attention is, there is no other outgoing faculty working. Mind and intellect and outgoing faculties get strength from attention. You follow me? So, you are *surat*, attention. If your attention is fixed, mind cannot work. Mind works only when your attention is slackened.

So, if I don't feed the mind, it can't do anything.

It is you who are feeding the mind. Mind is not conscious. There's a vast difference between the Eastern and the Western definition of mind. East says mind is material; West believes it is conscious. Do you see? Truly speaking, mind is a vehicle. The proof of that is, when you absorb your attention, you are absorbed in it; no other thought comes in; mind does not work. So, it is the attention, which is to be fixed, on anything. When you are absorbed in it, no other thought intervenes.

These are very delicate points, and they play havoc. Outgoing faculties are like the horses. Soul is like the chariot and mind is controlling the reins. The soul is being dragged. So, what you have been on is *Surat Yoga*, not intellectual yoga. On *surat* depends everything. When your whole attention is riveted at a certain point, you see, you are so absorbed in thought that if somebody calls you, you don't hear although your ears are there; sometimes your eyes remain open, but you are so absorbed you cannot recognize anybody. So, the main thing is your attention. God is greater than attention — greatest Attention. And man is minor attention working. So, mind works, or the thoughts intervene, only when attention is slackened. Do you see why, then, so many thoughts will come up?

The ability to focus attention with more firmness; is that a matter of strength or energy or ...?

That is a matter of love — the very easy way. Intellectuals will say otherwise, but it is love. No compulsion, nothing of the sort, natural.

How do I get that love?

God is love and our soul is also love. And the way back to God is also through love. Now, how to get it? Love is very innate in our soul. This love is distributed into various things — little here, little there, little here, little there.

Take the example of a flute. Have you seen a flute? There are so many holes in it. Or there may be a pipe, with so many holes and water running through it.

Drop by drop the water oozes out from those holes. If you shut all the holes except one, the water will shoot forth. Do you follow? That will shoot forth full strength. So, when you are concentrated, naturally you feel some love within you. That is the means, but the question remains, how to get it, that's the point.

The first way is to come in contact with the Higher Self. God is love; your love will have a boost upon contact. Until you can do that, what to do? If a body is charged and anyone else touches it or comes within the area, field of action, he will also be charged, you see? So, the best way to have that love is to come in contact with somebody who is in tune with God. That is the best way.

Guru Amar Das says, "So long as we have got no love within us, we cannot reach God." But where to get love? Love is within us. That requires a boost — ignition, you might say. If there are matchboxes, dozens of matchboxes put into the oven, but will they heat anybody, anything? Will it make your water warm, hot? No. But if you ignite one match, then? So that requires ignition.

And the other way is if you want to love someone, or you have got love for someone, what would you do? You have constant remembrance of him. Or, as a corollary, if you want to have love for somebody; remember him. But real love will sprout in the company of a Saint who is overflowing with love. He is overflowing with the love of God and intoxication of God. If you become receptive, that will give you a boost. You will be ignited.

This cannot be had from shops, nor grown in fields. By reading, by outward observances, your attention is also diverted to one place, but real love sprouts forth only when you come in contact with somebody charged. The very atmosphere is charged by radiation. If a man has got some perfume in his clothes, whenever he passes the others, those who have open noses will smell that perfume. Those whose noses are closed — that's another matter. So, radiation works. Even when those who are just given up to the sensuous life come within the area, field of action, they will also be charged by radiation.

So, love comes when you come in contact with God-into-Expression Power, *Naam* or *Word*. Until you have that love within you, come in contact with God-into-Expression Power, He Who is Word-made-Flesh, that's all. All scriptures say those who love can know God, not otherwise. Who do not know love, cannot know God. Tenth Guru proclaims, "Hear ye all, hear ye all." What? "Whoever loves, will meet God. Not otherwise."

So, love is within you, and when you come in contact with higher love, by concentration, you'll be charged. That is why if you go to a man who sells perfumes, scents, he may not give you anything, but the atmosphere is charged with perfume. You will have all perfume. If he gives you one small vial, then?

So, a Godman is overflowing with the love and intoxication of God. Naturally those who come in contact with That, within that field of action, they will have it — a boost for God, love for God. Just like a strong man, a wrestler, who is overflowing with might, strength, when you see him, by seeing him, naturally some desire comes within you to be like him; is it not so?

So, radiation works, you see. That's the best way. But how can you love him whom you have never met and never enjoyed his presence? If you have met with somebody, and you have give-and-take by receptivity, naturally you'll have that what he is. As you think, so you become. But we have not seen God, that's the pity. Those who have seen Him in Whom God is manifest, when they become receptive, they will overflow with love, naturally.

So, that is why it is said that if you sit in the presence of a Master, in a receptive mood, for one hour, the effect will be that which you will not have had from years of penances. There you're directly charged. Now when you are in the presence, sometimes you will feel that Sound Principle reverberate. Some of you here have heard and have sometimes seen the atmosphere is charged; the room is charged with the Music of the Spheres. That is by radiation. Once my Master went to a village. The room in which He used to sit was in a newly erected building. So, I locked that room. Whoever entered it, heard that Music. That is a charging, the radiation working.

At the back [*rear of Master's house in Rajpur*], there's one water tank. If you go there and sit, you'll hear music, I used to sometimes go and sit there in the morning. I have not been there lately, but the atmosphere is charged. The room is charged. With a little receptivity, you can hear. So, it is by radiation you have a boost, impetus. And when you sit by a Master, it becomes very much easier to see that God is quite at hand. When you go out of that atmosphere, the same problems arise again. That is why the presence of Masters cannot be underrated. From thousands of miles, you can have that radiation, but only when you have developed receptivity, not before.

So, in the physical presence you get a boost, and when you sit attentively or come in contact with the God-into-Expression Power which is Light and Sound, the room resounds. Anyone else?

Master, how can true receptivity be developed?

I issued one circular on that. Have you read it? [“How to Develop Receptivity” in *The Way of the Saints* book.]

I don't remember at this moment.

That's the pity, that's the pity. Anyhow, receptivity is developed only when there's no other thought intervening between you and the Master. From thousands of miles, you see through television; you hear through radio when you are tuned into those machines. But you cannot hear sounds in an atmosphere during monsoons or very rainy seasons. Similarly, in the calm and quiet, with no ripples in the reservoir of mind, except the Master having pity on you, then receptivity will develop. A help to receptivity is sweet remembrance, constant. That will develop receptivity.

That complete stillness of mind, is that surrender?

Surrender is something more. Surrender is dedication, reposing, leaving everything to His beck and call. I'm just defining surrender in different ways. I will give you one example in the worldly way.

When a girl is married away to somebody, in India, she changes her name; her name is changed, her caste is changed; and she never cares wherefrom she will eat or get clothes or live. She has wholly surrendered mind, body, and soul to her husband.

Surrender. Let me give you another example. There are many different kinds of *bhakta* devotees among wives and Saints too. One kind is, "O God, give me this and that thing." The second, "I don't eat unless I can remember You, not otherwise." There is some condition there. In surrender there is no condition. If a wife asks her husband for something — even if he does not give it — she remains devoted. That's the second class of surrender.

There's another wife who does not ask for anything — the third class — her clothes are worn out; she has no other amenities of life. If she has surrendered to her husband, (real love is involved in surrender too), she says, "Well, look here, my husband loves me. I am his and he is mine, but he never questions me as to what I want. My clothes are torn, I have nothing else." She thinks, "All right, if in this condition — all clothes worn out, half-naked — I am pleasing to him, what more do I want?" That is surrender, complete surrender, you see.

So, these are different stages of surrender, complete surrender. In previous times, slaves were sold. Ibrahim purchased one slave and brought him to his own home. He asked him, "Well, what will you eat?" He said, "I am bought, there is no question of mine." "Where will you sit?" "What will you wear?" The replies were the same. There is no question, you see. These are the different degrees of surrender I am describing to you.

So, if you surrender to God within you, to Master within you — whether or not he gives you money — whether or not he gives you what you want; even if he gives you nothing to eat or nothing to wear, even then — surrender is there, complete surrender.

Now there are so-called saints like that who say, “All right, O Master, O God, give me this and give me that, give me that. If you don’t give, I cannot do your penances, you see.” His work is only to obey — complete obedience — with no condition, expecting nothing in return.

Complete surrender of heart and soul, no choice left. If surrender is like that ... a child is there, and a lion is coming. The child runs to the mother. Do you think the mother will suffer to let her child be eaten by the lion? She would put herself in the mouth of the lion to save the child. When you surrender to God in man, He protects you, you see

Chapter 66
Criticism
Evening Darshan
February 26, 1971

[The beginning of this talk was not recorded.]

If some other person is criticizing, how should we act?

If somebody is criticizing somebody else, other than you?

Yes.

Then in a friendly way, you might tell him privately, “Dear friend, that is not right.” If you have love for him, then tell him privately, lovingly, “That is not right.” If a child is besmeared with filth, what should you do? Wash him lovingly, that’s all; do not kill him. Even if somebody criticizes you, for instance, just look within your own self to see whether that criticism is right. If it is right, then be thankful. Your failures can be brought to your notice by either your loving friend, true friend, or by your enemy. So be thankful to him. If it is not so, then send him good wishes. Pray to God for him, that’s all.

Somebody went to Lord Buddha and began to call him names. “He is such and such, such and such,” going on vehemently like anything. When night came and he was about to go, Buddha said, “Look here, dear friend, if anybody brings a present for some friend and he does not accept it, with whom does the present remain?” He answered, “With him who has brought it.” “So, dear friend, whatever you have brought for me, I don’t accept.” That’s all.

You see, when a wave, a current of water comes, strikes a rock, the wave will go back. If it strikes some sand underneath the rock, it passes through. So, if anybody tells you something, and you've got love, regard for him, that will recede and go back to him twice. And if you think something against him, then that thought will be given a boost within you. If somebody calls you names and you don't return them, then, where do they remain? That is not doubled or quadrupled. If you keep quiet, and he says once, twice, hundred times, then? No reaction. Send loving thoughts. It happens sometimes; people go on calling you names without provocation. If you simply give them loving thoughts, they'll keep quiet. Or sit near by them but don't hear, that's all. That's the only remedy.

So, _____ has done very hard work in _____. Her way of working may be a bit different, but she has done very hard work, has she not? If you have love for the Master, naturally, you'll love everybody, you see. There's a difference of opinion sometimes.

So, much can be reconciled by loving talk. Similarly, _____ has done very hard work in _____ bringing so many people on the Path. Day and night sacrificing his everything for that. If there's any difference of opinion, as there sometimes is, it is from the level of one's own thinking, and can be reconciled by a heart-to-heart talk.

So, he has done very hard work in the West. There may be a difference of opinion. Maybe one man thinks, sometimes under misconception, another way, and the whole thing appears to be wrong. _____ is doing very good work, too. Italy, and Mauritius, other points.

CRITICISM

So, in the West, it is mainly due to ___ and ___ also, in the beginning. Many of those things were brought to your notice by them, is it not? We must be grateful for all we get, no matter what it is. If there is a difference of opinion between the two, all the same, you should be grateful for what you've gotten from any man, should you not?

Little differences of opinion — little modes of thinking — should not mar everything. At least they have conveyed you the Message of the Masters, you see. You've been brought round to the Path. We have to see like that. So, in many places, in United States, we have got Satsangs. We have also got Satsangs in New Zealand, and we have got in Australia, in Italy, and in South America. God finds some means to bring the Path of the Masters to your notice. There is help going on.

So, we should all cooperate in the interest of the Master's work. Little differences of opinion should be forgotten. Sometimes people write to me complaining, "This is like that." I write back, "If this is what you don't approve of, just talk to him, heart-to-heart talk, in a friendly way, but in a straight way." All the same, we are one on the Master's Path.

We should all progress on the Master's Path. And everybody should put their shoulders to the wheel. Thank God you are put on the Way — the basic teachings of *all* great past Masters. These criticisms are only negative thoughts which affect our meditation. If we criticize anybody, we must first see to our own selves whether that very thing, which we are pointing out, is within us or not. If it is within you, then? If not, have love for him, and just point out lovingly.

One mother took her child to Mahatma Gandhi. She said, "My son eats too much molasses; it is full of sugar." "All right, you come the day after tomorrow," Mahatma Gandhi replied. When she came up, he said, "Well, look here child, don't eat molasses." His mother said, "If that was all you had to say, why did you not say that the other day?" He said, "Because I was still eating molasses on that day."

If we look to our own selves, we will find we are still worse than the others in many respects. In our egotistical way we say, "Oh, we know everything. We are superior," this and that. You remember one lady was guilty, declared guilty of fornication and brought to Christ. What did he say? They all complained to him; Christ said, "Here is the lady. What does your law say?" "Our law says a person should be stoned to death." "All right, let her stand there. All right, any of you, who has not committed that sin, may stone her." Nobody dared. So, these are our own weaknesses. Instead, we magnify others' and don't look to our own selves. Then what did Christ say? "Do no more."

So, who is there who has not committed sin, knowingly or unknowingly, since he has taken up the physical body? So, what is sin? Sin is the breaking of a law of nature. Too much eating is also a sin. Everything taken to the extreme is sinful. Whatever drives you away from God is all sin, whether it appears good or bad. And whatever draws you to God is all virtue; a very common-sense definition.

We crow over others. If we find anything wrong, we spread it like a plague-rat, spreading an infection.

So don't do the work of the CID, apprentices of the CID of God. If you find anything wrong — anything — tell him friendly, in a loving way, privately. Then he may listen to you. Don't say, "Oh, you are blind." Of course, he is blind, but there are ways and ways to express. "Well, dear friend, when did you cease to see?" He is saying the same thing, but he will feel the sympathy and may even tell you how it happened. Both use the same words. One way is negative, the other is positive.

We magnify, we sometimes make bad people still worse by crowing over them. If a thief is there, you might say, "Oh, you are a very fine gentleman. I never expected anything like that from you. You are very good. You are ensouled body, the son of God." What a vast difference there is! The very words either make you antagonistic or make you polish down everything.

So, speech is a very blessed thing, if you know how to speak. Think twice before you speak. First of all, is it necessary? Is what I am saying right? Will it have a better effect or only a bad effect? How best to express? In this way, enemies will become friends. By criticizing others, you simply invite that very sin which you are criticizing. As you think, so you become.

When the Christian missionaries first went to Japan, they preached one commandment of Moses. "Thou shalt not strike a woman." The Japanese people were living very innocent lives. "Is it in your country that they strike women?" After a year or so of preaching, they began to strike women. So, we must learn how to speak. There are ways and ways of speaking. If you tell the same thing in a sweet, loving way — in private, not broadcasting or anything like that — then it will carry an effect. Otherwise, it will make matters worse.

“All right, dear friend, go and see with your own eyes and hear with your own ears.” Many troubles in our daily life will subside.

In my official career, I was in charge of co-ordination and administration. About 40 officers and a staff of more than 3,000 worked under me. Once some clerks were declared unfit and were returned to me. They were recommended for discharge; all such cases had to come to me.

So, I made those people clerks, in the section under me. I watched what they were doing. They had bad habits — running here, talking, not doing work. I watched for a few days; then one day I called them together. “Well, dear friends, you know you are paid to do your job while you are here, are you not? Yes. As you have been recommended for discharge, who do you suppose will be affected? Your families whom you have brought up. Is it not your duty to work hard for that purpose?” Then they would come around.

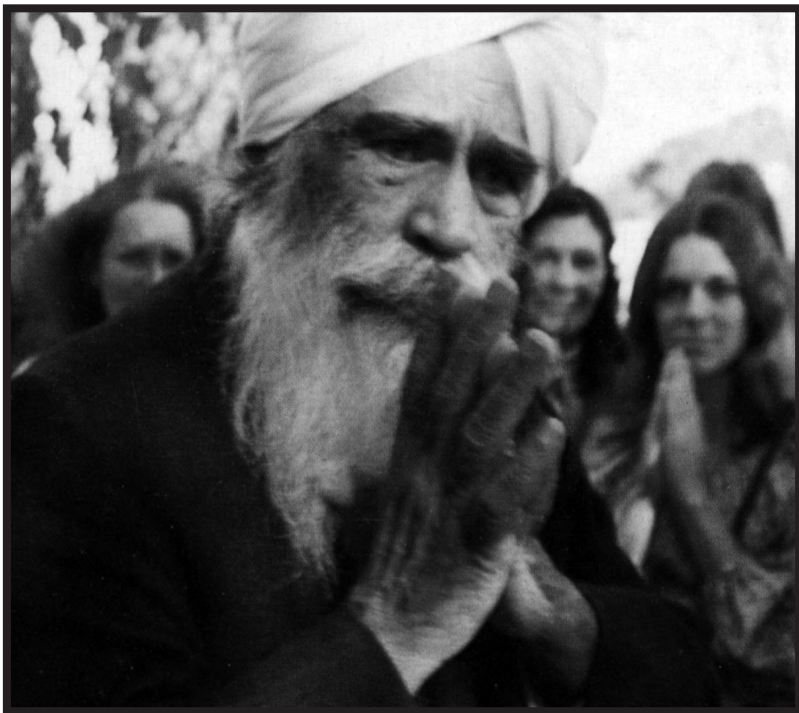
In a fortnight or a month or so, they began to work honestly. Then again, when an established position was required by the other sections under me, I’d post them there. “We don’t want this man; he’s worthless.” “No, no,” I said, “he is a changed man now. Give him a chance and see.”

Once it so happened, I was away on leave for a month or so. Some two or three clerks were recommended for dismissal, and immediate action was taken to dismiss them. When I returned from leave, those people came to me. “We have been dismissed.” Then the officers who recommended them for dismissal said, “They are no good; they have made mistakes, this and that thing.” Then I asked them, “All right, put the reasons in your application, and I will see.”

CRITICISM

I then made suggestions for their mistakes. Who is there who does not make mistakes? Some do more, others less. I recommended that they should first be warned to be careful. They should be given proper guidance. So, for this reason I recommended to the Comptroller, “Who is there in the office, including officers, who has not made mistakes? His dismissal means stabbing his family. What sin have they committed? If he has committed one mistake, two mistakes — anybody is liable to make mistakes — they should be guided properly, not dismissed.” They were restored. A man can come around if you treat him like that.

Kind words don’t cost anything. As for dissensions going on in the groups now and then, it is due to that. So, all their recommendations, consultations, did come to me. I told them, “Dear friend, your recommendation is no good. You must improve. Try to improve. It is not that you are punishing yourself; you are punishing your family, your children, who are dependent on you.” They came around. So, we should mete out in a friendly way and many troubles will disappear. It is not difficult. God will bless you, if you become like that.



Sant Kirpal Singh Ji Maharaj
with Western Disciples

Chapter 67

Prayer

February 27, 1971

Do one thing at a time fully. If you form that habit then, naturally, there will be some discipline. We have not developed that habit.

It is better to sing some hymn in your own tune, maybe of love, maybe of devotion — some sort of prayer — before you sit for meditation. That will create an atmosphere. Then sit. Pray before sitting. Sing some hymn of love or devotion, of prayer, anything in your own tune. That will help, I think. That will create a better atmosphere for meditation. To sit like a wrestler to catch Him will not help.

Master, is Simran, done correctly, with full attention, considered a prayer?

Prayer, you see, prayer is uttered by a weaker man to a stronger man for help. In prayer you need something. You want help from someone. A poor man will pray to a rich man who can give him something. Prayer means that. Or in prayer we can have a review of our life: “We have fallen. We are separated from You. Will You kindly help raise us?” Do you follow?

And the aim of prayer is — love, devotion, and separation. To pray will help you. Prayer has its own categories; either of two will help. Have you read *Prayer*, book of prayer? What I am telling you now, and all phases of prayer, have been discussed in there.

Master, can You speak on the significance of thinking of the Form of the Master?

I never advise that. I never advise anybody to do that. And there is a reason. All Masters, all gurus, all teachers say, “Think of the Master. Meditate on the form of the Master.” To think of the Master is good. To pray before a Master is still better. But there is a vast difference between the two. To think of the Master as a form — visualizing the Master’s form in this and that way — and to meditate on the form of the Master can have a different meaning. To pray to Master and sit is something else. But there is one danger in meditating on the form of the Master. If the Master is, God forbid, not perfect, not the Master, or he belongs to the lower class, then you will only become what he is.

Some scriptures say, just think of your Master, meditate on the Master. Which Master? Whom you have seen; not the one whom you have not seen. There is a difficulty that will arise. You can meditate or visualize *any* form of whom? One who is of your own level or below your level. That form will come at once. The form of One, who belongs to a higher category than you, cannot be visualized. Sometimes you see the turban, sometimes you can see the arm, sometimes the back. Your mind will be running everywhere to where you have seen him. That’s the criterion.

Of course, if you’ve got a very loving heart — just like I gave you an example the other day of when a glass is coated with wax, there, on the back, you will see your face. That’s another thing. But generally, I never advise anybody to meditate on the form. Why? They identify with it. You saw at the time of the last initiation more than 200 saw the form of the Master; 250-300 were there. He is God, Who comes of Himself.

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So, pray and sit, that's all right. Then try to go in and you will find Him. He is waiting for you. We may keep the photograph of our Master's form, just like some relative or dear friend, for remembrance, but that's all. Not for meditation.

If, now consider, Master is a real Master but at the outset you cannot believe that He is a Master unless you have got some faith already developed within you . . . that's another thing. If you meditate on the Form, you'll just go up. But if he is not a Master, I mean not a fully developed Master (now may I add that word), what will you become? You will become what he is. So, any Form which comes of Itself, that Power is perfect. God is making that Form of the Master in Whom He is working. He knows everything. We do not know. He knows.

So, you see, when a Master initiates somebody, He resides within him at the same moment in astral form, and never leaves him to the end of the world — unless He takes him to the *Sat Purusha*. When you enter this room and somebody is sitting in there, will you not find him without thinking of him? He's already there; you'll find him. You may think or pray to him or not (matter of fact in the extreme). Just enter the room and you'll find him.

So Master is Word personified. Word made flesh. He is residing within you.

Just tap. Enter the room. You'll find Him. Whether you pray to Him or not pray to Him (even if you think of me or not); if you enter, you will ultimately find Him. So, prayer is better; its significance becomes more.

Do you know the significance of visualizing the Master's form? Your question was that. This is all right [to think of him, to look at his picture] for sweet remembrance. You think of your brothers, your relatives, your friends. But you cannot visualize the Master who is above you, all at once, except if you have very overwhelming love. That's a layer of wax behind the glass; then you see with no effort. You may think of the Master, if you've seen him, but sometimes you'll find Master's form appears to those who have not seen the Master. There are many cases like that, even now.

Once, when I went to Pakistan, I met a Mohammedan Sufi Saint who used to do his penances in his own way, and when he went in, he found Master's form therein. He was wondering who this Sikh gentleman was, whom he had never met. He had never even heard about me. But when he came up to me at Lahore, he said, "I was seeing You inside." I used to see my Master seven years before I met Him physically. God appears, manifesting in whatever form He is working, to those rare hearts who are really after Him — maybe Hindu, Mohammedan, Sikh, Christian, or Jew. That makes no difference.

Generally, people are asked, "Visualize my form." What is the result? That's all right to help you concentrate for a while, but you will become what he is. As you think, so you'll become. If you know a Master is a Master, that's all right, even if you have not seen him. So, prayer is a separate way. Enter the room and you'll find him. He is waiting for you.

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In the beginning it is just like somebody is with you, hovering around you. You'll feel His presence like that. When that develops, his form will manifest. When that form can materialize like a physical body, it will guide you, give you writing. Ask _____. He used to write to me every week, "Master came and sat down on the chair and dictated this and that to me." A book was published. You see, that form will materialize, come and talk, and even dictate to you. But when a man thinks himself sufficient, he is cut off.

Do you remember I told you the story of Bulleh Shah the other day? He was initiated by Inayat Shah, who was a gardener. Bulleh Shah was a *Sayed*, the highest class of Mohammedan, belonging to the lineage of Prophet Mohammed. He was initiated by the gardener, Inayat Shah, but was ashamed to be called the disciple of one who was below his level — Mohammedan class.

So, Master sent other disciples, "Go and tell the people Bulleh Shah is our brother in faith." Some went there singing and dancing. "Where is Bulleh Shah? He is our brother. We are disciples of Inayat Shah." Bulleh Shah was ashamed of them. "What will people say? I'm a *Sayed*, highest class." When they asked, "We want to meet him; he's our brother," out of shame he said, "I am not your brother."

"All right, we'll not give water to that field from today." It is with attention that Master rears up the disciples who are in tune, who are receptive, more than others. Then naturally what he had within him was cut off. Now he was helpless. What to do?

Master is sometimes a very hard taskmaster, mind that. He was a very hard taskmaster. He would not listen to pleas. "He says he's not mine. Let him go." He thought, how to please Him? His Master used to hear the hymns, or the songs sung by the dancing girls every week. He thought of what to do to please Him. He became the servant of that dancing girl, served her in every way and learned singing and dancing. After some time, he became adept in that.

And one day, when that dancer was supposed to go to sing before the Master, he said to her, "If you give me your clothes, I'll wear them. I'll sing today." She agreed, so he put her clothes on himself and went over there. Anything that comes out of the pining heart will attract Him. He was dancing and singing in ecstasy, and Master knew he had come. He stood up and embraced him. The others said, "What happened to our Master? What is he doing? We found Him hovering over a dancing girl."

People see from their own angle of vision. Naturally, smoky glasses will see smoke. Then Inayat Shah said, "Well, look here, take off your clothes." "Oh, Bulleh, Bulleh!" It was Bulleh. "I am not Bulleh. I have forgotten you. Forgive me." So, he came around after that. He had the Truth.

So, the Master gives water — that is the point. If the disciple simply becomes a mouthpiece of the Guru, he gets His place. But if he thinks he himself has become a guru, then . . . He'll know. It is a very delicate point. Little ego, little self-sufficiency, spoils the whole show. When the hymns are from the heart — coming from heart, pinching of the heart — such like hymns of

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separation due to a little concentration — you are cut off from all the world over. You are all alone, even in the midst of thousands.

If you have love for somebody who is sitting in the throng, even with so many hundreds of people there, your attention is riveted on him. You don't know who else is sitting. There's ruling passion in your heart for Him. That is due to extreme concentration, real renunciation.

What is real renunciation? When you renounce all other things except for One, that is renunciation; not leaving your hearth and home.

Have sweet remembrance: how can you forget your Friend? Can you? He is ever with you, ever watching you, like a mother of a child, who has not yet even learned to walk or talk and is lisping. So, it is first He who loves us, not we Him, you see. Our love is only reciprocal. He is love personified. That is, He is overflowing with the love and intoxication of God. So, when you have developed in that way, He appears — the Radiant Form within you — and ultimately seems to be the very *Sat Purusha*.

Indra Mati, a very highly developed follower of Kabir, had reached the highest plane, fifth plane, and there she found Kabir sitting as *Sat Purush*. She told Him, "It was You Who was the real *Sat Purusha*. Why didn't You tell me on the earth that You are the *Sat Purusha*?" And He said, "You would not have believed on earth that I am the *Sat Purush*." So, Masters work from different levels, and never say, "I am God." If the disciple develops ultimately later on, then he finds Him like anything.

So, sweet remembrance is what is required. Just like a man with whom you leave all your heart to give that sweet remembrance, heart beating within for him.

It is just like a wound you have bandaged by the doctor. Outwardly you don't appear to be in pain, but the pain is there constantly. So, remembrance is like that, sweet remembrance all the time. Don't you remember whom you love, constantly? Is it not like that? So, you'll have love for somebody who also comes to receive you at the time of death. What more is wanted?

He is forever watching, extending *all* help and protection, even if you do not know. He is son of man, of course, but he is something else, too. Masters behave from two levels: like son of man, working at the level of man, as an ideal man should be. But he is something else too, you see. If he is not that, how can he give you contact with that Power?

God alone can give you contact with Him, is it not so? If somebody gives you contact with Him, who can that be? He has also got the other aspect — he is a son of God as well as the son of man. What did Christ say as son of man? "Father, you have forsaken me." This is what you find. That was spoken as son of man. When they are in tune, they are Sons of God. He behaved like a man, and all the same He gave the other way. Now you have heard the two aspects of the Masters.

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All these things are not explained in books. Even *Godman* gives salient points, but not in detail like this. One criterion: He never says, "I am God." He says, "My Father has done, my Guru has done." At heart of heart, really, His words are imbued with humility. He sees Somebody else. Christ never said, "I am doing." He said, "It is the Father in me."

Christ asked some disciples to answer at their level, "Do you know who I am?" Everyone said, you are the son of such and such a man. You are a carpenter. You live in such and such a place. But Simon said, "You are the Son of the Living God." "Well, Simon, what you have said was not from you but from my Father, who has spoken through you." He's always conscious of what he is but all the same he behaves like man.

Otherwise, if he says, "I have come from Heaven," we say, "Oh, He has come from Heaven; what can we have to do with Him?" Instead, he says, "I am a man like you, who has passed through life, as you have. So, there is a way out for you also. In man-body you can become that. Have that higher purpose of life before you."

He never acts and poses — simple way of living, simple talk — but in simple talk he gives you all the secrets of the teachings of the Masters. Sometimes I wrote in my letters, "Well, if you develop receptivity, that's good. You can have that benefit from thousands of miles; all right." You'll become a channel. But physical presence cannot be underrated, you see. You can sit by the fire. So sweet remembrance has got to be developed.

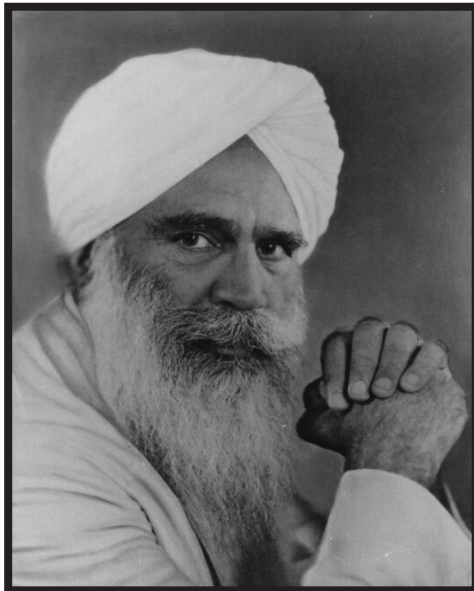
God is Love and Love is God, you see, and our soul is of the same essence as that of God, and the way back to God is through?

Love.

Love. That's all.

So, for that purpose you have been given a contact with that God-into-Expression Power, which is all Love. The more you absorb yourself into that Light and Sound, the more Love will overflow from you. So, that will give you a boost, you see. Sweet remembrance is all right.

God Bless you.



Sant Kirpal Singh Ji Maharaj
1894-1974

Chapter 68

A Wonderful Concession

February 27, 1971

In the book Prayer, it says in order to remove mental difficulties one should think of the form of the Master; and the question is, is there a difference between thinking of and visualizing the form of the Master. Is it not the same?

Well, it is the same. If you are thinking of the form of the Master and visualizing, it comes to the same thing.

It says think of the form.

There is no question of form. You may sweetly remember Master, then everything follows without tension, without anything.

Is group meditation more powerful than meditating alone? Is there more benefit that way or not? "When there are two gathered in my Name, then I am there."

More than one, more than one. When two men sit in the name of the Master, I am there. That Power radiates. But if you come in *direct* contact with the Master within, God-into-Expression Power, then? Sitting together is a helping factor, of course; you're surrounding yourself; you form an atmosphere in which you can remember God; your atmosphere. But to come in direct contact with God-into-Expression Power within is the aim — ultimate aim. One helps the other, you see.

So, just create an atmosphere. When both men are there having the same thought of the same Master, radiation works to the extent they can radiate. But inside one is coming in direct contact with God-into-Expression Power. Sitting together is a helping factor, you see, that's all. Go on with meditation — everything will be solved.

The *Upanishads* say, "What is that by knowing which there remains nothing more to be known?" And that is coming into direct contact with the God-into-Expression Power, Light and Sound. No more questions will arise. *All* questions will be solved of themselves. When you sit by the fire all thinking about blankets and quilts and air-conditioned rooms will end once and for all, will it not? It is something like that.

She has heard that parents of an initiate can come under the protection of the Master, and she has also heard that those who have died, also come under the protection of the Master; is this correct?

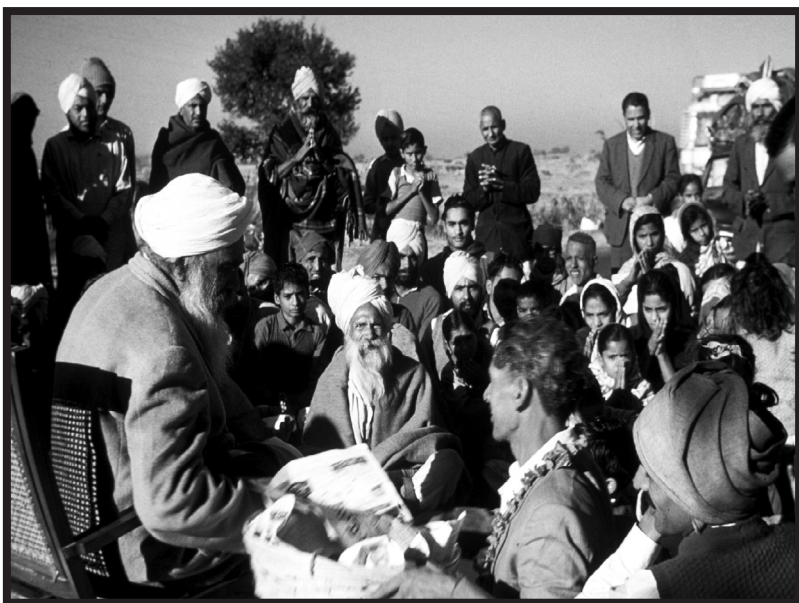
Those who are related to the initiates, whether dead or alive, have concession. They are looked after, even those who are dead. When a man is initiated, that effect also goes to them, to those who have left the body. The initiates, as well as anyone else who is related to the initiate or who loves the initiate, are looked after. Even those who have left the body are also helped.

I will tell you about my uncle's daughter, who was sick at her native place, 300 miles from Lahore where I was. She was dangerously sick. My uncle sent me a letter. "You please come as early as possible as she's very ill, dangerously ill." I left Lahore by train that very night. I reached there the next day at about two o'clock or three o'clock.

That night [while I was on the train], my uncle's daughter said, "Kirpal Singh has come here. Along with him is an old man." She said I told the old man, "Here's the sick person," and then went away. She said, "Call, call Kirpal Singh. He is going away, call him, call him, call him." This is what happened, you see. She began to recover the day following that vision. When I reached her home at two o'clock during the day, she said, "You came last night; there was an old man with you. Who was he?" She never heard of or saw my Master.

Sometime later my Master visited Rawalpindi, which is about one hundred miles from her home there. I asked her if she could recognize that old man if she saw him again somewhere. She said, "Yes, surely." When my Master went to Rawalpindi, I sent for my uncle's daughter. "Well, could you recognize the man when he comes here?" "Yes." When the Master was coming, "Oh, he was this man."

You see, she was not initiated. So, help is extended to those who love you — may be friends, may be relations, even those who are dead are also helped — especially blood relations. It's a wonderful concession you have got, you see. What more do you want?



Sant Kirpal Singh Ji Maharaj
Meeting with Disciples

Chapter 69
Obedience —
If You Love Me,
Keep My Commandments
February 27, 1971

I have a question about food.

Food. All right, go on.

The people who are interested in Your teaching are very often asking why we should not eat eggs, because the eggs these days have no living germs in them and cannot be developed into chickens.

First of all, where is the surety that every egg does not have that element in it? Are they sure? There are so many eggs mixed together. When they sell eggs in the shops, you see, there is no differentiation. You cannot earmark definitely what is infertile or fertile — first thing. The other reason — eggs are not to be used because they flare up passions. Any food which flares up passions is not to be used. That's all. They say it is very cold in _____. I have been there for three months and never used any eggs. I never felt the necessity for it. If your stomach is all right — eat less than you actually want — no disease will overtake you. So that is the reason for that. What else? Yes?

Oftentimes you are invited by non-initiates, and they offer you certain foods, which we are expected to take; if you do not take that food, they will be offended, she thinks.

If anybody offers you poison; are you going to accept? Politely refuse, especially poison. One man came to me. "There is something in the Bible which says whatever is offered should be accepted." He quoted something like that and said, "If anybody will offer me any food, I will accept." And because of that condition he was not initiated. I did not give him initiation. If anybody gives you meat, and you eat it, then? You are to see to what you are taking. A friend would not like to give you poison if he comes to know that it does not suit you. If a friend offers you something, and he knows fully well that that does not suit you — will he press you to take it? No. Common sense. These are only lame excuses, I would say. Those who reason in this way want some excuse to have that food, that's all.

So far it has never happened that I was invited anywhere, and they pressed me to eat meat. Sometimes even the other people did not have it. If they ate it themselves, they never invited me. But even if they would invite me, if that flesh food was there, I should not take it, that's all. Only take what is necessary.

In America we were invited by ___ to a banquet hall so sumptuous that even the kings could not offer so many kinds of fishes, so many kinds of meat. Plates were passed out to us. I took one cup of tea! Others, who were with me, did not partake. They were also passing on the dishes. More than 50, 70, 80 kinds of plates were passed on. And ___ was wise enough, as he also did not take things. He did not know that I was not taking meat or fish. With all that, he did his best to prepare a very sumptuous banquet — the likes of which even the kings could not offer.

It is your choice. I think never in life, even the kings gave a spread that way. With all of that, I took only a cup of tea. He also did not take any. It happens many times, but it is for you to decide lovingly; you are not to antagonize anybody.

Sometimes I am invited, not by friends, but by some colleagues, or by your chief in some place where you are working. And if you will not accept the invitation, will you hurt them?

If they invite me, I will go. I will take only what is required of me. They cannot force the food in your mouth.

We also go sometimes to cocktail parties; it's very important. We take only ginger ale, or some nuts or something.

Yes, take what suits you. Generally, if they know, they don't prepare dishes you cannot eat. If they're ignorant, then that's another reason. Even then you need not show your distaste; take only what you want. These are very little daily dyings, you see. We must use our common sense. As I told you, if somebody gives you poison, would you accept it, even from a friend? So politely send off, politely refuse. "Well, it does not suit; thank you so much anyhow." When once they come in contact with you and know, they don't force. If out of ignorance they prepare something, well, don't hurt them. Send it off in a polite way. What else?

Master, if you suddenly have to start cooking meat in your job, or sometimes they ask you to do things which you're not accustomed to do . . .

Look here, if it is part of your duty, do it, but don't take it yourself. Baba Jaimal Singh, the Master of our Master, was a military man. He was given the duty of distributing the meat to the soldiers. All right, he kept his own food. If your duty binds you to cook, *you* are not to partake, you see. In due course, avoid such duty. Somebody wrote to me, "Well, it is my duty to taste." [*Master chuckles.*] They're paid for that, you see. Sometimes hundreds of, thousands of rupees are paid for that, only for tasting food. Then what to do? Well, if you taste it, certainly you ingest it, and have the effect of it. Yes?

Someone here in India, a Sikh gentleman, asked me if I would mind sitting at the same table with others who were taking meat, and I said, but not on my plate.

What do you do in the planes? In the airplanes you can have vegetarian food, if you tell them, you want it. One time there were no arrangements provided for vegetarians, and every few hours they kept running up with biscuits, with fruit, with this and that. "We are sorry, we did not know."

These are lame excuses given, that's all. When they come to know, they never press you. This is our weak point, you see. At heart of hearts, we want it and want some excuse. "How could I hurt his feelings? He may not be able to take it..." Be a man of principle!

Well, being a man of principle, we also need to know how to speak. Last night I was telling you about this. There are ways and ways to refuse a thing, without hurting anybody. Kabir said, if a man knows how to speak, it is of such great value, which cannot be comprehended.

This is a man who simply knows how to speak. Remember I told you there are two different ways of addressing a blind man: "Oh, blind man," and "Well, when did you lose your sight, please?" The same thing — but with vast difference in effect. One is crowing over, "Oh, blind man!" And the other, "Well, dear friend, when did you lose your eyesight?" Is it not the same thing? The difference lies in the mode of expression. One phrase makes our friends enemies. The other phrase makes enemies our friends.

These are common sense things not laid down in books. How many things can you write in books? So, in the physical presence of the Master, you learn many things which are not given in books in detail, because he has passed through life like you as a man; he has not been a recluse. He knows all these difficulties; he has met with them; and he can tell you how to meet with them. How can a man, who has no experience of the world, advise you? We need somebody to guide us who has been like us, passed through the world, and knows the ins and outs of the world. Yes? Come on up. I learn many things from you people, too. Sweet words imbued with humility is the panacea for *all* ills.

Sweet words imbued with humility washes away so many difficulties.

Once a man came to Satsang in Delhi and approached me. I was just doing my best; I was a man like you. He said, "When is the Satsang going to be held?" I told him, "I think it will be between 8:30 and 9:00." "What is the exact time? You do not know when the Satsang is going to be held." "It may be so," I told him, "but that's all I can tell you."

When he came, I was giving a talk. “Oh!” He was surprised. I told him it was between 8:30 and 9:00 because I did not know the exact time. How could I ensure that it would be exactly between 8:45 and 8:40? He was right, too. I told him, “It may be so,” that’s all. He exclaimed, “You are *Him* — you are a man!” Of course, I am a man, you see. I cannot be excommunicated from the category of man. Sainthood does not lie in outer dress, but in simple living and high thinking. So, learn the circular I wrote about humility; I meant something. That is a very long circular — five, six pages. [“Humility,” appears in *Sat Sandesh* July 1971 and *The Way of the Saints* book.]

Yes?

(Translated from German) Is it right that Satsang is more important than anything else? She had broken her arm, and so she went to her place, and in doing this she missed Satsang two times.

Look here, that depends on the pain she has. If she cannot bear that pain — so strong it is — unbearable — naturally, if she goes home, no harm. But I tell you, there are two friends. One wanted to go to the church; the other wanted to go to the football match. The man who was in the church was thinking, “My friend is now kicking a football in the field.” Mentally he was in the field. And the man in the field was thinking, “My friend is praying.” Who is better of the two? The man who cannot bear pain, he has gone home; but all the same he is in the church, Satsang. His thoughts are in the Satsang. But one thing, if you have control of your attention, the pain is less.

Master, she says her boss broke her arm, and she had to work in her place, and that was why she missed.

She is duty bound. That's all right. Duty is duty. Once I was to conduct Satsang at Lahore. It was Sunday. Just as it was to start, I sat down. I got information that my Master has come to Lahore to attend to a surgeon. I was thinking — what to do now? Should I run to see the Master, or do this duty? I attended the Satsang duty.

The Satsang was over in two hours. Then I ran up to the place where Master was to come. When I reached there, he had left and went back to Beas. Then I ran up to Beas on the evening train, reached there, and sat by him. "Master, I do not know whether I have done right or wrong. I was duty-bound to give a talk, at the very moment I got that information you have come. I could not decide, but I stuck to the duty. After Satsang, I went to Lahore, but you were not there, so I have come here." He said, "I am pleased you have done your duty." You, see?

Sometimes, usually twice a week or so, I went to see him in the evening. I reached there at about nine, ten in the night. But I had the privilege to be with him at any time, day or night. One Saturday — the next day was Sunday — I had a mind to stay there with the Master and arrange for somebody else to give a talk. I reached there at about nine in the night. I went in and sat by him. So, I was thinking at heart of hearts, I wanted to arrange for tomorrow. It was at about 10:30 or so. "Kirpal Singh, tomorrow is Satsang?" "Yes." "Then you should go."

So, duty is duty, you see. I had already made up my mind to pass the whole day there at least once, but I had to go. Twelve-thirty, one o'clock, I left. Caught the train at about three, reached there in the morning. So, duty is duty, you see. I have left the dead bodies of my children at home and gone to perform my duty; I just appointed somebody else to take charge. Well, duty is duty. He never allowed anybody else to take my place. "It's your duty — go." Yes?

But with other duties . . .

Duty is duty. You must be sincere. Don't deceive your own self. Why do some men run day and night spreading the Master's teachings? What for? Do they get any remuneration? All the same, you are doing duty; you are there. How can a man who is not honest to himself, be honest to anybody else? We must be honest in detail. So, duty is duty, you see.

In my 36 years long service, I never stayed away from my office except if I could not move from the bed. Master also gave me instructions about attending Satsang. I asked one day, "Well, what if a man is sick, and he cannot attend the Satsang?" He replied, "So long as he can move, he should attend the Satsang."

Once it so happened, it was Sunday, Satsang time. I was really sick, but I could move in the bed. I remembered Master's words. "Well, I can move." I think it was hardly a furlong away. On the way, I sat down three or four times in order to reach that place; sat down to take rest. When I arrived, I sat down, very tired, so weak, and started Satsang. That day Satsang extended for three hours. When I came back, I came running!

So, duty is duty. You are revived. These are lame excuses, I tell you. Mind stands in the way to deter you from the right way. He'll come like a very good gentleman. "Well, you are sick; you cannot go; what can you do?" We don't really value the worth of Master's words.

I remember the story of one Ayaz, the private servant of King Humayun. The King had *great* respect for that private servant. So once his ministers complained, "King, you care more for your private servant than you do about us." "That is because he takes me as a king." "Well, naturally, do we not take you as king?" He said, "No, strangely enough."

Two days later while all ministers were sitting, his private servant was also there. He sent for one cup from the treasury, studded with jewels, a very costly cup. He put it on a table and ordered his ministers, "All right, break this cup." "Well, this is a very valuable thing, a wonder of the world." Next minister also said the same thing. All ministers said, "That is very valuable; it should not be broken." "Well, look here, Ayaz, break it!" He did not hesitate. He took it and broke it. Then the King said, "Oh Ayaz, don't you know how valuable this cup is, that you have broken?" "Master, your words are *more* valuable than this jeweled cup."

We don't take Master as God. We may say, but how many are there who really know? They mouth it according to their *own intellect*. The King said, "I respect him more; he takes me as a king." You, see? And the servant said, "Your words are more valuable than this valuable cup."

If you live by his words, what is left between you and the Master? The servant becomes the Master. *Sevar* becomes Swami. *Gurumukh* becomes a Guru. What is there? We don't keep the commandments. "If you love me, keep my commandments." He has given the order stay — stay. Why do you enter your mind into it? I tell you; mind is a very, (what do you say), very clever, all around. He will come on very gentleman-like. "You see your son is sick; he is going to die. What does it matter if you do not attend a Satsang? And the doctor advised you, 'Be careful; he may pass at any moment.' What will you decide? Will you go there, or take care of your child?" This is what is meant by, "If you love me keep my commandments." You simply read it and read out and explain to others; we don't live what we read our own self.

Again, I would say, if we keep up the commandments of the Master, why all this dissension? Why is all this disrespect, fighting going on? We don't take Master as *God*. Taken in that way, as I just explained to you, whatever is in the Master will be transferred to you. You know what is meant by "keep the commandments"? How many are *really* keeping His commandments? We fill our diaries, and we keep our own shortcomings reserved, don't show them.

So, be like a hard taskmaster. Don't spare yourself. You make confessions to your ministers, weekly or monthly; why not make a confession to your Master, to the God in Him, every time? Live in that way for even a month, then you'll change like anything. Mind stands in the way always. Like a very good gentleman, he says, "Well, look here, it is your duty. Your son is sick; he is going to die."

OBEDIENCE - IF YOU LOVE ME, KEEP MY COMMANDMENTS

Guru Nanak had one disciple by the name of Ajita. He told him once:

“Look here, I see that the worldly man does not need anything. They are not after spirituality. There are some who have some inkling, and they sacrifice everything for the moment, and they don’t live up to that.

The others are like those who are sitting under the tree of spirituality, laden with fruits.

And third are like those who have eaten the fruits.”



Sant Kirpal Singh Ji Maharaj
Meeting with Western Disciples

Chapter 70
Clutching — There Must
Be Some Definite Purpose

February 28, 1971

How do you prevent clutching in meditation?

What should a beggar do who sits at the door of a donor? He should wait. It is all a gift — no compensation for anything you have done — nothing. What you get is a sheer gift. He may or may not give; it is all His Grace. Sit at the door and wait. Wait and see — clutching will be over. Clutching is business-like, “Oh, this has not come. You have not given this thing. You have not given that thing.” You have no claim to that.

Whatever is given is sheer Grace, a gift in return for no effort on our part. It is a gift. Is it not? With that understanding, clutching will be over. Very simple. Do you follow how the clutching should be overcome? You sit at the Door and wait — that is all. Yours is only to sit at the Door, quite cut off from all outside, nothing else.

We must learn this?

What learning? Is any educational career involved? When a donor gives, it is at his mercy. You have to come to the Door, that’s all. Who are those who get? Those who come to the Door. Those who do not come to the Door? Then? If the children, one on that side, one on this side, hardly come to the door, but are dragged outside, then? I think they will be the last men to be given, is it not?

Moreover, when you sit at the Door, your purpose should be very clear. Why should you sit at the Door? Are you after having some of these worldly things, or the things of the other world, or what? You must be clear. If you sit at the Door with any definite purpose, you will have everything, you see. You will have even the worldly things given you, those things which belong to the other world and also God Himself. But you should sit at the Door with a *quite definite* view of what you want. Do you sit at the Door with that purpose in view? Then?

Perhaps you have heard the name of Majnu. He was in love with one princess — Laila. The princess used to distribute alms on a certain day. One day he also stood in the line. All had their bowls; she put something in them — passing on. When his turn came, she struck the bowl in his hand, and the bowl broke. He was enjoying this! “Oh! This is very strange. Your bowl has been broken and you are enjoying! Why? What has happened?” Do you follow what is meant?

Not exactly.

Try to follow. There is nothing short for those who sit at — go to His Door with anything they sincerely want. There, you can have worldly things; you can have the things of the other world; and if you want God, He will give you. He will give you Himself, too. But you must have some purpose in view.

So, others came to Laila wanting worldly things. Well, she gave them. When Majnu came up, he was after Laila, not worldly things. She broke the bowl saying, “Well, what you want cannot come in this bowl.”

So, sit at the Door with some definite purpose. Go all alone, not dragging children, friends, gold and evil of the world. He is all alone. He wants everybody to come all alone, bringing not even your body. Don't feel the body, nor the intellect. Sit at the Door. How much does it cost? Is it not simple? When you go to beg at someone's door, you have some purpose in view.

You may have read the book, *Prayer*? But you have not read this stated so directly. It is there. We are simply taking a "bird's eye view." You have been simply ruminating, but I will now tell you — it is there. We are simply surface reading, you see. There is nothing short at His Door. He can give things of this world, next world things. He can give God. He can even give you Himself. When you sit with some purpose in view, your wish should be definite — clear. Sometimes we sit, but we don't know what we want.

I read of one child, Whittington by name, who used to strengthen the thought of his becoming Lord Mayor of London by repeating always, "Whittington, Whittington, Lord Mayor of London." This was when he was only a child, and the day did come when he became the Lord Mayor of London.

You must have something definite before you. You are adrift. Sometimes we want this thing, sometimes that thing. Sometimes you say: "World first, and God next." Sometimes, "Oh no! God first and world next." This vacillation goes on, you, see?

So, in prayer, you *must* be definite to whom you are talking, praying. We don't know. You must also be confident of his competency. You must be definite about what you want. With him, everything is possible. You can have everything, things of this world and the things of the other world. The Master usually comes for things of the other world, not this world, but He can give these things too.

So, if there is any deficiency, it is within us. Your question is very good: How can you overcome clutching? All these things have been given in *Prayer*. But has it ever struck you? I am telling you no new thing. Read less — digest. Come to the purpose — then sit. Sometimes you want this; sometimes you want something else, then?

After my educational career was over, I had ambition in life, too. I was a very voracious reader of books. I wanted big libraries, this and that thing. But I had to decide what to do — pursue my worldly ambition or place God first. It took me more than a week or ten days to decide. In the evening, after office hours, I used to go to some wilderness area to decide. I was discussing for and against with my own self, until sometimes one, sometimes two in the morning. I finally came to the conclusion: God first and the world next. And ever since, step by step . . . Men are advancing, you see.

If you have got some definite purpose before you, every step brings you closer to your goal. Sometimes you go two steps forward . . . Sometimes we dig two feet here, three feet here, then leave that hole and dig another pit again, two, three, four, five feet; then again, we dig another pit. Water is not found in any, but if you go on digging in one place, water is underneath, you know. You will reach it.

You must have something definite in view. These are the things to be learned. I spoke about Whittington, as a child. As a child, reading in the third primary, I used to think of America. I had to go! There must be some purpose in view, you see. You must have something definite before you. What do you want? — sometimes this, sometimes that, sometimes the other. There should be tenacity of purpose and perseverance — both. And for that — a chaste life.

Three things: definite purpose in view, then tenacity of purpose, perseverance, and chastity of life. I am giving you the kernel of the teaching I have come to know. Whatever question you ask, I have gone through myself.

You'll remember now? Decide some definite purpose in view, even if it is of this world, all right. Do it! If you want to become a wrestler, all right, work for it. You'll become a wrestler, and all the world will know you. If you would like to make some purpose in view, work for it day and night. Go on digging there in one place — you will have it.

After all, perfection is God. Is it not? Be ye as perfect as your Father is in heaven. Don't you have this in your Bible? And the Gurus say, "From the perfect Man, you will become perfect," but nothing will have diminished in him, you see. He is one with the Perennial Source. Mind though, he will make you perfect.

Is it not common sense I am telling you? No inferences. Talks at our Satsangs should be of that nature, which will awaken people, even if they are there for the first time — everyone will get something. People are searching — how to meditate, what to do, what not to do, how to get spirituality.

You say, “There are five planes; on the fifth plane God lives, and we will go to the fifth plane. This is the way.” If you repeat, but may never tread on the Path, then? There are many people who are tired of asking, “We want to know this, we want to know that” but they would not practically put their feet on the Path. This shortcoming is within us: We speak of things, but we never follow them practically. That’s all. Is this not a good lesson? No new thing.

You do all these practices — what for? Not for the sake of the practices only, but to know yourself. When you rise above body consciousness, you see you are not the body. We are just coming, trembling here, a little hesitant; we won’t cross into the Beyond because sometimes we think of the other world, sometimes we think of this world. We do not stay. You peep and say, “That’s a good thing.” You see this Door — “Oh, this is very pleasant.” Then what do we do? We leave.

So, sit at the Door with some *definite* purpose in view, with full confidence in the competency of Him to whom you speak, and definite purpose of what you want. That is why Christ said, “If you ask God, He may or may not give you (because you are not definite to whom you are talking). If you ask God, in my name, He *may* give you, but if you ask me, you’ll surely have it.” What is the purpose behind that statement? If you have full faith in him [the Master], he will give you. He has got It.

So, work for it, that’s all; and in working for it, two, three things are necessary, as I told you. You must be definite, confident. When a lady, who had been healed, came to Christ, He said, “Thy faith hath made thee whole.” She was confident about the competency of

him to whom she came. Even those who have not seen the person of the Master but are confident of some Power working overhead — God — something, they will pray, “Oh God, I do not know where You are, but manifest to me.” And He will manifest to you in that very form in which He is working.

This has been my fate. I prayed God always, “God, I want to meet you. There are many Gurus, many Masters — the world is full of them — to whom should I go, and to whom should I not go? I am afraid if I go to somebody who has not reached You, my life’s aim will be spoiled. So, I am afraid of going to anybody. Can You give me a direct revelation?” I was very confident, very definite about it.

Then He appeared inside, in the form of my Master. I had never heard about Him. It was seven years before I met Him physically. I took Him as Guru Nanak. I was a poet — I wrote many poems to Him, in *English*, in *Punjabi* too.

And so, one day, when I came to the *Beas River*, I found Him. I tell you, you must have something definite in your view, even if you don’t know where to go. God controls everything. We are only adrift. I think you will get more if you sit in meditation in that way.

Then, you may ask, “What is the criterion of a Master?” This comes up in many cases. There are so many so-called Masters. I went to one saint in my beginning search. I used to tell him, “I have got intoxication; that intoxication will last for months sometimes; sometimes it breaks — for a fortnight or a week or so — and that is very unbearable. What should I do?” Each man has his own background, you see. The very first thing he uttered, “All right, you’ll have to give your own self to me.” I thought, “Who is this, who is anxious about my self?”

I left, not having confidence in him. I prayed like that. Of course, God knows. He knows the very trend of our mind, you see. So have something definite in view; in this way, you will be able to make quicker progress. It may be worldly, I don't mind.

When a man overflows with that Power, the world, everybody knows. There was a wrestler, *King Kong* by name, who once came here in contest with another man, *Dara*. I tell you; man has something within. So, I was a judge over there, distributing prizes. King Kong was victorious in one contest; the other time Dara was victorious. I gave them both prizes. Then they had a photo taken. Dara sat on one side of me; King Kong sat on the other. I was with them both, and when you see that photo, I am stronger than both of them. [*All chuckle.*]

So, do something for God's sake, do something. Be something. I don't say that you need not be after the world. Do something. Let the people of the world know . . . What are you? Have you even proved to be a friend to somebody? A friend in need is a friend indeed. Are we a friend of only our own personal self? We generally think: What is more useful to us — he as our friend or we as his friend? We are seldom the servant. Be of service to all.

The perfection of everything is God, I tell you. We read the words, "Be ye perfect as your Father is in heaven." We never go down deeply into the meaning of what we read. I am quoting from the Bible, so that you may be sure these are no new things. These messages have been given by all the Masters in their own languages, but because you know the Bible, I am quoting it to you.

Dig down, go deep down. From the Perfect you will become perfect. This is what one Guru said. How can one, who is not perfect himself, make you perfect?

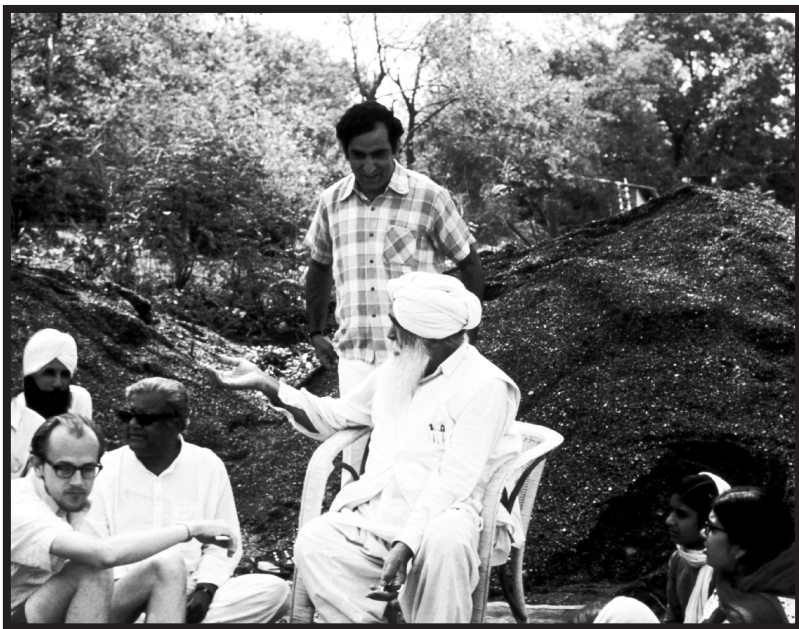
So, try to be something. Decide, and work for it with one purpose in view.

When I entered the world, I had ambitions. There was one rich man who made me offerings of so many buildings, one or two libraries, according to my taste. But I decided God first and world next. So, I think I am committed. I speak books now, you see. All these things you are recording will be put into books.

So please, do have something in view and work for it. Leave off all questions. When once you decide, work for it. If you do a little daily, regularly, like a tortoise, you will reach the goal. We are running like a hare, jumping, then sleeping. The other, who is regular, will reach the destination before you. That's what we do, run by leaps and starts, sometimes this way, sometimes that way, and the distance overhead remains the same. To fall in sin is manly, but to remain there is devilish. The distance still remains before you.

You may fall on the way, then rise. Arise, awake then and stop not until the goal is reached. Are these not the same teachings? So, all Saints, who came in the past, said the same thing in their own languages. The mode of expression was different. The way of expression was different, but they taught these very same basic things; these very things, they taught. So please, decide and work for it, regularly. With what? Definite purpose in view. With faith in the competency of him, from whom you get instructions and to whom you pray, with perseverance and chastity.

I think that boils down the whole thing — very simply, does it not? Do you understand very well now? Then what remains? To put it into practice, that's all. So, anything else? I think that will do. Thank you kindly. That was a good question today.



Sant Kirpal Singh Ji Maharaj
Meeting with Disciples

Chapter 71

Ojas

March 1, 1971

How can a Satsangi who has never met the physical Master develop deep love for the Master?

Do you know the definition of a Master? Do you know what He is? Do you understand what a Master is?

God in the flesh.

That's all right, or Word made flesh. He has got another aspect, as son of man. So, if he is Word made flesh and you are given a contact with the Word within you, the outer expression of which is Light and Sound, the more you come in contact with that, Master will appear of itself, because he is Word made flesh. Do you follow?

So, the only difficulty is that we are not fully devoted to meditation. The Light and Sound principle are the two outward aspects of Word. "Thy Word is a lamp unto my feet," is it not? The longer you come in contact with that, naturally love will overflow, and even manifest, even if you have not seen Him. Do you follow? And moreover, you people are in contact through correspondence.

Here in India, we find, sometimes in the West also, initiates have the form of the Master the very first day. Some have the form of the Master after regular practice for some time, even those who have not seen me.

And further, sweet remembrance develops receptivity. When nothing remains between the Master and the disciple, he becomes the mouthpiece. Like wireless telegraphy, they tick here, and the very ticking goes across the ocean.

Yes, anybody else? [*Tape cut off*]

At night time, sometimes when you are sleeping you lose semen, and he wants to know if this retards progress, although he is not aware of it.

Why not? Just as a lamp, if the oil oozes out, that affects. And that's a reaction of impressions we received the day before. Yes?

I have heard that it is a healthy process, that sometimes semen is eliminated at night.

No. That's a lame excuse for people. There is something wrong somewhere. That is always the result, you see, of impressions we receive, knowingly or unknowingly, coming in contact with the society or company of others. No. That's not right.

You see, semen is formed from diet; diet is changed to chyle [*chyle is defined in the dictionary as "lymph that is milky from emulsified fats"*]; chyle into blood, flesh, bones, and the marrow. Sufficiently more than marrow turns into semen, and when semen is abundant in the body, there'll be Ojas. That's the power which takes you from the finite to infinity. You, see? *Ojas*.

Involuntary discharge is apparently the result of impressions we receive through others. This naturally does affect health as well as your meditations. As you have now brought up this point, I must explain more. Those, who have had such a discharge like that, are not jolly the day following. They're pensive. They won't like to do any work. Kabir says about a dog, generally considered to be more lusty, "even when he has that occasion, he remains pensive for 30 days." What to speak of men who are indulging daily!

Now in the old days, there were three classes of celibacy, chastity. Celibacy means chastity. The lowest was 25 years. Second class was of 36 years; no loss of semen. And the first class was 48 years. This is a very valuable thing. The more you have got surplus in your body, that will change into Ojas.

How does this Ojas help us, Master?

You have that Power to rise into infinity . . . I tell you; God is Ojas. God is Ojas. Nowadays the worst condition is everywhere. Even students are the victims of that. Most of them are. Once they started in the West. I got a letter, you see. They began, children loving each other. Children loving each other. Girls and boys. So, I stopped it. It comes to the same thing. Nowadays, very rarely, will you find chastity there. Even most students, in India and abroad, are not chaste. You'll find very few chaste anywhere.

So, chastity is life, and sexuality is death.

Two things are required for success in any line you like. First, chastity, and second, perseverance. You'll work wonders any where. If you read biographies of famous heroes who won many battles, you will discover the battles they lost were due to failure, in this regard, the night before.

Even very brilliant students sometimes fail their examinations. When going into it, it was found that their lives were not chaste in the days preceding.

That's very valuable fluid, you see. When you have got it, you stand all alone in hundreds and thousands; you don't feel like a manikin. You have got longer lives.

Famous wrestlers observe complete chastity. If you're chaste, you read something once and remember for years. Chastity is life, you see.

So, in order to work wonders in any line you are in or in any pursuit you would like, two things are required: chastity and perseverance. Guru Nanak has given an example. There's a goldsmith who makes gold ornaments. If the goldsmith is there but that particular instrument, in which he melts the gold, is not there, then what can the gold do? If that machine is there in which he melts the gold, and there's no goldsmith?

So, he has given an example in that way. So, the goldsmith's work is chastity, and that very pot in which he melts it is perseverance. He has given an example of that quality in that way. Have you read *Jap Ji*? Didn't you find that given in a straight way there? All the teachings of *Jap Ji* were given.

Last of all, he was asked how to be successful in that. It is given in the last portion. Read *Jap Ji*; you'll find it there. You read books only in the cursory way. That won't help.

Chastity is a qualification for success in any line. One outward symbol or criterion of such a man, who has fully conserved this vital power, is that he will never get angry. He would not. In anger we become all full of wrath, having no control over our selves. If that anger is there, sure and certain he is not fully chaste. He cannot have forbearance even for minutes. These are criterions. In all provocations, one who is chaste, I mean, reserves that power, is not perturbed. He is serene, doesn't lose his head. Is it not good? That is why chastity is called life.

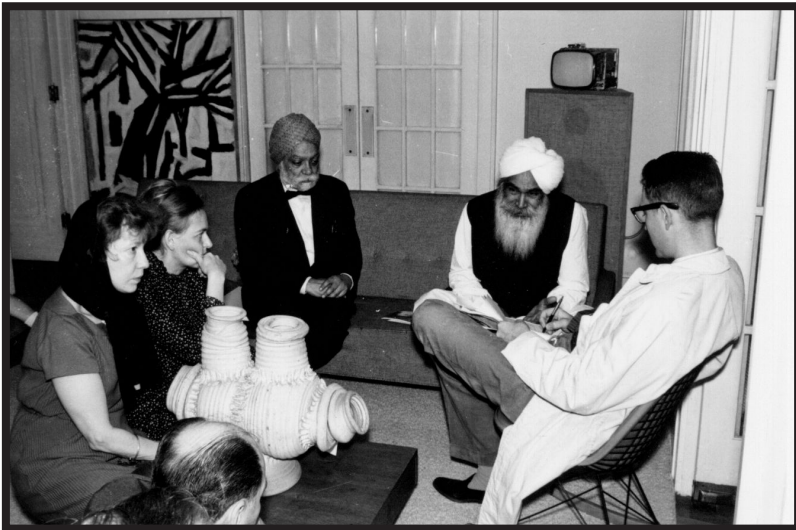
Some consider that is natural when a man has any desire, he must fulfill it. That's wrong. These are teachings to be *lived*. Man, who is strong enough, never feels like a manikin, I tell you. And it applies equally to men and women.

I do not exaggerate. About 80 to 90 percent women or men are all with this disease. Because you have touched upon this point, I must explain what I have found.

And student life is very much spoiled. Most remain pensive, sad. They do not want to meet anybody. They want some excuse in life. 99 percent of the cause is due to that. One per cent may be different; there might be some other cause. But 99 per cent . . . These things are not very clearly borne out in scriptures, just given in brevity. Chastity is life — is one word they used.

You have touched upon a very important point. Any building, which has got a strong foundation, can stand longer. How long will the foundation, based on sand, stand? Can it stand? Your body, your bones, your flesh, everything is made of that. So right use of everything is good.

Married life is no bar to spirituality if conducted according to scriptures. And scriptures tell us, marriage means taking a companion in life, who will be with you in weal or woe, and both should meet God. One duty may be of begetting children; but not always that. We have considered wrongly. We have considered it a machinery of enjoyment. That is wrong. Definitely wrong. And those, who have been given up to that, cannot remain loving, in a loving way; they become weak. And weakness is the basis of all things going amiss.



Sant Kirpal Singh Ji Maharaj
Meeting with Western Disciples

Chapter 72
Be True to Yourself
and
Live For Others
March 2, 1971

In America, some Satsangs have thousands of dollars in funds in the Satsang account, but Satsangs, to my knowledge, never do anything with it for the help of the people around in their communities or anything, and I wonder what advice You might have on that behalf?

For instance?

For instance, in ___ there were migrant workers one time, and I think they were actually starving at one time.

Who?

Migrant workers. They're a low class of workers that travel, migrate around the country, just picking crops and so forth. They were very much in a tight spot one time, and that would have been an ideal time for the Satsang to help with food and this and that thing. Is there any general rule that the Satsangs could follow in helping the very needy in the communities and so forth?

You see, it is the duty of everybody. For instance, if some needy man is there, and you are close to him, you may help to the extent you can. If more is wanted, you might ask the group officer.

If everybody goes up to the group officer, “Well, help this cause, help these people,” then? Whatever is received is required to be used in so many other ways, is it not? Do you follow me? If only a little help is required; everybody’s duty is to help. If, for some reason or another, man has to be helped more, then in that case you might approach the group officer. But if everybody does it, “Help this man, help this man, help this man, help this man;” the group officer has to see to the other needs also.

We cannot doubt their integrity, you see. Those group officers in charge have to determine how to spend the money. There is not only one man to be helped but it has to be used in other ways too. They’ve got a traveling fund. They have their own tour funds. Sometimes they have to receive somebody and spend; this only those can know who are in direct touch. The others cannot know.

Suppose somebody, some other heads of other departments, a big man is coming, he has to be received and this is also an expense. So, the group officers in charge have to see to so many other things. That money is not only for the help of others. It is to spend in other ways.

If there is a need, everybody should do his best. If you feel it has to be used, then you might approach your group officer, “Will you help out?” It is his duty to do that. But when everyone from every side comes, “Help this, help this, help this,” then? It becomes a little hard for him. When you are in charge of that group, then you will also feel that way, is it not so?

They send their reports, regular reports. What is balance, what is valid, what is received during the month, what they expended. They send their regular accounts here. So, they have, apparently, good control over it.

Is it not advisable to just give money to people who need, rather than to give them something that you are not sure will help them? They may spend the money in a way not appropriate.

You see, how can you tell? If you find he acts and poses, and he is really not due that, then . . .? Help when you see somebody really is in need, starving. You might help, that's all right. But if man only acts and poses, this and that thing, then in that case naturally he will use the money for some other purpose. That is why Swami Ji says, "Give to the Master . . ." When you give to the Master, he does not use the money for himself. He will spend for the good of the people at large, and for the Mission. He won't accept anything for himself.

But you will earn pleasure; you will earn his pleasure when you help others. So, for that he is responsible. You are absolved from all responsibilities. But it does not mean that if someone is starving, you let him starve. Give a help, food. Whether or not he misuses the money, you do not know. If man is apparently needy, starving, his children are starving, this and that, naturally you will help him.

Now I have got this *Manav Kendra* started. So many *lakhs* of money have been spent for it. I come and go; regular accounts are kept. I live on my own pension, you see. I also subscribe to the Satsang from my pension.

Once I went to the West, this was torn (Master points to his shirt), and somebody came up to me, “I will get you one. Do you want one of those?” “No, no, I must buy it using my own means.” I hope you remember. Everybody is there to help each other. I give my regular tithe, even more. As a son of man, I should do it, is it not so? As a son of man, I am not absolved from duty as a son of man, you see.

If you see that to be strong, to be rich, to be affluent is good for your own self, why would it not be good for others also, is it not? Make others happy, affluent, to the best you can; have good wishes for all. The only trouble arises when we extract things for our own good. This is wrong. If each man learned to live for others, there would be happiness in the world. He, who would like to make others happy, will become happy. If you won’t let anybody die of hunger, I think you will also not die of hunger. If each man lives for that purpose, then there is happiness in the world. The whole trouble arises when we want to live at the cost of others. This is wrong.

The Masters teach sometimes by parables and sometimes by straight talk. There is a parable given that Lord Vishnu invited all people, good and bad, the goddesses, gods and those who were not gods. The gods came up and took their seats, and the others also came in, and a big feast was served.

Lord Vishnu stood up, “Well, dear friends, I am very glad to receive you here. It is all for you, but there is one condition — you should not bend your elbows to put the food into your mouth. “Strange, if you don’t bend your elbow, how can you eat?” Those who were not gods said, “He is certainly making a joke of us. He won’t let us eat.” They became angry and left.

Now only the gods remained. “Well, it is Lord Vishnu who is saying that there must be some meaning, purpose behind it.” Then it struck them. “All right, very easy; feed the person next to you. Let us feed each other.” Let others eat. Do you think you’ll remain without food in this way?

Only if you learn to live for others there is happiness. We have always learned to live for our own selves — at the cost of others. That is why there are all these dissensions at home, abroad and everywhere. A very little thing.

I think it is a very simple principle if you would follow it: Make others happy, that’s all. We want to *squeeze* money, you see; squeezing very cleverly. Not letting others know, by acting and posing. After all, the cat must be out of the bag, will it not? How far can you go on doing this? These things reflect here. Others do not say openly, but they see, and they resent. Do you follow me now? That is why I always say, be true to your own self. If you are true to your own self, you won’t deceive your own Self, the God which is within you, and the Master which is also within you. Each should try to live for others, to whatever little extent it is possible, then all these worries will soon be over.

I will tell you one incident in the time of Guru Amar Das. He sent for a certain man who was by the river giving a child a bath. Somebody told him, “Master wants you.” He left the child there and ran. “What are you doing?” “My Master has sent for me.” He left his child — how confident he was. Then the other man naturally took care of his child.

So, suchlike love is required between the disciples. One's face is this way, the other's face is another way, each trying to live for his own vanity or for one reason or the other. If you say you love the Master, and don't love one another, it means you're a liar. These principles are forgotten.

Each one wants to become a boss and naturally there's trouble. The boss may be right sometimes, not always. So, humility . . . sweet words imbued with humility is the panacea for all ill-will. Try to live for others; I think this is a very simple motto. We want to hold money for ourselves, squeeze money, misuse, misappropriate. Then the whole trouble arises. People see; they may not say anything. Don't you think that what you are doing within four walls, people see? They have eyes and ears. Even the walls have got ears. So that is the greatest motto, not to deceive your own self.

Two disciples came to a Master. They wanted initiation. He gave each man one pigeon to kill in a place where nobody would see. One was very clever, went out around the wall and killed it. The other was tossing about here, there, everywhere. He could not find any place where nobody was seeing.

So, he came back in the evening, "Master, I have not been able to find anywhere where nobody would see." "Who was there?" "Well, at first I was seeing the pigeon, and then he was seeing me too, so I could not find any place."

Deeds of darkness are committed in the dark. All these misunderstandings, misconceptions,

the people see. They go very deeply down into the very way you are living, and they form opinions from their own level of thinking.

People even write wanting to know the reasons [for the behavior of some initiates]. I always write them, "Well, all are not saints. They are on their way to perfection." What should I reply? The main lesson is don't deceive yourself. One word. We don't go deeply into what we know. What does that mean? "Don't deceive yourself." Reply is there. Even if others complain about you, the Satguru is complained of also. These are the reasons.

So long as our daily living is not developed . . . How can you deceive God? Can you mock God? Deceive God? If you are true to your own self, you are true to God; you are true to God. Is this not the remedy for all our daily dyings at home or in Satsangs everywhere? The group leader in charge and others should be more polite, more sweet, more humble, then . . . Kind words don't cost anything.

These are the things to be learned by self-introspection. What does that mean? If you live in that way, there will be radiation. Others will be convinced by your living. And, moreover, don't go by the hearsay of others. Unless you see for your own self and hear with your own ears, only then believe; otherwise, don't believe. We simply become the judge, taking sides with one or the other, then the whole trouble arises. Suppose a man says such and such a man is not honest. Someone else says that he is not honest. Don't believe that he's not honest. See for yourself. He might be using money for some honest purpose. Just hear what he says. When the two things agree, then you have got the right perspective on which to judge.

These are the details I'm giving you. The very word is given. Don't deceive, be true to your own self, live for others, that's all. I simply say those who do not live for others are not men, they are beasts. Beasts live for their own. They fight with others for the sake of their children, for the sake of the belly. Two dogs fight for a morsel of flesh, killing each other. If a man also does the same, then is he a man? He is not a man.

If you follow two things: be true to your own self and live for others, all troubles will be gone. All differences will be quite gone. So, naturally, when the head in charge hears that someone is taking sides, some others take sides without seeing, without hearing, there is trouble. So, two things will help you much: be true to your own self; and live for others. Is this not a remedy for all diseases of our daily dyings? Each man is complaining. If he has got that ideal life, then where's the trouble? There will be nothing to create any troubles within the mind. You will be sincere, you are true to your own Self, to your God.

If you are true to your own Self, to the God in you, then whom do you have to fear? The more you go *deep* down into these things, the more you'll find wonderful things. Is this not the remedy for all our daily dyings?

Having been the president of the *World Fellowship of Religions* and having had contact with many heads of the social, political, and religious sects here and abroad, I have found very few really sincere. They are political at heart. Heads of different religions, social bodies, and even political bodies come up to me.

Once I went to Austria. Then some Italian and Tyrolian people were fighting. A war was about to break out and the governor, whom I met, said, "I am in a dilemma, what to do. My country is out for war. What should I do? I cannot decide." I told him, "What is good, do at once, what is not, does not appear good, wait. Try to reconcile by good will." And there was no war.

That governor wrote back to me, sent me word through somebody, "When are you coming back? We need you." Very simple things, you see, but you must be sincere to your own self. We are not sincere. We say something, we do something else, thinking that nobody sees us. God sees us.

If you come in contact with that Power within you continuously, you'll become the abode of all virtues. These things come up of themselves without striving for it. Have you read *Jap Ji*? We read, we don't go into it, deep down into it. If you hear and go deep down into the words, "all virtue," you become the abode of all virtues. Just like when a crop is cut, and the grain is taken out. The crop is in a big field but at one place all grain is piled up. So, there is a book behind each word of the Master, I tell you.

The Masters' teachings are always very brief, simple, to the point. They don't need any bombastic words, struggling, drawing inferences. They use simple words. These two things: Be true to your self and live for others. What a big book behind these words: what a sermon behind them.

On my Diamond Jubilee, they wanted me to give the teachings in a few words. I gave them only, "Be good, do good, and be One." Few words. They wanted the teachings very briefly, 'Be good, do good, and be One.' You are already One, as man, as soul and worshipers of Higher Body.

The main purpose behind *Manav Kendra* is that: Be good, do good and be One, at the level of man. Service of man is service all around. It is in furtherance of *Ruhani Satsang*, you see. Yes?

This third word, 'be One' . . .

Are you not One already? Unity already exists, we have forgotten. As man we are born with the same privileges from God. As soul we are all brothers and sisters in God. As a worshiper of some higher Power called by different names meaning the same, we are already One. Unity already exists; we have forgotten. Master's job is to bring all children of God together on one platform, to understand each other. They are already One.

This is a big sermon behind, 'be One.' I'm not telling you anything new, quite common-sense talk. These things you can not have in big lectures. When you go deep down, then you hear the *Music of the Spheres*, you see then. So, awake and arise and stop not until the goal is reached. The goal is, we are already one with God, in God. We are all brothers and sisters in God.

“Blessed are the pure in heart (in whose heart there is no ill will for anybody), for they shall see God.”
“Peace be unto all the world over, under Thy will, O God.”
Where there is love for God, there is love for all creation. That is the criterion. People ask, “What is purity of heart?” Where no thought other than that of God arises in you — that is purity.

You want to be pure, no reservations — have no other thought than God. Is this not the definition of a pure heart? If these things are explained in your talks, in your meetings, people will turn out, as these are the basic teachings of all Masters who came. All said the same thing. I think these things will help you. Anyone else? Good question. There may be something wrong somewhere, maybe due to what I tried to explain; it is not all wrong everywhere.

In the future, if thousands of dollars are accumulated, would it be better not to help the needy?

Did you follow what I said? I built hospitals, free schools, etc., for the poor and needy, old men’s homes — what is that for? This was built with the money from you people and others. I also subscribe, you subscribe. I am only the custodian, that is all.

So, I explained to you, if a man comes in contact with you directly — he is dying — you help, sacrifice yourself. Try to live for others. That’s all right. I own no membership here. Nothing. No imposition. When some give, I determine whether they can afford it or not. I refuse many times.

So, if each man follows this principle, there will be peace. There are so many stories about this in the lives of great men. One man had to go on a pilgrimage to Mecca. He collected some money for spending on the way. The night before, he heard a number of people were dying of hunger, having had no food for so many days. He gave all of his money to them and did not go to the place of pilgrimage.

We go to a place of pilgrimage where God resides or where some Godman had resided. If you serve God in man who is dying of hunger, is that not a true pilgrimage? God told him, "You are the first man whose pilgrimage has been accepted." If the dogs all around you are howling . . . They may not know, but the God is in them, is it not?

So, living in society is required. Where you find somebody really needy, sacrifice your own interest. You are not doing anything to please others, but to please your own self. So, that is what is meant by, "Be true to your own self." Follow these things. You will find that these things are not ingrained within you unless you come in contact with that Power constantly.

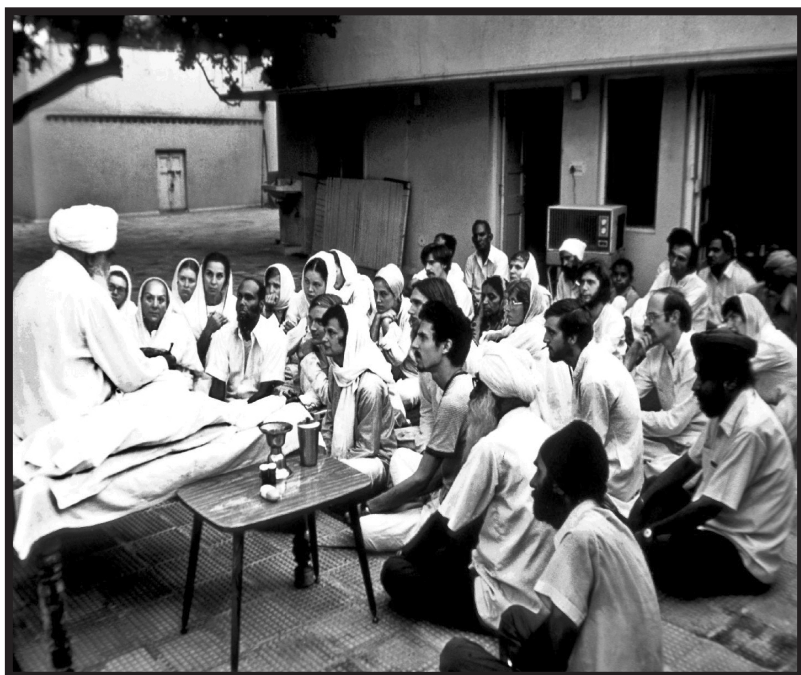
You may leave Him, but that Power does not leave you. It is hovering around you. *Music of the Spheres* never leaves you, thank God. That is the Master within you. You may find some incident when there is trouble, but within, there is the Sound. He is saying, "I am with you." We have been put on the very Golden Way. But it is for us to now maintain and develop it — that's all. Man has to work for everything. A strong man revels in his strength and a weaker man wonders how he got it. He did not get it in one day. So, all this awaits you.

BE TRUE TO YOURSELF AND LIVE FOR OTHERS

Guru Nanak says, “Why should we preach to others to know who is the living God? If Master is Word made Flesh and the Word in them radiates, no preaching is necessary.”

The more you come in contact with that physical form inwardly, you will develop everything of itself. We do not realize how fortunate we are to have been put on the Way — really; to have contact with that.

So, go on with it — God will help you. There is nothing to be feared, nothing to be disappointed about. You will get something. God will help you. All right.



Sant Kirpal Singh Ji Maharaj
Meeting with Disciples in India

Chapter 73

Birds of the Flock Fly Together

March 8, 1971

Is the seat of the soul you speak about in your meditation instructions, behind and between the two eyebrows, identical to the position that we look into in front of us?

The seat of the soul is at the back of the eyes. If you put a nail here [*Master touches the spot on His forehead*], and one-fourth inch behind, and a little to the right side, that is seat of the soul. But if you meditate there, there's strain. So, I have found very practicable and helpful, just looking to the front outside. When you concentrate there, that will adjust of itself without any effort. And moreover, when you meditate there [*focused inside*], sometimes, when withdrawn, you feel you are just encircled by a big stone wall within. You, see?

It says in the circular, focus attention between and behind the eyebrows, and it also says look in front of you.

I say look in front of you because if you concentrate, that will adjust of itself without any strain. Focusing inside will give you strain. All right, try it if you can, but that will give you headache and strain. And even if you are withdrawn, you will feel hemmed in by a very strong stone wall within.

Pressure.

Yes, yes. Books say so. I felt it. Everything should be improved, you see, not always going by the letter of the rule. There were 70 children for initiation at Delhi, 70. All got it, Light. 70 children, you see.

How old were they, Master?

Some four years and five years and some even three years. They don't require any theory, you see. It is for the learned people to understand theory.

A lady once came to me, "Well, I don't want to hear any theory. Give me an experience." "All right." She had it. Children don't need any theory, just a little boost. There were about 150 adults and 70 children. About 220 in the tent. In practice the same work has to be done by the learned or unlearned, you see. The learned won't start before understanding what is what. So, they say, "He is not very clear." "How can that be possible?" "What light?" "It is all dark; how can you say there is light?"

Once I met a "saint" here; he had many followers. I went to where he was talking to listen to him. He came to know that I was there and began shouting, "What is inside, it is all flesh, bone, this dirt, and this filth. If you want to see the sun, see outside. Let the eye behold." I kept quiet.

Later I told him, "Well, look here, dear friend, I have heard about you; I have come, just to have a scent from you. So, now I have got a clue. I am very thankful to you for what you have said. It appears that Guru Nanak's teachings are very deep. Whatever you have understood, that's all right, well, and good, but that requires more going into detail."

He was a very fond follower of Guru Nanak. He said, "This is a very big thing. Who can understand Guru Nanak?" I told him, "Maybe it's that you have more shares, and I may have little." Even the so-called teachers do not see what is wrong. They go on with outer performance, outer rituals, this, and that — *Apara Vidya*, it is called.

People are very much pleased, also with turning prayer wheels and lighting candles, and turning this and that thing. They are also immersing into the water. Most of the people, in all religions, are engaged in such rituals but they don't understand the basic teachings, you see. For these are the basic teachings of all religions given by all Saints who came in the past. You have read that book, *Naam or Word* . . . Yes?

Master, in talking to Christians about Jesus Christ and re-incarnation, there is no quote that he ever stated actually about re-incarnation, just an inference we can draw. Is it not so?

Refer to Elijah and others. Yes, and moreover, the pity is, you see, the present Bible is very, excuse me if I say it is *old*. We need not go into these things. One man (Sir Robert Walpole) wrote, "Don't you read out history to me, for I know that *must* be false." History is written down later on by those who have not seen or heard, that's all.

So, we are concerned with the teachings, you see. This is all right. "Thy Word is a Lamp unto my feet." And the appearance of the Christ or Guru Power is revealed. In the Revelations of St. John: Then he saw a form clothed white in sun — quite God-like. There were harps playing — and this and that referred to. (You might quote that.) Have you read that passage? So, you have got harp sound, where? Third or fourth plane. References are there. People have forgotten.

These things can be clarified only by going within and talking with those directly within. You will find all Truth. You can meet Christ within and others. I mentioned to you some days back there was one lady in America when we went there for the first time. She used to attend the talks very eagerly, but on the day of initiation she did not turn up. On the next day she was asked, "Why did you not turn up?" "I meet Christ daily. I do not need any initiation." I said to her, "Fine, you meet Christ daily, that's very good. Now, when you see him again, just ask him what to do further."

For about 20 days she was silent. Then all at once the night before I was due to go to Louisville, she phoned. ___ spoke to her. "I want initiation." "Well, He is leaving tomorrow morning. It is now dark." "No, no, I cannot have no from you." She came up and said she wanted initiation. "Well, did you meet Christ?" She said, "For about 20 days He did not appear to me. When I met him, I asked Him what to do further. He said, 'For further, you go to Him.'"

Those who are in the higher planes also work through the Masters here on earth — the physical plane.

Kabir, Guru Nanak, Baba Sawan Singh, all say the same thing. There was one man who came here — he had met Baba Sawan Singh inside. He asked Him, "What are the real facts?" He said, "Go to the person [Kirpal Singh]. He will carry on [my work]." These are regular things, you see. There's government outside, there is also government within us too — it is no haphazard thing.

In the beginning was the Word, and the Word became Flesh and dwelt amongst us. Very clear.

You, please — do you have to say anything? No. That's all right. So, all ocean of mind is calm and quiet, no ripples, eh? When the waters are calm and quiet, it means they are very deep. Where the water is calm and quiet, it is considered to be very deep. Are you going deep?

Did Jesus as a man exist? If not, who do people see and speak to when they supposedly meet Him inside?

There, all if's and but's should be stopped. Christ Power did exist all through. Whether or not Jesus or Nanak or Buddha or anybody did exist, Christ Power did exist. Don't go into that, as it is history. Many things come up like that. We are concerned with the teachings, mind that. If you lose that sight, you are nowhere.

Some say Prophet Mohammed is the highest, the *only* messenger of God. Guru Nanak says there have been hundreds of prophets at His door. You, see?

Christians say, "Christ is the begotten Son of God. There is no other." This is (excuse me if I use the word) a fallacy. Begotten Son means Wordless came into Word. Word is the begotten Son of Wordless, and that Word was distributed through human poles; very common sense. He has been sending Messengers here, there, and everywhere to take people up, and they used their powers according to the need of the time, that's all.

How high one is or the other not, go and see for yourself. Mind that when you criticize any great man, and you don't lose respect for that great man, then that's all right. But when you criticize and lose respect for him, then that's a heinous crime. Who can judge others? He who can go higher than that. Mind that. Men are sitting; the mice run around on the ground. How can you judge about those who reside there? Birds of the flock fly together. All were sent by God with some commission according to the needs of the time. There may be many whose names we do not know.

First of all, only he who goes higher than that has the right to judge; is it not so? What right have we got? We gain little and lose one hundred percent. Is not talking against anyone and losing respect for him a heinous crime? So, Word made Flesh — Word is Perfect. So, don't judge others.

I was replying the other day to somebody who wrote to me, "Such and such died of such and such. Such a great man died of such and such." I replied to him, "Do not judge those you do not know. If you do not know definitely, go within, and ask Him." I wrote him like that. I get very strange letters, you see. "That blessed man is not alive," I said. "... but he died of such and such ... he is supposed to be going to the highest plane." I told him, "There are two reasons. One, they work hard, then nature demands. If a man works for 20 hours a day, like a machine, will his body not give way? With good luck he will carry on, but after all, body is made by nature. And moreover, sometimes these great men take on the burden of others." I wrote him like that. Then I said, "Please don't say anything against any man; unless you have seen and you are sure, you have no right to say. All right, go within and ask him." — this is what I wrote.

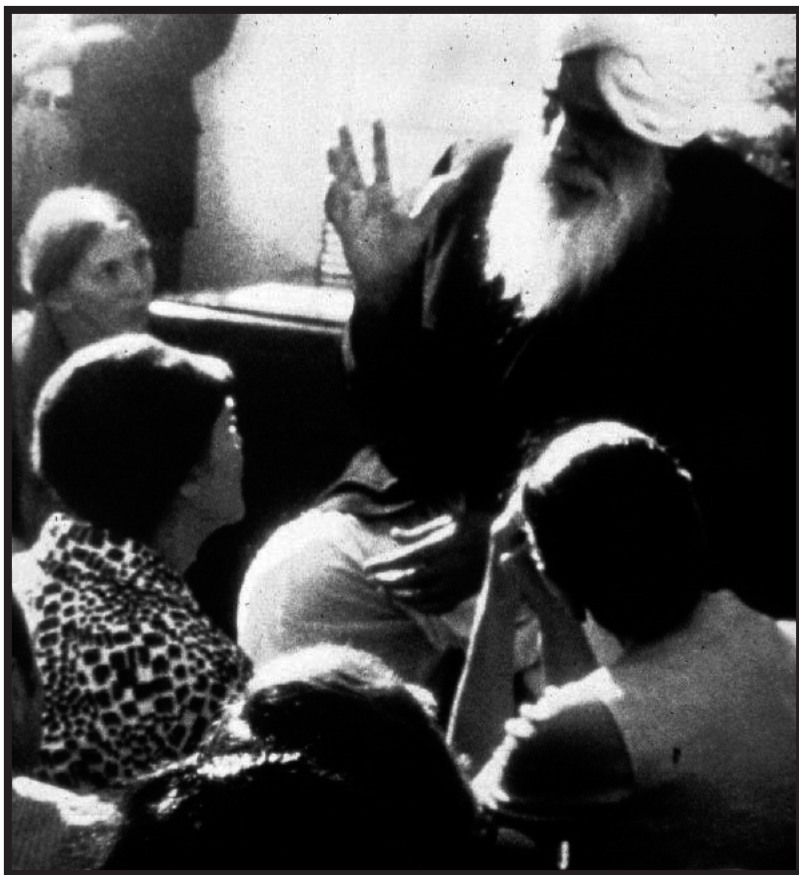
So, mind your own business. How much have you got? How far have you reached? When they went to my Master, people asked, "How great is Baba Sawan Singh?" I told them, "I don't know, but I know that He is surely far, far above me."

If I know Him, I become Him. Man can only know him who is equal to him or higher than him. Those who are equal to Him may know what is what, but those who are higher than that can also judge. What right have we to judge? Is this not common sense? "How great is He? — I don't know, but of that much I am sure, He is far, far above me." When I went to Him earlier, now I admit, I saw the Christ Power in Him, the Son of God working as the son of man.

Some people advised our Master to form a new religion. He said, "Well, there is water underneath, but there are already so many wells; why dig a new one?" The basic teachings of all are the same.

People have lost their common sense in bigotry and narrow-mindedness. They are only standing on one side of the wall and judging others on the other side. After all, they had some power working through Them in those very troubled times. So don't criticize anybody. By criticizing a Saint, sometimes saying gold is gold, diamond is diamond, silver is silver, that's another thing, but with all that if you don't lose respect for him, that's all right. Otherwise, you lose. Do you know why? Christ said that you can call me anything you like, but to say anything against the God in me, that is never to be forgotten. It is the God Power working through these poles, you see. If you lose respect for them, where do you stand?

So, this is the butter you get. Eat it with some sugar, to digest with love and devotion.



Sant Kirpal Singh Ji Maharaj
Meeting with Western Disciples

Chapter 74

The Worshipers of Mammon

March 12, 1971

As a point of moral obligation . . . I ordered some clothing down town. When I went to collect the clothing, the tailor had made two sets, so the price was double. He says he will not give it to me for two weeks and I must take both sets.

This is why I tell you that you should not contact these people directly. Some are below average. Perhaps they think, “He is a foreigner, I could change his order,” anything. This is wrong. So, you should go through me or through somebody from here. They will charge you double, treble, four times, then say, “Why not take it.” We will send somebody to go with you. I will advise you not to go directly for such like things. These people are generally below average — shopkeepers and other businessmen; they lie. They say, “He is a foreigner, change the order. They have got money.” [*Master directs someone to go with him.*]

It was an older gentleman, a tailor who came for your Darshan, and is interested in taking initiation, and because of this I thought to be friendly and give him some business.

Call him [*Master directs someone*]. Let him come to see me. What nonsense is going on. If he is the same man, he should be ashamed. I told him I am not going to give him initiation. I refused.

He didn't tell me that.

Sometimes, you see, one fish in the pond spoils the whole pond. This is wrong. Generally business men are the same. It is a shame. If they become moral then there is some hope. They make business the only aim of life. Business is not bad, but the way it is handled is shameful. [*Explains to someone*] He ordered two and is now being charged for four. This is wrong.

Master, in the case of this clothing, would it not be better if I took it and paid for it because otherwise, he may talk against You? I don't want him to talk against You.

Those who speak without seeing, what is that? Don't believe when you hear anything about anybody unless you see for your own self. Whatever we hear from others we take as Bible truth and go on dancing like anything. What is good is good and cannot be made worse by any uttering. So many people mocked Jesus, did they not? "Oh, see the garment he is wearing? It is made out of straw, and he's a king, this, and that thing." This is mocking Him. But that could not bring Him low, you see. He is what He is. Gold is gold, after all. Even if you throw it in mud, it is still gold.

Master, when some man has ill feelings for you, or for anyone, either for good reason or for no reason, and he is quite focusing on you with his thoughts, looking with very ill feelings towards you, what can you do to not feel that?

You see, you cannot wash away blood by blood — only by water. If anybody sends such thoughts, don't accept them. Send love to him, that is the only way.

Once, it so happened, one man came from Rishikesh to where I stayed, at four, five o'clock, and abused me. From morn till night, he was abusing me like anything. Perhaps he was being paid for that regularly, day to day. Madam Hardevi was there. She said, "I cannot hear all that; I will kill him." You simply close your ears and eyes and go on doing your meditations. Don't accept, that's all. Turn your attention the other way. If dogs are barking at some far off place, do you hear them?

If somebody is calling you names, and you feel anger arise in you, just think it is not for you. Or you may examine yourself to see whether that failure is within you or not. If it is so, be thankful to him. If not, well, pray that God gives him sense, that's all.

Once a man came to Lord Buddha and began calling names for an hour or two or three. He went round like anything. Then it got dark, so he was just going away when Buddha said, "Friend, wait. If a man brings some present for somebody, but he does not accept it, with whom will that present remain?" "Of course, with him who has brought it." "All right, dear friend, what you have brought, I don't accept." That's all.

Isn't that what Christ says, "turn the other cheek," and it seems there's a great power in doing that.

That's all right, but you must not have aversion within you. If you have aversion, and you turn your cheek, then . . .

It seems that if you do not cooperate, no one can hurt you; if you yourself do not cooperate.

So long as you have not got a seed [of aversion] within you, nothing can hurt you. If the water wave comes, you see, and there's a rock against which it dashes, that will go back with the same force. If there is sand there, then, that will seep through.

In other words, if you are strong like a rock, then nothing can hurt it.

But that rock, what is it? What is that rock?

The rock is the good thoughts within you, to have excuses for everybody.

Yes, all right, this is the outer thing.

To find reasons for everything, even as You said the other day, you must have respect for negative power. Negative power has got a job to do.

Yes, the angle of vision must be changed. One thing more, if you just hear that *Sound Principle* reverberating, hear without closing your ears, that will work as a sheet anchor against all these things.

Without closing your ears, you can hear it?

Yes, that will work as a sheet anchor. Nothing will affect you within. When that Sound is going on it keeps your attention engaged always. Nothing outside can affect you.

Like__ was saying, that if somebody has hard feelings against you, what can you do? I think if you say Simran, it's a great power.

The *Sound Principle* is always there, or if it is not there, then repeat the Names. Put your attention into the sweet remembrance of Master or God — that will help.

Use it as a shield. If you think of the Master nothing can happen to you but good things, and even what happens and seems bad, it isn't bad.

You can become a good preacher. [*chuckles . . . pause*] When man becomes man, then there is no difficulty in you. Have you gone into the city? Would you like to enjoy the city today? Yes. You'll see a very good scene there today, up to one or two [o'clock]. This day, you see, reminds us of an event in the past, where Truth had victory over vice. This is the sweet remembrance of that event.

There was one Prahlad, who was a prince. His father was a despotic king, who wanted everybody to worship him as God. He said, "I am God." He got everybody to worship him. But Prahlad, his son, did not do it. He said, "God is to be worshiped, not you. I worship that God which is within you and within everybody." So, he was put through great adversities, you see. His father had him thrown from the top of a hill, so that he would die, but he did not die. God was with him and saved him.

Then, what did he do? Holka; Holka was his father's sister, his aunt, who had a blessing from the god she was worshiping, that fire wouldn't burn her. So, she asked the king to keep Prahlad in her lap and sat in a bonfire, you see, so that he may be finished. It was a very big bonfire, and in that Holka sat with Prahlad in her lap.

Now those followers of the king, all enjoyed; for three days they enjoyed. They enjoyed by dancing — this and that thing. “Prahlad is going to be finished then.” Now it so happened that Holka was consumed in fire and Prahlad was saved. So, today those followers of the king are now beating, putting on dust and dirt and black things: you go and see.

In other words, these here, that throw the chalk, represent the king's followers?

Yes.

Oh, I get the picture now.

Yes, after this, the Sikhs enjoy the triumphant success of Truth over vice. They make a big procession to celebrate — and to know that Truth has had victory over the vice. Today, after two o'clock, you will find the Sikhs carrying a big procession, this and that thing, costumes, etc.

Do you advise us to see that?

We are all followers of the vice: mammon. There are courts full of all these things. There are people hanged, the others are killing. What is going on? This is because we are worshipers of mammon, not of God. You see, a living theater, theatrical performance is going on.

All the police stations are full of all these reports. Courts are full of all these discussions and debates and cases going on. Why is this? This shows that we are the worshipers of mammon.

It so happened at Peshawar, in 1909, that one law was passed by the British government. The people revolted and that whole town was put under siege orders. Siege orders mean that all doors are closed. Cannons were brought in, and aeroplanes were taking bombs all over the town. It so happened that for three days we didn't get a grain to eat from outside. The dead bodies could not be taken out of the town. No food came from outside the city to feed the people. I was there too.

What happened? When trouble comes, men unite. They united: when one of the sons of one class (Hindu) fell down and hurt himself, a man of the other class (Mohammedan) would take it, "It is my child, I will serve him." They looked after each other like that. They were all one.

Cases involving thousands of rupees were decided between themselves, without reporting to the police station or the court. It so happened like that. Siege orders are very strong, you see. Nothing can go out of that area; nothing can enter. And we had to eat raw barley. This is all a scene of worshipers of mammon, is it not so?

So, negative power is there only to punish such people and set them right, that's all. That's his job.

So, the negative power has its usefulness, It is very important.

He is very just, you see. Be thankful this is with you.

Yes. It acts as a powerline, it shows the danger; if you go any further, it will be even worse. Go back.

You cannot serve two Masters, you see. God or mammon. Is it not so? Anything else, any questions?

Master, are ego and vice under the jurisdiction of the negative power?

Surely, it is the law of as you sow, so shall you reap. No exception.

He tempts you and judges you at the same time.

No, no. You must be wide awake, yourself. When I go to United States, I must observe the laws there; go by those laws, not the Indian laws. I must live according to those laws, must I not? Similarly, those who are on earth, must obey the laws of nature.

I think the negative power induces, "Look, this is beautiful," and you fall for it, and then you have to pay the price for it.

He comes like a very good gentleman, like a good friend, and his work is only to keep you in the world, that's all. Give and take. Unless you become a conscious co-worker of the Divine Plan, you cannot lose ego, and so long as there's ego, whatever you sow, so shall you reap.

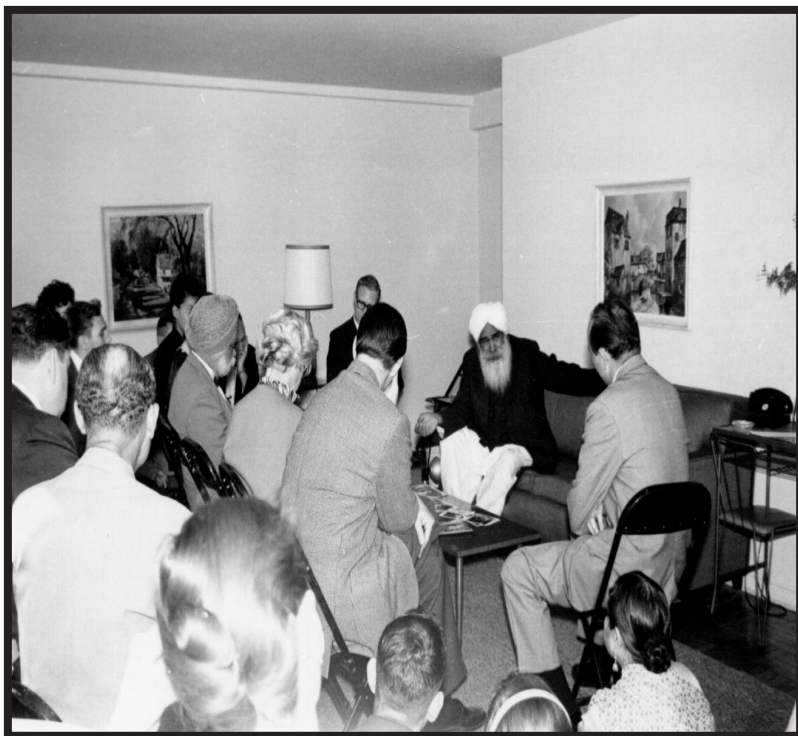
THE WORSHIPERS OF MAMMON

Master, is it not a good analogy, when Christ fasted for 40 days, and then the negative power says, "I will give you all the world and any food." But Christ answered, "No, you don't live only from food you eat with your mouth, but from the Word of God," and Christ was strong enough to fight the negative power.

Anyhow, the negative power is friendly with me. [He says] "You are going on. You carry on that work, that's all." Is it not right? We go friends.

It is also good he should punish. Saints' work is not to punish; it is to forgive and get them back. He warns them not to do more. "Do no more," of course.

So, God made both [positive and negative power], otherwise the world affairs could not go on.



Sant Kirpal Singh Ji Maharaj
Meeting with Western Disciples

Chapter 75
That Music Goes on
Until the World Is Ended

March 15, 1971

*When you say we should contact the Sound Principle
— does that mean Bhajan especially, or in general Naam,
either Light or Sound?*

Sound is more attractive, you see; that is the Music of the Spheres. The Sound engages your attention quicker. Light is also attractive, but Sound is more attractive. The outer music attracts you, but inner music is more effective. Engage your attention in sweet remembrance mentally, not verbally, because you can do fully only one thing at a time. When you sweetly remember somebody, nobody else can come in. So, sweet remembrance means loving remembrance. Loving remembrance does not allow anyone else to enter into that area, does it?

You have to divert your attention, that's all. So, attention is attracted more by music. The outer music leads you to the very verge of matter, gives you some concentration, but does not take you beyond matter, physical matter. Inner music starts when you rise above physical matter; that's the difference. That inner music is always going on, but we are not in tune with it, because we're choosing to have the life of senses. Unless we rise above senses, that music is not audible. It is going on all 24 hours of the day and night, never ceasing, and will continue on until world is ended.

When you say the world is ended, does that mean reference to each individual, or shall the world come to an end actually?

The world will end only when God withdraws. There are only two phases of God-into-Expression Power. By His Will, when He was One and wished to be many, there was vibration. Vibration resulted in two things: Light and Sound.

So, when that God-into-Expression Power is withdrawn, the world will end. That music goes on until the end of the world. It is just like the rolling of a paper and then unrolling — opening it and spreading it out. When the paper is rolled up, the world is ended. Then it unrolls and the world is there. It is all His will.



Sant Kirpal Singh Ji Maharaj
at Satsang in India

Chapter 76

Sweet Remembrance

March 16, 1971

How can I develop love for you, Master?

Love for me, or the God in me? For whom would you like?

For the God in you.

That's all right. That's good. That is within you too. The more you come in contact with him, love will overflow. You see, love will overflow. Constant remembrance or sweet remembrance also helps. The God in me is also the God in you. Only here it is a little more, what do you say, exorbitant. Simply turn your face there; you will find. The more you come in contact within, you will overflow with love; and outwardly, have sweet remembrance. When you remain in contact with the God-into-Expression Power within you — that very Power which is Word-made-Flesh — naturally love will flow. Outwardly have sweet remembrance, you see. The diary is for that purpose. Every time confession is there: Every time you do — Oh — you remember. *So, He is there, your true friend who will never leave you until the end of the world.* There should be some excuse to remember, that's all: May be in any way.

I told you the other day that an old lady at the Ashram, who was unlearned, also asked to keep, maintain the diary form, and, every morning, bowed down. (She simply offered flowers to the diary form, and bowed down) So, after seven or eight days, I asked, "How do you find?" She replied, "Master is within me, walking with me." So, it is some excuse for sweet remembrance. May be anything.

There was once one Radha who was very fond of spirituality. Radha also loved Lord Krishna, and Lord Krishna also loved her. Once Krishna's nails made a scratch on her hand. After a year, Radha was keeping that alive; always scratching so that it may not be healed, you see. When it healed a little, she would scratch it again. After a year, Krishna asked her, "What is that?" "Oh, this is the remembrance of your scratch. I have been keeping it always alive." Some, some excuse for remembrance. After a year — little scratch — ordinary thing, so some, some excuse for remembrance. Photos are only for remembrance.

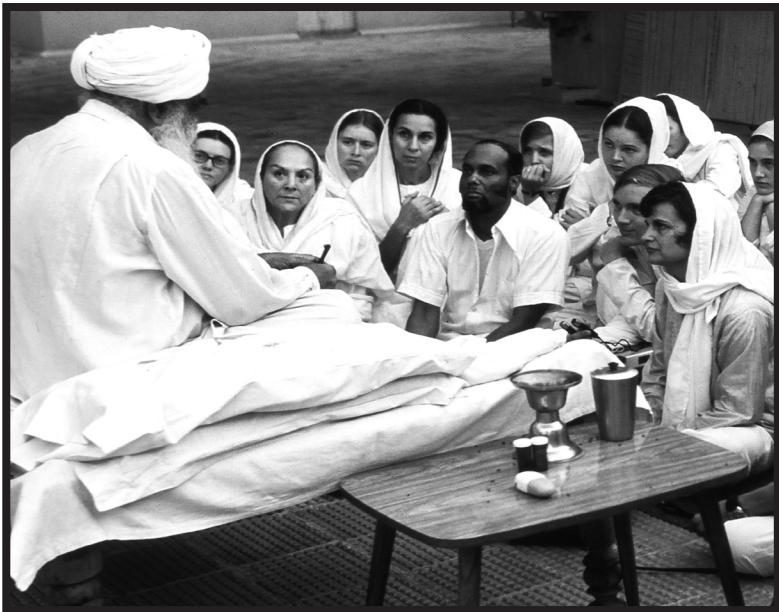
When one disciple meets with another disciple, that remembrance has a boost. Does it not? When one disciple meets with another disciple, then his *gurubhakti* devotion to the Master is developed, because both are of the same idea, remembering the same thing. When they are both together, then? They remember something. When two married women, who enjoy the worldly life, sit together, they speak excitedly, in high tones, you see. Something like that, it is a bad example, of course, but still . . . When they sit together and have the sweet remembrance of the Master, they talk of that sweetness, this, and that thing . . . Love will overflow. Do you follow?

It is a matter of the heart, not of the head, mind that. So, spirituality is *not* of the head, *not* of the intellect, although intellect may be able to explain so many things. Years and years ago I read the event just given of Lord Krishna's life. That scratch was an excuse for sweet remembrance.

SWEET REMEMBRANCE

Once my Master gave me a *Kashmiri* cloak, a very valuable cloak. He also gave some very good bedding, very well decorated. Once, He sent for me and called me into His room. When I was there, he wore the cloak himself first, then took it off and gave it to me. I have kept that cloak with me still. Then another time, he gave me very good bedding, very ornamental. But before he gave them to me, he kept them over his head. These are tokens of love, you see. Love knows no law.

In Gandhi's time, people loved him. Once, there was one handkerchief, a very ordinary handkerchief. He said, "All right, who will have it?" At an auction that small handkerchief sold for about 5,000 rupees. So, it was a very costly handkerchief. A token of love.



Sant Kirpal Singh Ji Maharaj
with Western Disciples in India



Sant Kirpal Singh Ji Maharaj
Darshan with Western Disciples

Chapter 77
The Best Virtue
Rajpur
March 18, 1971

When what you think, what you have in your heart, and what you give out are in unison, that is *truth*. When they are one, that is truthfulness. And this is also the result when you conceal nothing from God. When your heart says something, your brain thinks something else and your mouth says something else, you cannot be truthful.

Two students went to a Master. He examined both of them and gave them each a pigeon, instructing them to kill them where nobody could see. One was very clever; he went out around the wall, shot, and killed the pigeon and brought it back in no time. The other was just running here, there, from morning till night; he could not find any place where he could kill the bird where nobody could see him. He came back at night, “I have not found any place. The very pigeon sees me.” The Teacher said, “Well, you are fit for initiation.”

When you see that He sees every action of yours, you cannot conceal. I found the greatest thing that appealed to Master was that very quality. I would tell others, “Go on, tell Him what you’ve done; open up.” We conceal, mind that. Our attitude is to conceal so that nobody would see, but He sees all the time. So, deeds of darkness are committed in the dark, don’t you think? When you do something wrong and you’re asked whether you’ve done it or not, you have to tell a lie; then eventually you are found out. Truthfulness is the biggest thing that appealed to my Master, I tell you. Perhaps He saw that in me. I was very truthful — this is a necessity.

We conceal, even deceive Master, you see. We think we are more clever. We put things in a way which puts a cover over our deceptions. So, I always say, “Be true to your own self.” When you do something wrong, you deceive yourself. You see, and the God Power in you sees when you’re clear to Him . . .

And further, when he sees others’ faults, he does not crow over them. He wants to cover them. What do we do? We broadcast like unpaid apprentices of the CID of God; like a plague-rat we carry tales. Even if there are faults in others . . . when a child is besmeared with filth, you wash the filth, you do not kill the child. God is in him, you see. When that attitude comes, that brings you nearer to Him, nearest to Him. You say, “Oh, He’s seeing me.” Then other things follow naturally.

I told you; truthfulness is when your heart, mouth, and brain are in unison. When what you have in your heart, your brain thinks, proves it; it is like that, and you know it to be — when you can find no place where He is not, where you are not seen by anybody.

Sometimes we speak something, but we think differently. We do so many things underhandedly. Do you follow me? All things are covered. When a child sees his mother working near him, he is afraid of nothing. That mother looks after the child wherever he goes. When we see Him everywhere and He sees us, how can we conceal anything? We have to come to that. Be open to Him. Anything which comes out of the heart is heard.

THE BEST VIRTUE

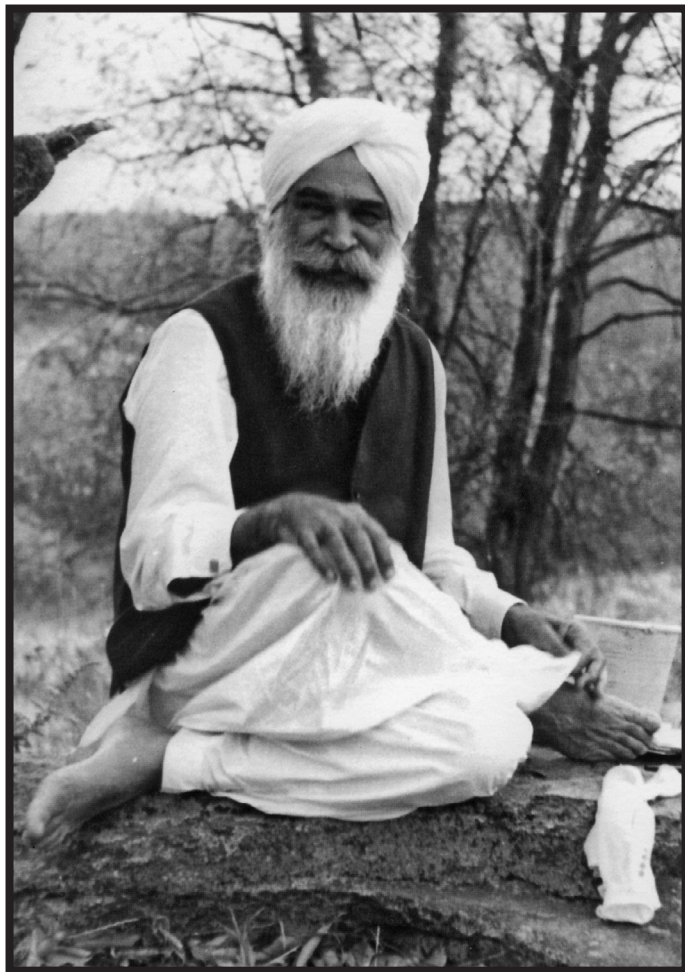
So, which prayer is heard? That prayer which comes out of the depths of your heart. When your heart, your brain, and your mouth are in unison — that is truthfulness.

So, be true to yourself. The God is within you, and the Master Power is within you. Truthfulness is wanted. This appeals to Him; when you discover that there is nowhere He is not. First of all, you see yourself that Power overhead which is everywhere. That is the reason the student who was looking for a place where nobody would see him replied, “Wherever I went I was looking into his eyes. He was looking at me.”

So, the first thing for clarification that all Masters give out is to just know that God is seeing you. The God in you is seeing you and the God overhead is seeing This is the greatest teaching of a Master: All things lead to that.

Yes, it is all sin when you forget Him; that is all sin. Forgetfulness is the greatest sin. Consider that during the day. You have got ample time to consider it; discuss all the viewpoints and angles.

All right, God bless you.



Sant Kirpal Singh Ji Maharaj
at Sant Bani Ashram
Sanbornton, New Hampshire, USA

Chapter 78

On Parents and Gratitude

March 19, 1971

Master, when parents or parents-in-law want to give large presents that could not possibly be repaid in the ordinary give and take, but it would only hurt them if the gift were refused, should we accept them or be strong and refuse them?

You have the hereditary right to accept from those who have been brought in contact with you by the flowing pen of God, because of past reactions. These things also come reciprocally. But you should also serve them to the best you are able, you see; that's the give and take.

If, for instance, they give you something in money, you can repay the give and take in love or something like that, not necessarily money, is that it?

Parents want only to be served by their children when they are in need; lovingly, not as a matter of show. That is all they want, nothing more. This give and take goes on, you see.

If you are grabbing money from your parents, that's a sin, and should not be done. If they offer you anything out of love, you can also repay. There are hundreds of ways to repay — not by keeping an account on paper.

There should be give and take, in any form. They give to you — why? Because they love you. Why should you serve them? They want, at least, love in return, nothing more — sweet words, loving words — regard for their welfare. Do we not owe anything to our parents who have brought us up from this helpless state as little babies? This is what is called in Hindu terminology “love for the parents.”

You do celebrate Mother’s Day, Father’s Day in America, but what is the underlying reason? You should serve them, should you not? If they give you presents, that will come out only as a form of a returned love and respect from you.

Everybody wants some stake in his old age when he is helpless, when he is in dire circumstances. So that is the duty of the children. You see how difficult it was for her when you were a small child besmeared with filth. Your mother took you to her breast, wiped you clean. Your mother did things for you that no nurse would do for payment.

So, these gifts are reciprocal, and you also *help* them. A friend in need is a friend indeed. When you are a helpless baby, not able to do anything, not even able to wash your face, or to drive away a small bee buzzing around your head, she is always alert to protect you, for no payment. So, we also have an obligation to her.

Our first duty is to our parents who love us; our love is reciprocal, is it not? And love knows service and sacrifice. It is first God who loves us, and our love is but reciprocal. You, see? And love knows service and sacrifice; no counting it.

When you are sick, don't you appreciate anybody helping you without being business-like? It is also a duty, our duty, to care with some thankfulness. We should be thankful, grateful to everybody from whom we have received anything; is it not so? And for no return.

By way of a parable — somebody asked Earth, "You have got mountains and oceans, trees, animals and men laden on you; you must be feeling a very great burden on you." Earth replied, "No, it is no burden to me." Then again Earth was asked, "Is there anything which causes you to feel very much burdened?" He said, "Yes. The one who is ungrateful to God for the gifts he has been given: this burden I cannot bear." You, see?

We should be thankful, grateful for *all* we receive. We have got a good body; thank God; we have got a house to live in, thank God. If God has helped you by giving you a good companion — be thankful. Compare yourself with those who are in a less fortunate position than you. Animals have got no home; some people are homeless. So, we must be grateful. And most of us are ungrateful. We all get something.

Suppose there are nine things we have gotten as a gift from God, but still we are not satisfied and will say, "There is one thing that has not been given to me." We forget all nine things that have been given. They say, "This one thing is not done." Suppose He does not give you the tenth one, and also takes away all nine gifts already received — then what can you do? When you are grateful, your mind is at rest; you feel satisfied. Your mind's angle of vision is changed. So, ungratefulness is a heinous crime, a heinous crime.

How would you feel if, just for a month, your eyesight were taken away? People say, “Oh, to have eyes is a very great gift of God.” Now at the same time, have you ever felt what it would be like if your inner eye, eyesight were not there: you would be blind. Have you ever felt blind when your inner vision was all dark? Be thankful, you see.

Just like Christ said, “You see what the old Prophets did not see. You hear what the old Prophets did not hear.” Is it in the Bible? Then? Be thankful. Then Christ said, “All right, what you have got in secret, go and speak from the housetops.” So, everyone sees Light. There is life after death. God is Light. You are given that gift — why not develop it, the sooner the better.

So, all of us have to become ambassadors. Why do you feel reticent? I don’t want one ambassador, I want many. Every father wants his children to grow up to become more than himself. No king would like his son to be a minister, would you? You would like to make him a king. So, he would like you to become a Saint. And that will come up *only* if you obey his commandments. That’s all.

Don’t get all mixed up by bringing your minds into it. What does he say? He does not want anything. What do the parents want? That children should be obedient and respectful of them. Is it not? So, ungratefulness is a heinous crime, mind that. Be grateful to God for everything you get. These things are given in books, but not so vividly. They are hard nuts to crack, I would say. The scriptures are hard nuts to crack. You will get the kernel from these talks. Yes? What is it?

If a parent wishes you to follow in his footsteps, in his profession, would it be obedience to do so? Is this what you call obedience or love?

You see, love knows service and sacrifice. Your spiritual way is of prime importance for everybody and quite independent. That is the Bread of your life. As for other things, you will take up some occupation which enables you to stand on your own legs. If you can help your parents in their profession, so much the better. If that is not possible, for one reason or the other, then talk about it together, and start your own profession.

Kind words don't cost anything. Do kind words cost anything? Then? Politely request what you want to do, in a common-sense way. We are headstrong in our own ways, and sometimes parents are strong in their own way. So, what should one do? Just persuade them by loving words. This concerns everyday living. By your experience you will grow wise from day to day. So, today's subject is not to be ungrateful, you see. Thank you so much.



Sant Kirpal Singh Ji Maharaj
with Western Disciples in Liverpool, England

Chapter 79
Woo Them by Persuasion
Morning Darshan
March 20, 1971

Master, my greatest problem seems to be ... truthfulness.

That's all right that you do not keep this reserved, but at the same time weed out. You say, "I'm taking poison daily a hundred times a day," but stop taking further poison. Do no more. That is what is wanted. It is good that you don't deceive yourself, but you're not trying to weed out. Diary is the means to weed out. If you know that so many scorpions and snakes are underneath you, you must clear them out. Whatever poison you take can be cleaned from your stomach. Don't take more, that's all.

When filling out our diaries, I find a situation where suddenly I become pretty egotistical, how do you sublimate that?

This is difficult, of course, but not impossible. It is easier to be calm and quiet when you are in places where everything is at your command, your beck and call. But to maintain yourself when you are fighting the hard battle of life is what is wanted.

You learn swimming where? In water; not in theory or while on land, do you see? Swimming instructions are all right, "Just move your hands and legs, like this." That you learn in theory, but in water you'll have to really swim, otherwise you'll drown. So, in the hard battle of life we have to be made into men.

I was in the firing line, for about four to five months, working under bombs and cannons booming and machine guns going off like the roasting of wheat. Still, I did my practices. So, we have to learn like that. So anyway, He won't let you go into the wilderness and pass your life at the sacrifice of others — no. Wind up all give and take. Don't sow more seeds, that's all. Otherwise, action, reaction will go on.

Master, you say we should mind our own business. When we see some people fighting or Satsangis arguing or animals fighting, do you think we should break up people arguing?

You are now talking about three fights: one, between animals; two, between ordinary men; three, between Satsangis. As for animals, I think they'll just kill you with their horns if you interfere [*chuckles*]. But even animals may sometimes give in, by sweet tapping.

But among the Satsangis — everybody is a Satsangi. I don't regard anybody as a non-Satsangi because *Sat* is there, within everybody, already. The only difference is that you have been given a Way within, a clue, a contact with That. Others have the same privilege from God, but they have not yet been given a contact, that's all.

So, when you find fighting like that, kind words don't cost anything. Woo them by persuasion. "Well, look here, it does not behoove a man like you to act in such a manner." You are not blamed but the Satsang, with which you are connected, is blamed. Master is blamed. Who is to blame for a dog who is biting everybody who comes to the Satsang? The master, the owner of the dog. Is he not?

Persuade them to come round, friendly. Don't broadcast; "As I told you, he's such and such, he's such and such." That will make matters worse. Tell him privately, "Look, dear friend, this is not right." You'll find that he'll come round to his senses. Sometime something happened in Satsang. Possibly 10-20-50 people might have followed the right way except for one or two who have done the wrong thing. If you tell them, "Oh, this is wrong," then others will also know what is the matter. So, tell them privately, "This is not right." Then I think everybody will come to their senses. If you say, "Satsang will be blamed, Satsangis of the Master are blamed . . . We are here to glorify His name. We are doing quite the reverse while sitting at home." I think that will appeal to everybody.

We are all workers in the field, you see. I am a laborer in the field too, along with you. Just bring out the point in that way. Don't work like the unpaid apprentices of the CID of God. If you are helpless, and you still have love for that man, tell your Master, that's all. Pray for him, because sometimes when you preach too much about something, right or wrong, that very thing affects them too.

Fearless Forethought, a book I read in 1912, described how the Christian missionaries went to Japan and preached one commandment of Moses, "Don't strike a woman." Now then, in that country they did not strike women. They did not beat them. They had very innocent lives. The result was, after a year's preaching, they began to strike the women. That was the effect of their preaching on others. And if you preach, "Don't drink wine," but you drink wine? Well?

So, the best way is to persuade, lovingly. When a child is besmeared with filth, wash it away lovingly. You cannot segregate him; wash him with love. Blood cannot be washed away by blood — blood can be washed away by water — sweet loving water, that's all. We have to learn these things in life. As I told you, we have to learn swimming in water. Every day you'll find instances like that, you see — daily. When you are called to an examination going on, are you successful or a failure?

If a strong wave comes and strikes against a rock, that wave will come back with the same force or double force, come to the place from where it emanated; but if sand is there, the water will go through the sand. If somebody says something against you and you've got any infirmity — if that element is within you, you'll feel, "Oh!" That will affect you. Again, that will go back to him with double force. If a ball comes from that side, and you return double balls, then three balls, then four balls — the result is a breaking action. If you call somebody names, and if he returns the same, then there's double, then you go fourfold, then they go eightfold. The result is injury. If you don't return in the very first place, then?

So, keep your ground quite clear, no element of that. If anybody has something against you, let him have it, but you must not return anything; otherwise, that will grow more.

Kabir prays, "Oh God, keep a man who always thinks ill of me in my compound." He says, "Why?" "He washes away my sins." You have to get your clothes washed by somebody by paying him. Is it not so? He washes away your sins. How? By as you think so you become.

Your burden becomes less, you see. When that man died, Kabir said, “Oh God, the man who was looking after me has gone away.”

That’s the angle of vision by which to see. If anybody speaks ill of you, see if that very thing is within you or not. Then thank God and thank him. The right thing will only be told by either your bosom friend, I would say, who is very faithful and very sympathetic, or by some enemy. He may magnify the situation, but still look to see whether it is truly there, even in the least amount. See, find out. Only then you will become freed of all these things.

Now filth is being added day by day, day by day, day by day; it goes on multiplying. The diary has a very noble purpose; only don’t spare yourself, that’s all. It is better to see these things and confess them day by day, not all at once, when you are being punished.

These are all helping factors. In previous times, as I have told you so many times before, Masters gave something only when the disciples were quite prepared, quite clean, maybe after sitting at their feet for years. Now the times have changed — nobody can sit at the feet of a Master for a long time. So, he gives Initiation first, then asks you to maintain it, that’s all.

Diary is the means of maintaining what you have been given. At least you people get something, do you not? That is to be developed. If you have been given 10 talents, make it 20. If you’re given 40, make it 100. Then your owner will give you more. You will become trusted. But if a man keeps his talents buried, then what? Will the Master give him more?

Our Master used to give us instances. A man has three or four children. He gives each one something, keeping some in reserve for them. There are some who make more and more, and there are some who simply fritter away, losing the money in one way or the other. What does the father, who has love for the children, do? He keeps those things reserved for him only. Doesn't give it to him so that he may not spoil it. So, he has a share for everybody. To those who just make more of it, he gives more. In abundance you will have; you will have it in abundance.

It seems to me, habit plays a great part in man's life. If you're bound, fastened hand and foot, what can you do?

You can do nothing. You have to surrender. These outgoing faculties have bound us hand and foot. Having identified with the outside world, we have forgotten even our soul. So, somebody should be there to unfasten you and give you some inkling or contact, then you maintain it; but again you bind yourself. Let yourself be bound by Master. Do not bind yourself. Let yourself be bound.

That's the equivalent of saying it's His Will, not my will?

Ah yes. Ultimately, we have to come to that. When we see that, then we are Saints. When we can recognize His Will, then we are Saints. We won't grumble. We are sent down here in the realm of time and space, the realm of the Negative Power. Rules have been made already. When you work here, you must abide by those rules.

You try to transcend, get out of that area, that's all. The strongest dungeon, stronghold, I would say, is man-body. If you rise above it, you are a little loosened. If you rise above the astral and the causal bodies, then you are free. There you recognize His Will working too. So, rising above body consciousness is most necessary. You will be loosened a little; it is not as tight as in the physical body. Even the rising above astral and causal bodies — this unfastening or loosening of yourself — is done by Him, the God-in-man.

If a donkey is there, laden with burden and stuck fast in mire, can he get out unaided? But if somebody takes pity on him, he would first unload his burden and then drag him out. There's some Power. We are helpless, have become helpless, you see. We have allowed ourselves to be bound, and now we are very much bound. We want to be free, but we cannot be freed unless somebody has pity on us. Who can pity us? After all, we are children of God.

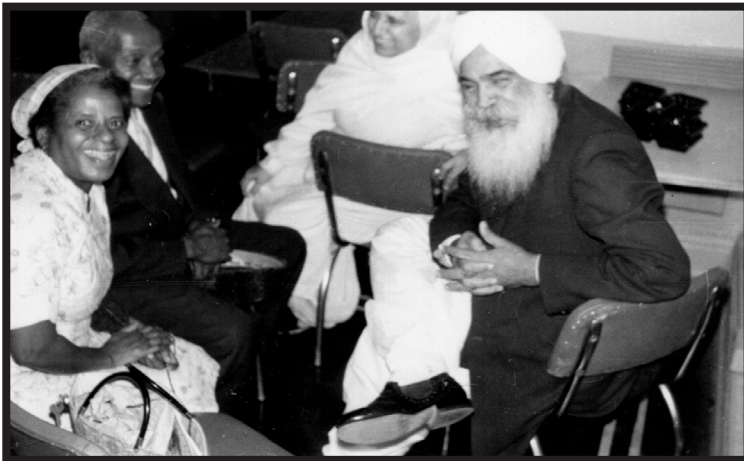
When man feels perturbed, very much in agony, he prays, "God, help me!" And God hears. He makes some arrangement to unloosen you, that's all. If He loosens you, then you again go headlong down into the mire; that is not wanted.

When you fly in an aeroplane you are given lifebelts. If anything comes up, you have it on. But it protects only those who take seats in the aeroplane, not those who are out. Don't try to plunge out of the aeroplane. Even if you're thrown out by some misfortune, you've got the lifebelt, you see. This is one thing taught while you are flying in planes, is it not?

Once when I was flying in Germany from one city to another, it so happened I saw a man fall out of a small aeroplane; the pilot turned round and caught him again in the plane. That's an actual instance. So, the pilot won't let you fall out, even in stormy weather.

On another occasion, while I was traveling in Germany in a small plane, there was a storm, hurricane; and we were tossing about like anything, here, there. Somebody injured his head, too. But the pilot brought us out safely.

So, a careful, competent pilot won't let you fall down, you see. But don't you plunge outside. We simply plunge out of ourselves. That was a strange event. He fell out of the aeroplane, and the pilot turned around and caught him. So, have faith in the Master, the God in Him; that's all I can say. God Bless you.



Sant Kirpal Singh Ji Maharaj
Meeting with Western Disciples

Chapter 80
Subjective and Objective
Afternoon Darshan

March 20, 1971

It says in Spiritual Elixir that meditation is first objective to start with, and later on it becomes subjective. I don't understand that.

The word “Ram” means permeating all. So, the word “Ram” is first objective. Then, once related, it becomes subjective. Water, this word water is objective outside but that liquid [when drunk] is subjective. Objective means outward; subjective is something that is experienced.

The actual experience?

Yes, contact. God is pervading all. The word “Ram” means that Power which is pervading all. So, the word “Ram” is the objective outward; what it represents, however, is subjective. To say “Ram” only directs your attention towards that Power but it is not that Power. There are so many names for the liquid — water, aqua. These are the objective words, you might say, representing something which is to be had by drinking. By saying ‘water,’ your thirst cannot be appeased. It is only appeased by *drinking* the water, you see. This is so.

So, Master gives you a contact with that actual Power into expression, not the Absolute, and that Power is related to by words, denoting something. So, words are the directive; the experience, the subjective. The Power with which you have to come in contact is subjective. It is residing in Water of Life; It is the Bread of Life.

When that *Samaritan* lady was carrying a bucket of water over her head, and Christ asked her for water, out of inferiority complex, she wondered, “He belongs to a higher class. Why is he asking water from me?” So, she did not give him water. Then Christ said, “Had she given me this water, that would have appeased my thirst only for a while, but had she come to me, I would have given her the Water of Life, by having which, thirst would have been appeased forever.” So, the very thing which the words convey is “the Bread of Life” and “Water of Life.” Words are mere directives.

The words are the means to the goal?

Not the means, the directive, I would say. It is not the means. ‘Means’ means carrying something there. Directive is the better word. You may have a directory here which says the train leaves at such and such a time, from such and such a place. If you go to the station and board, then ride the train; only then you will reach your destination. Words are only directive, not the means.

So, all this spiritual literature is directive — speaking of those things which are already within you — and with which you can be given a contact, from where that Power is manifest. It is just like, to give an example, of the almonds or walnuts which have strong shells — shells to cover the kernels. If you break the shell, you will have the kernel. So, subjective is eating the kernel, and objective is the outward shell.

Another example: If you put a needle through a green walnut, it will penetrate easily, but when it is ripe, the needle won’t penetrate.

Similarly, when you have a contact with this Bread of Life, Water of Life within you, that is the breaking, shaking off, of the outer shell. When you have full contact, then outward things won't affect you.

So, saying that this road leads to such and such a place, that is a directive, nothing more. But you must have some conveyance — either by car, by foot or by some other means. That conveyance, which will lead you to that Goal, is your contact within you. When God said He is One and wished to be many, that Power came into expression. That God-into-Expression Power has two phases, Light and Sound. When you are given a contact with It, that will lead you to the source from whence it emanates.

It is just like an elevator lift, you simply sit on it, and it will carry you to whatever storey, one, two, three, or four. But because there are so many stories, there must be somebody on that lift to guide you. The lift will carry you, but you need somebody to guide you to where you are earmarked. It is something like that. So, you have been given a contact with that Power, and that Power is in the Hands of Whom it is fully manifest, call It by any name you like. Is it now clear?

So, first somebody is required who will give you a contact and can also guide you further. Maulana Rumi was given very strict instructions to guard against entering within without the guidance of a Master. Without the Guide, without the Master, there are many mishaps, many delusions inside. There must be someone to carry you through.

Just today I was explaining why you must ride on a plane with only an expert pilot who will even carry you through the storms and hurricanes. But you must stay in the plane! Even if, unfortunately, somehow, or other, you fall out, you have got that lifebelt. Use it. In the storm of life, you might sometimes fall. Have that lifebelt on you, and that lifebelt is the Contact within you. That is the sheet anchor against *all* dangers of the world. The same thing explained in so many ways, you see.

But ultimately you come to — it boils down to — the realization that that Power is within you. That Power resides within you. You reside in this man-body. Pity it is you don't talk to Him. If, fortunately, with the Grace of God Manifest, you are given a Contact, then try to remain in contact with that Power. The more you lose your attachment outside, the more you will progress.

Then you might question: Well, if we are not attached to the world, how will the world go on? That is right — you are developing a very clear angle of vision [when you come to that realization]. You see, these relations have been given to you, by the flowing pen of God, to clear off all give and take. Attend to them properly, lovingly, because it is God who has united you. This, you are duty bound to do, just for the love of God, you see, because He has united you.

Suppose you love me, and I say, “All right, attend to this garden; look after it.” You do it because I have ordered you, not because you are attached to it, is it not so? You are in the world yet out of it.

SUBJECTIVE AND OBJECTIVE

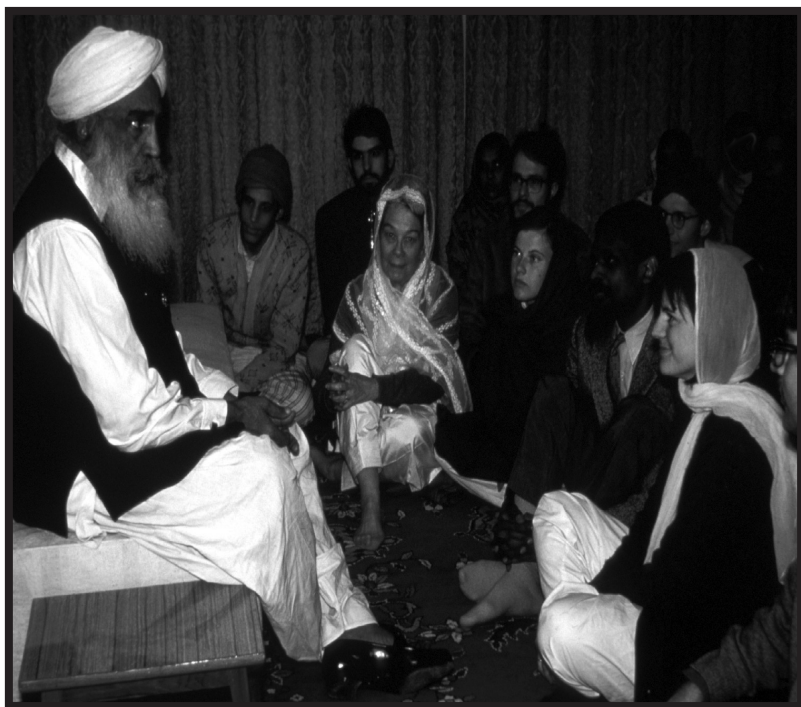
So, this human birth is a very golden opportunity we have got to wind up all give and take, under the guidance of Master. You have got something to stand on. If a mother is there, and a lion comes up towards the child, the child runs to the mother. So, stick with the mother. She will sacrifice herself to save her child.

So, fortunate you are, you have been given contact with that Power within you that is extending all feasible help, protection, without asking for it.

So, that is the underlying meaning of the question subjective—objective you referred to. Read something, digest, go deep, deep down into it. Do not read for reading sake, or for a cursory view or ruminate over it. Even a small question, everything is clarified. You are not to leave the world to do it. You have been given contact with people who have come, by the flowing pen of God, which runs according to our actions.

One Saint says, if you are in a hell and therein comes some sweet scent of the God or Master, that is a heaven. That is heaven. But if you are in a heaven and you have no scent of God within you, then that is a hell.

When one is devoted to some Power, he sees that that Power is over his head. He sees and bears testimony to it. Many have experienced this Power during operations. That Power never leaves you, mind that. You may leave Him; He won't let you go. Would it not be better if you would obey His commandments? Just remain within the hedge which he has laid down for you. That hedge is: if you love Him, keep His commandments. If you transcend them unknowingly, that is excusable, but not always, you see.



Sant Kirpal Singh Ji Maharaj
with Disciples at Sawan Ashram, India

Chapter 81
Stick To Your Principles — Sweetly
Morning Darshan
March 21, 1971

Isn't it our duty to discourage someone who wants to bribe you — to take your stand and not encourage bribery?

What is sin is sin, after all. There may be a little difference in degree. You can be responsible for your own self first.

What I mean is, for my own self, not to encourage bribery regardless of what the results would be.

Yes, that's all right, but with sweet words.

Yes, yes.

Otherwise, that will bring anger. Use sweet words.

By example.

By example, there are two ways: "Oh well, I'm not going to buy this thing," or he can say, "Well dear friend, I hope you won't mind; I cannot buy this." Sweetly, that's the main thing.

I had an experience the other day. I was invited to supper. I said, "No. Although I would like to be with you, I don't even have the time. But if it's possible, I will try to come." I went there, and on the way back from supper, they took me to a bar.

What?

Into a saloon, where they sell beer. And I said, that's against my laws. I mean I don't drink. But I think the influence, Your influence, went. They asked me for 10 rupees.

That's all right.

But when they heard Kirpal Singh, then they didn't ask anymore. They said no, there is no price.

Don't I tell you, don't mix with others. Just ask somebody who they are, what they are like. You're in a foreign land, not fully conversant about what people are like. They may be good; there are good people too. There are other people who are, what you say, who appear to be very 'world like,' you see. But . . . stick to your principles without harsh words.

Use sweet words, that's all. Sometimes man is driven, I tell you. There's the question of whether or not he has faith in God. If he thinks that everything is already destined here, then he'll act accordingly; otherwise, he will be just driven, "If I'll do it, I'll be safe."

I tell you, there was one Saint at Lahore, many years back. Though I do not advocate this example, it does appeal to some sense. Suppose you are standing in line for a ticket at a railway station. (That is the example he gave out.) And there is a long wait to go on to the train. All men are not quite righteous, so if you bribe some policeman at the station, he will give you priority, put you in the front. You are in dire necessity to go. The train is leaving. That sin lies on the man who asked for the bribe. He was driven to it. But don't take it as an example for everybody, you see. Stick to your principles, sweetly. Kind words don't cost anything.

No, I thought I had very good results from it.

That's all right. I have given only what happened, when a man is driven to extremities and he has no faith, at the same time. If we are saints, all right.

There was a case at Delhi — a police constable, who was honest. He was initiated. When he was promoted from his detail and put in charge of police stations there, so long as he remained in that area, no theft was committed. Police stations are there to guard. There was nothing wrong. Before his appointment, sometimes there was whistling on one side and the theft occurring on the other side. (Some policemen were in the habit of accepting bribes.) Because of this, he was transferred. He was not wanted, you see; he stood in the way of income. So, he was transferred to Punjab, Amritsar and then again re-transferred here to Delhi, now in higher courts. All of these cases were handled honestly, governed by the department which he headed.

So, if you stick to your principles honestly, sweetly, I tell you all this honor will be administered of itself. "You may place somebody else here. Don't expect dishonesty from me." Reaction will be there. Many thought, "He will go, I'll tell you." He appeared for some cases which were very involved. He said there was fraud everywhere, all through India. In all cases he was honest, you see. He was initiated. Stick to your own principles sweetly, that's all. Don't deceive your own self, that's all. The God is within you. Master Power is within you.

In other words, if you have certain principles, you must stick by them, and when the opportunity comes, that is the time to test for you.

Surely. Stick to them. Stick to them, but not harshly.

No, not harshly. The result is, if you can part as friends.

Surely. I am quoting an instance, a concrete case. He is in charge of all the police centers. He is especially sent to Bengal and other such places for that purpose. Honesty and righteousness have its own reward. Kind thoughts, kind words, kind deeds, is what constitutes righteousness. Well, don't deceive your own self. That's what I always say. Be true to your own self.

I feel that if something is right or wrong, were it my son or someone else's son, I have the same feeling.

Poison is poison, whether it has been given to the son, the daughter, or the brother, or to anyone else. After all, sin is sin. What you have come to know, politely tell them, "This is the way." I will quote now a family circumstance.

My son, who is still alive, was detailed for clearing of all these supplies, or contracts, to Bombay. Three men were detailed for that. He was one. I think they had to clear all things within a month. He did not earn money dishonestly, you see. Contact Assistant, they called him. He wrote me a letter, "Well, I have come here, one of the three. Others have made thousands of rupees, and I have not made any." Well, he always said, "My father never told me that he was pleased with me outwardly." Then I wrote him, "Well, this is the first time I am writing that I'm pleased with you." You, see?

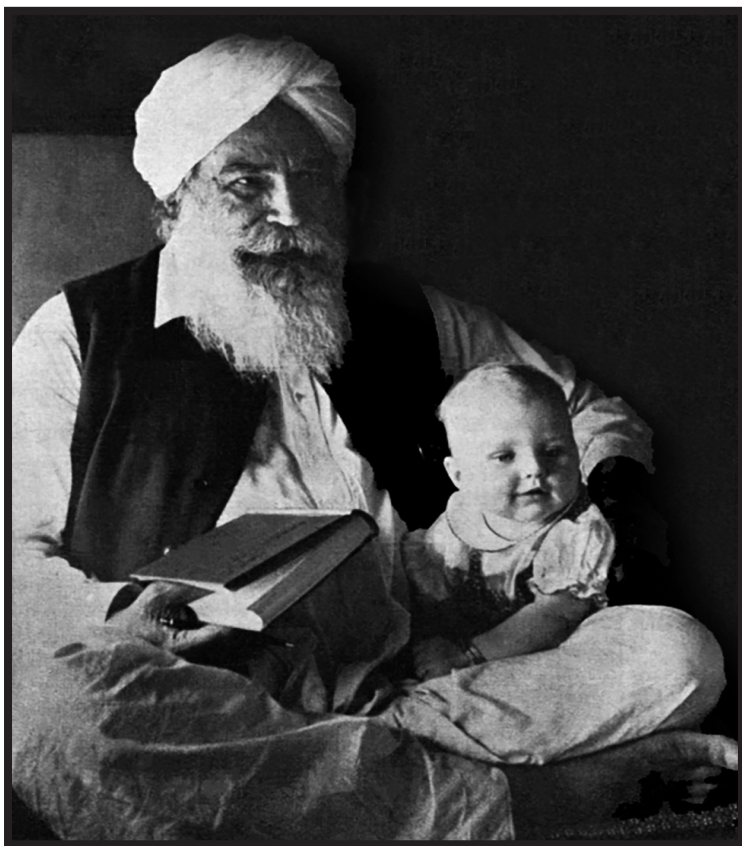
Whether your son or anybody else lives up to principles, that's all right. So, sons cannot be spared, I tell you. Law is law. Ignorance of law is no excuse. I wrote him that. "Well, you always had the grounds that I never told you; now I say that I am pleased with what you have done."

How can I be pleased with you people if you don't live up to what I say, if you don't put in any time to your meditations to be successful there? I'll be pleased, overjoyed when you go up, traverse within. You, see? So, to live by the commandments is the best thing, first step. All else will follow.

All these relations — sons, daughters, wives, husbands, friends, foes — are only with you for the winding up of all give and take. Pay off. Have your way back to God. The Father is pleased only when the children obey His commandments. Live by them, without any outer show. Otherwise, there is the creation of new gives and takes.

So, for that you've got the panacea for all ills of the day, and that is within you. If you stick to it, you will have strength of soul, you see. Outward food gives strength to the body. Reading and writing, this, and that thing, will give you food for your intellect. And that will give strength to your soul, make it strong enough so that you can stand against any odds.

The only thing is you must be conscious of that Power inside. If we are conscious of that, then there will be no troubles. Everything will come up in due course. You must have some director, not only to give you direction but to lead you there too; give you a contact within. So, all right. God Bless you.



Sant Kirpal Singh Ji Maharaj
with Baby Mary

Chapter 82

God Has Entered My House

Rajpur

March 20, 1971

This is a hymn from Kabir, just sung out, who appreciates his own good luck: “By God’s Grace the Word-Made-Flesh has entered my house, and fortunate I am, that the manifested God-in-man has come in. Now what should I do? He has given me a contact with that God within me. So, go on; no moment should be lost with that Power. The result is I am quiet, serene in that bliss, at peace. Mind has found no place in me to rise into ripples now — quiet, calm, serene. Oh Mind, go on with this thing you have got by the Grace of God who has appeared in man-body and entered your house. So, fortunate I am, you see. The result is, now I have escaped all wheel of life — birth and death. I am at home with God. Thank you, God,” Kabir says.

“God Himself-made-Flesh came to me, gave me a contact with Him who is already within me. Oh Mind, go on with it now. Don’t lose a minute without remaining in contact with that.” That is what the hymn says.

Out of thousands, millions, trillions of people, how many people get that contact? They are engaged mostly in the outward ways of worship — those methods which are performed with the help of hands or outgoing faculties or intellect. Who can give us that contact except the God-in-Man, that God which is manifest in man-body? Greatly fortunate, oh Mind, that God-in-Man has entered my house. This man-body too, really is a house we live in, an outside house.

I remember when our Master went to Beas. He sat in a room and gave instructions to someone there. When He went back, I locked it. Nobody entered. Whenever you came into that room, the sweet music was heard. So, places are blessed by such personalities. The atmosphere is charged. Greatly fortunate we are that such a person has entered our house. So, that is our lesson— thanking God — thanking our own destiny, our own God and God-in-man.

So, now He says, “Oh Mind, never go and leave that bliss that you now have.” Let no moment pass without remembrance, constant remembrance.

The lower mind does not like to withdraw from outside. At times, for one hour or two, we try to go in, but it does not remain inside. Once we get that bliss — that bliss inside which is stronger, more attractive, more intoxicating — we will never dare to lose contact with that Power. Outside things are attractive to us, but are those things really attractive? We are conscious beings, a drop of the ocean of all-consciousness which is an ocean of intoxication. These outside things are all material things. When you are wholly engrossed — imbued with outer things, you have that bliss — a little contact with your own intoxication within, like a dog who eats bones. There is no taste in the bones, but his own blood goes out, and he tastes that blood.

So, we are *bliss*; we are a drop of intoxication. When you are imbued with something else, for that moment, so long as you are engaged there, there is some bliss, but it is really no bliss. When your soul, which is a drop of the ocean of all consciousness, comes in contact with *All-Consciousness*, it gets more bliss; the most bliss.

GOD HAS ENTERED MY HOUSE

So, really, we are of the same essence as that of God. He is eternal. So, God is all wisdom; He is all bliss, joy, happiness. We all want happiness. Pity we seek it amiss — it is within our own selves, and by coming in contact with the higher consciousness, we will become more happy. We have that reflection of our own peace and happiness in outer things by engaging in them.

We are fortunate we have someone who gives us a clue to that — not a clue but a demonstration of that for a while. We should develop that from day to day. Then we say, like Kabir, “I am very greatly fortunate that I have met with the Master, who came and entered my outer house, my inner house, too.

So, mind, now enjoy that bliss. Never lose a moment of it. Be thankful.” Have the real right perspective as the matter stands. By concentration only can you feel that bliss; if you come in contact with the higher consciousness — more bliss. If you are engaged in the outer things, then also you have some bliss, but that is only temporary for a while, a drop. Is that not true? Does it not appeal to you?

All Masters bring this to the world, you see. Shamas Tabrez, a great Saint of Persia, says, “Don’t look to my outer dress. I appear to be living in rags. Look within me to see who I am.” When people asked Shamas Tabrez, “Why have you come here?” he replied, “I could not refuse. I have been sent. I could not refuse. Look within me; I am the King of Kings.” These are His words I am quoting you. “What have you brought?” “I have brought very strong whiskey of Heaven to distribute to the world. That is why I have come to you.”

So, all Masters say the same thing in their own language. They bring Something. What did Christ say? "I am the Bread of Life. This has come down from heaven. Whosoever partakes of it shall have everlasting life." Both expressed themselves in different words, but they say the same thing. Fortunate those are who get a contact and like Kabir say, "Be thankful to the God in Man."

We fritter away all this valuable life in trifling things. Our Master used to class people, disciples. He would say that the Satsangis are all there, but there are some "homey" Satsangis who are at home with the Master. They were more dear to Him than anybody else in the world.

Do you remember that Christ was once sitting with a good number of people, and His mother came up from behind? He was told that His mother had come. He replied, "Who is my mother; who are my brethren? Those who do the will of God." Masters have that angle of vision. All of the four sons of the tenth Guru were martyred. There were so many people sitting by Him. His wife came up and asked, "Where are my children?" "I have sacrificed them for all these children of mine." You do not know how dear you are to the Master.

So, those who are obeying, living up to what He says, forget all relations. It is He who binds our inner relation, which can never be broken, even after death. Here all issues are paid off — give and take, that's all. Each one has to go his own way, but such inner relation can never be broken even after death, even after leaving the body.

GOD HAS ENTERED MY HOUSE

Our Master used to give an example of people crossing a river. The sailor first takes one load, then another load, then a third. Those whom Masters have initiated are taken one by one. All will go, some before, some after, but on the other side of the world you will all meet.

Are these things in books? Books cannot explain everything.

We are looked after by the shepherd. People asked Christ, "Why have you come here?" He answered, "I have lost my sheep." When I was leaving by plane for the West, people gathered together and asked me why I was going. "I am going to find all of my brothers there."

We do not realize what a blessing we have; make the best use of that. "God made flesh has come, has entered my house, and given me a contact. Oh mind, don't rest for a moment." And that's the main object of man's life. In this man-body you can go back to your home and in no other. Fortunate you are to have the man-body! What you can do here in a short time, cannot be done in the other world — higher planes — in ten times as long. Every day, every hour, every minute together brings us closer to the end of the human body. So, hurry up. Repose — just go into the lap of the mother — nothing further to be done.

That is the result of effort, but effortless effort. There are two mottos in the world; first, "God helps those who help themselves," and also, "God helps those who do not help themselves." Help yourself so much so, that you forget yourself in that effort.

So, go back, recede. Leave off thinking. If the mind, outgoing faculties, and intellect stand still, that very silence transfers into Light, then into Sound. So, it is comparatively easier if you can repose like a child having faith in the mother.

You cannot repose unless you have full confidence in the mother. A child can never dream that a lion would come and eat him up — he'll run up to the mother, and the mother would rather be eaten up by the lion than let the child be harmed, such love has she for the child. So, how fortunate we are, you see.

Here is the open secret. I have spoken to you from a common-sense level. So, what remains now?

Don't be led away by the daily doings. Life is a series of interruptions — a matter of give and take, reactions of the past. Nobody can even dream that anything goes to his will and pleasure. All these give and take are passing phases.

Stick to what you have been given; that will prove a sheet anchor against all ills of the world. Remain air conditioned, not to be affected by the outside atmosphere, cold or heat, hurricanes, or anything. Where is that? That is in your own Self.

So, recede; you will feel It. Don't allow any waves coming from the outside to enter through the outgoing faculties. Shut yourself in the closet, as Christ said, the closet of your body.

GOD HAS ENTERED MY HOUSE

What does meditation mean? When you enter within, you will find He is there, quite cut off from the outside. This is something given to you practically. You are to develop it by regular practice; weeding out all outer attachments in one way or another.

When a child is there trying to walk here and there, and the mother is pleased to see first the child crawling, then walking, then running.

Master is pleased to see His children going along. He does not compare the man running with the child hopping along; He appreciates that hopping, too. Similar to the mother, is it not? The child is very dear to the mother, is he not? The child running, as well as the child hopping.

So, let us be thankful, that is all I can say. Kabir has a good lesson to give us.



Sant Kirpal Singh Ji Maharaj
1894-1974

Chapter 83
Wait, Satan, Wait
March 23, 1971

I don't always feel completely at ease in your presence, completely at home. I feel sometimes alienated, apart, you know, not completely at ease, as I feel I should feel, and it really bothers me.

What is rankling in your mind? Open your mind.

Sometimes there's a resistance on my part.

What is rankling in your mind? There must be something which causes revolt. Mind revolts, is it not? Then what is it? Open your mind. There's nothing to be afraid of, you see. Maybe right, maybe not right. Some heavy thought, negative thought, rankling in your mind.

I can't always pinpoint it down to one specific thought. But it's there.

We have to train ourselves to do one thing at a time. You'll have to develop that habit of doing one thing at a time. As I told you so many times before, when you eat, be fully at eating; thank God. When you have some work, be fully at it. One thing at a time.

Do you remember, I have given you instances in Napoleon's life. The night before the Battle of Waterloo was to be fought, he was writing the proceedings of a primary school. That was at one o'clock in the morning. The battle was to begin at nine o'clock. The same day at eight o'clock he was strolling in the garden. And his ministers were hovering here, there. "What is it? What do you want?" he asked. "The battle is to be fought in one hour." "Oh, that is at nine o'clock; it is now eight." You, see? That is what he said.

So, whatever urging by atmospheric charging comes, that is earthed, by not fully devoting your attention to one thing at a time. This is a helping factor.

Kabir says, "Let us take a worldly point. There were two friends. One was very fond of going to the church; the other was saying it is time for playing a football match. Both were strong in their own way. One went to the church; the other went to the playing ground. So, the one who was in the church was thinking, 'My friend must be kicking the ball,' and the one on the playing ground was thinking, 'My friend is praying to God.'" Which is better of the two? Do you follow? So, that can be remedied only by developing your habit of doing one thing at a time.

Suppose I come to receive you, but you are thinking about one thing or another — Bombay, Calcutta, or California. Your body is here, of course, but you are not here; do you see? So, presence of mind is required. Be there, where you are, then you will derive full benefit of the charging of the atmosphere. That has to be developed by regular practice. Do all things. You will have to adjust your time accordingly.

Even if you give the busiest man something to do, he will do it because he knows how to adjust. He will snatch some time for that. But if you give it to some idler, he will probably say, “I will do it tomorrow; we’ll see after that.” Never expect him to do it.

Try to finish some work daily. Perhaps you know the name of John Bunyan who wrote *Pilgrim’s Progress*. His motto was to write something daily. And there was one Stanley, whose motto was to finish something daily. So, I learned from Stanley to finish something daily. Complete it. Never put off for tomorrow what you can do today — this is the habit to be developed. And once mind is trained like that, naturally it will have the tendency to do that.

If you reserve the same time during the day for meditation, and do it daily, after a while when that time comes, you’ll feel uneasy if you don’t meditate. If you are going to a certain place daily, after two, three, four, five months you will find, at the time, your legs will be going that way naturally. That has to be developed, you see. So, forget everything, past and future. Only live in the present; every minute is eternity.

Tolstoy, a Russian writer, was a great man. Before anybody would come to see him, he wanted to see his photo first. The face is the mirror of the man.

All your thoughts — every kind of thought — brings wrinkles and furrows. You will find men of the same profession have heads, foreheads, and eyes that are similar. Thoughts are very potent, very potent. They bring out their openness. No wrinkles here, some wrinkles there, and furrows come as a result of the thought action.

So, Tolstoy always used to request a photo first. Once he refused a man. And the man wrote him, "I'm not what you see." Man can change for the better; can he not? That is why it is said, you are the maker of your own destiny.

Even a robber can become a Saint. There are instances like that. Do you know what special quality a robber has? When a robber decides something, he goes at the cost of his life. He will do it regardless. When a horse is very unruly, you have only to change the directions by using reins, that's all. What can a sick horse do? He can hardly walk. Even if he is put on the way, he's plodding and sighing like anything. So, ornery strong horses are wanted. You must have something in you. The reins only need to be redirected.

There was one student, graduated some years back, who went to hear so many saints in India. He bombarded them with questions. And they were unable to give him answers; they said, "You are not yet fit."

His father came to me. He said, "There are so many like that." "All right, no matter, send him to me." When he came, I told him, "Well, look here, write down all your doubts, all your questions; then sit in the room with me and lock the door. Keep the key, and don't open unless you're satisfied. He went on questioning me for two hours, three hours, four hours. Then he asked for and got initiation.

You are great, you see; are you not?

I am what, Master?

You are great, great man in you. You can do what you say. Where there's a will there's a way. Be not manikin, you see. So, simply form that habit. So, man-body is affected, changed. You can go back to God, by directing your will, you might say. So, all these difficulties only go to prove what? Don't feel manikin. *You can do it.* Just develop that habit by regularity. Do one thing at a time. Yes?

Is it a matter of purity to do one thing at a time and impurity if one mixes up several things at a time?

You are earthing your electricity by impurity. If you develop and then lose it — what is the use of purity? One very potent factor is to have one thought at a time — the thought of God and nothing else. Is it not the one salient point of purity? One Saint prayed, “Oh God, come in to my closet. There is no one else there except You. There is a clear way for You. Nobody else resides here. Nobody dares to enter.” Can you say that? Yes, you can. But develop it. Have it.

What did Christ say to Satan? Stay a while. Tell your mind, “You want to eat? All right, I will give you something to eat, but wait; let us do this first.”

There is an example of this in a lady Saint's life. It is a long story, of course. When she was young, she was going somewhere with her father, and on the way dacoits, robbers, plundered everything from him and also took her away. They sold her to a prostitute. She had never dreamed of this sort of life. When she came of age, they wanted her to have that profession. As she was sold, she could not refuse.

First day she was sent in. When you have not committed any sin, you cannot transcend that imperial wall. You will shudder; you will be afraid. But once that imperial wall is broken, the way is clear. On the first day, the man who came there said, "You should be happy, jolly, and captivate my heart." But she was very sad, very pensive. Her eyes showed fear. "What's the matter with you?" he asked.

The night came and she said, "All right, it is yet a long time before night; the whole night is ahead of us. Let us pray for a while." You see, she was in the habit of praying. The man said, "All right, let us pray." After some time, she said to the man again, "Let us pray; there is still night ahead of us." You, see? The praying affected him, and he went away. He began to worship that lady Saint.

Biographies give very great lessons, very practical lessons. When you find something dragging you down, if your friends are affected, you can sit down and pray. A man can change, you see. We are given only strong medicine because we are weak.

This lady Saint had a very strange life. She was sold away to a brothel home. But while there she began to change people. Whoever went to her, never turned up at the brothel again. And the owners began to wonder what was wrong. They began to quietly watch her in the night. There she was sitting, sitting in prayer. Then she instructed the man to wash his hands and then sit down in meditation also. This happened again and again. The owners said, "Well, she's spoiling our profession, ruining our business." You see, so they set her free, this Mohammedan Saint.

So, I have learned that we can rise above even the worst of circumstances. Now you know what Christ meant when he told Satan to wait. You can see what greatness a man could observe from her life. There are also instances of suchlike people in the West. So, reading biographies pays very much. You have learned some practical things, and how to do them.

When I went to Austria there was some fight going on with the Italian people. They were just preparing for war. At any moment war could have broken out. So, naturally the governor said, "I am in a dilemma. What should I do? My country is out for war. Any moment it may burst. What should I do?" I told him, "What is good, do at once; what is not good, try to reconcile through other means." And the result was, there was no war.

I received a message last month from the governor. "I'm waiting for you. When are you coming back?" You see, a very simple thing. What is good, do at once; what is not good, delay. Just try to divert your attention the other way. Tell Satan, "Wait, please." This was a good example given by Christ, was it not? He simply said, "Wait, wait." Why can't you say "Wait"?

Which initiate is dearer to the Master? One who just develops the qualifications which He has got. Those qualifications will appeal to Him. To meet God is not difficult; to make a man is difficult. God is after finding out such people who are like that. When man begets children, he runs after the best child. Does he not? Kabir says, "I am now so pure at heart that God is always running after me saying, 'O, Kabir, Kabir, wait, wait.'" You, see?

Do you remember the story about Moses going to the hills to meet God? And as one poet said, “Was he not aware that God is searching for a man? Why did you go to the hills to find Him?”

So, digest what you read. I have given you so many things from the lives of great men. If we simply read, “such a man is born there and dies there and visits certain places”— this is not the true reading of a life. “He built a house or reservoir there” — no, not that. Do we simply go to the Master to see what he eats, where he is sitting, what clothes he wears, whether he’s got a horse to ride on, etc.? This any man can have.

Your life should be a reflection of simple living and high thinking, not of the outer buildings you have made. I met the head of the ___ community, who is now president of all ___ here. I asked him, “You are the head of the ___ community. Tell me, what have you done?” He said, “I’ve made ten temples.” I asked, “Have you made any man?”

So, to make temples is easier. To make man is difficult. “How many men have you turned out?” There is a vast difference between the angle of vision. People are stuck fast in the other way of viewing. A teacher is very happy when he sees that all his students have passed in the first division, or they have stood first in the university. Is he not proud of that?

How can you earn his pleasure? Just follow implicitly what he wants not the words but the intention. He need not say “do this or that.” See what he is doing, and you do it.

As a student, I was reading in the ninth class, and the teacher was so satisfied with me that he would leave the class to me for teaching in his absence — that very class in which I was a student. So, hard work is another name for genius, mind that.

In schools, you will generally find British history is taught as one of the subjects. The teacher used to give notes from that. The paper was set. At that time, about 55 was the maximum number of marks given for the paper. There was another student who wrote all notes that were dictated by the teacher, and he gave him 34 marks out of 55. In my case, I never stuck to his notes, but read two or three British histories and gave my replies from them. And gave me 54 out of 55.

Naturally the other student complained, “Well, teacher, I have written fully, literally what you have dictated. Why are you giving me 34 marks and him 54?” This is but natural questioning. “Well, he has given what all historians say, but I could not give him 55, so I cut down one point.”

So, your Master, your teacher, can be proud of you. Of whom? One who is like Him.

My Master used to send me difficult heads of some religious sects who used to come to Him. He used to send them to me, to live with me for a week or so at Lahore. He would say to any learned man who went to Him, “All right, you go to him [Kirpal Singh]. He will just open all the parts of the rifle and then reassemble it and tell you what is what.” He was proud of me, and we are proud of having such Saints, you see.

But He should also be proud of us. But how? By developing those qualifications that He has. My Master used to say, "Well, I have found only one man in my life. I wish many of you to become like him."

For that Way, you are given an experience on the first day of Initiation. Some are progressing, not yet perfect; some are going on all right; others are only trudging along — plodding like a tortoise. So, what a man has done, another man can do with proper guidance and help, is it not so? Then . . .? If you live 100 per cent according to what he says, you are perfect. But even if you become perfect, should you be proud of yourself? — No. Why?

One master-tailor made a very good suit which fit very well. He was simply boasting, "Oh, what a good fit. How well I look." The credit should go to the master-tailor, not yourself. So, all this credit goes to the Master, or the teacher, or the God in Him, you see. This is the main thing.

That's a good question you have asked. It has brought out so many things. Simply try to live up to them. Nothing is impossible. Napoleon said, "The word 'impossible' is found in the dictionary of fools." Everything is possible when a man can catch God, of course with His Grace. What more is left?

So, I wish each one of you to become ambassadors. I will be proud of you. And whatever you are doing, I think will be helping me in my job. Credit will go to you, and I may also be pleased.

WAIT, SATAN, WAIT

Our Master used to say, “Well, look here, don’t do civil disobedience — lying down like a dead body, so that you may be carried away in a public conveyance. Stand on your own legs — help; help others,” he says. The same God is within you. Why do you feel manikin?

Great is man, after all. What man? The physical body? No. That man who works in the body. And he is a micro-god, is he not? Only besmeared with filth by playing with the children in the dust, that is all.

All right, God bless you all.

[The original tape of this talk was erased so it was impossible to check it for transcription errors.]



Sant Kirpal Singh Ji Maharaj
1894-1974

Chapter 84

Ego Trouble

March 25, 1971

[A visitor, not initiated by the Master, asks the following questions:]

The more I meditate, the more the ego seems to grow. I would like to know from You, what I can do about it.

If the ego is strengthened, whatever you do, there is action, reaction — whether good or bad — because you are the doer. You can lose that ego only when you become a conscious co-worker of the Divine Plan: you see some other power is working, not you. Many methods of meditation go to strengthen your ego. So long as you are the doer, there will be reaction. As you sow — so shall you reap. So, with all methods of meditation concerning your outgoing faculties, mind, or intellect, there will be reaction. Unless you see the reality face to face — see that Power is working, not you; It is working through you — only then the ego can be lost, not otherwise.

That is very right. What I meant to say was, not when I am meditating, but after I'm meditating the ego comes up. How can I control myself all the time? It is after meditation that the ego grows.

Now that depends on what sort of meditation you are doing. You meditate on what? Is it relating to the intellectual level, or outgoing faculties? That is the point. There are many things — there are feelings; there are drawing inferences — in that the doer is there.

You may have dips into the Beyond, but doership is there unless one is able to see that some higher power is working. So, the method you are following depends on that. And, moreover, whatever we get, with His Grace, we should think it is His Grace; I am not the doer. That Grace has come; be grateful, that is all. That will be a saving line.

Otherwise, thank God you have got that opportunity to direct your attention to Him, with God's Grace. These are the only two ways in which we can save ourselves. With His Grace, we get the opportunity to sit at His Door and think of Him; be thankful. The other way is to become a conscious co-worker; the third eye or single eye is opened to see the God-into-Expression Power working. Only then the ego is lost, and not otherwise. So, to be grateful for whatever you get also helps to save you from the ego. But the permanent way to lose the ego is only when you see that Power working, not before.

So, there are many methods. If you see that some higher Power is working and then if you say, "I am God — I am of the same essence as that of God," then that you'll be. Unless man rises above body consciousness while in the body and working from that level, the ego cannot know God. Only if you become a conscious co-worker of that Divine Plan, then you will know yourself by self-analysis, not as a matter of feelings nor drawing inferences.

So, that is why I say knowledge of self precedes God-knowledge. Knowledge of self is had two ways. One, by mere assumption; you have not seen that Power, and, unless we know our selves how can we know God? It is the soul which can know God; unless it is analyzed by

rising above outgoing faculties, mind, and intellect, it cannot know itself. And the second way is when it knows itself; only then you can know some higher Power is working.

So, knowing oneself is a matter of self-analysis, a demonstration which is given by some competent Person. He gives you a meditation sitting; you see you have risen above body consciousness. Just as you can put aside your boots or your waistcoat, similarly you can put aside your body and rise above it. Then you will know yourself. Then you'll see some higher Power is working, not before. So, in this we have not to make any hypothesis — we make direct contact with the God-into-Expression Power.

Isn't there another way? When ego starts to work, I normally use a mantra, repeat it constantly until I get a headache, then I stop. Isn't there another way to control the ego?

There are methods and methods. This is what I am telling you. Any methods relating or concerning outgoing faculties, mind or intellect or the physical body will naturally give you a headache. There are ways and ways for meditation in which you won't get headaches. If you strain, then naturally there will be headache. May I ask, if you don't mind, whether you rise above body consciousness? Do you forget your body in your meditations?

Sometimes.

Sometimes, that's all right. At that time, you don't feel any headache?

No, no.

It is only when you strain; you fix your gaze at a certain point, there's strain, then the headache is there. And if you don't strain, there will be no headache.

You see, the problem is not during meditations. The problem is in the time between meditations. When meditating I feel no ego.

That is why I said after meditation one should be thankful to God that it is His Grace that He has given something. It is not by our efforts that we get that thing. Our effort is only to sit at His Door. It is for Him to give what He wants or not to give it. If we have got that attitude, then there is no ego. Further, after meditation, if you say, "Oh, I have sat—I have done this and that thing well;" we forget His Grace, and then react as if it was due to ourself, to our own effort. That is why the ego comes in.

So, sit at the Door and wait. Whatever you get, accept; it is His Grace. Sometimes we say, "I have done that well. Now I am progressing." We forget the Giver. Naturally, ego trouble will be the result. To my mind it is very clear. So, pray and sit, that's the first thing, "Oh, God help me, I am sitting here at Thy Door." Cut off from all outside and wait. Whatever He gives, be thankful to Him. In that case, we don't have the sting of ego.

But then when you have . . . er . . . for some time, then er . . .

Dear friend, if you don't mind, come near me. That would be very kind — I will be able to hear you. Put your chair close to me — that's right. Yes?

I really think I take it as a Grace. I mean when I have that happiness, I really feel very thankful . . .

If you feel thankful, then there's no question of ego. It is only when we think in an underhanded way, "I, out of my own efforts, have got this — I am the doer," then we forget His Grace. Otherwise, ego won't come up.

You mean it's that moment I forget to be thankful?

No, no, not at that moment. When you see something, and think, "Oh, I have done this; now I have got some progress. I have done something; I am getting somewhere." If you take it as a sheer matter of Grace, then that won't come.

But the point is — I can, for example, go for many weeks feeling very loving, and everything goes smoothly and nice, and then one morning I wake up thinking all kinds of stupid thoughts which should not run in my brain.

When you sit by snow or ice there's no heat left. You come in contact with that higher Power not as a matter of assumption. So, without seeing that He is all round, He is everywhere, and you don't see Him actually working, then that's the fault. If you see, then nothing will happen like that — you will have no ego troubles. Sometimes thoughts come up because all heat is not gone from you.

In the beginning you have to weed out all your imperfections, for "Blessed are the pure in heart for they shall see God." So, purity of heart consists of good thoughts, good words, and good deeds: righteousness.

For that we have to prepare ourselves. To get to God is not difficult, but to make a man is difficult. You, see? Our subconscious mind is not devoid of all these lower things. Sometimes you sit and you get some bliss, but again that thing comes up.

So, unless the reservoir is cleared, these things keep coming up. So, have conscious contact with God-into-Expression — I have been especially laying stress on that. If you are seeing something, sometimes it is a matter of inference I tell you, or it is a matter of feelings.

So, feelings and drawing inferences are different things from *seeing*. So, can you see that God-into-Expression Power? That's the point. "If thine eye be single, thy whole body shall be full of Light." Do you find Light there?

Yes, I do.

That's all right; then just remain in contact longer and weed out all imperfections from day to day. Out of twenty-four hours, supposing you meditate one hour, two hours, or three hours, but for the other part of the day you are indulging in so many things from the outgoing faculties.

That is exactly what I find. You know I try to keep to the point all the time, especially in meditation, and when I'm not meditating, I have the thought of my mantra in my brain; yet sometimes my brain goes crazy.

That is why I am telling you, dear friend, you are not all purity. There are still some things which flare up, that is all. So, for that reason let not your mind remain vacant. A vacant mind is the home of the devil. So, I always prescribe day-to-day self-introspection, and to mark failures in a diary under certain headings and weed them out daily — that is one thing.

And the other is to come into contact with that Light, or whatever it is — you have some charging and that is earthed in different ways. First, your meditations should be for a longer period; and second, along with that, you should be weeding out all imperfections — failures within you — they both go hand in hand.

The time will come when the mind won't rake up anything. As I gave an example: when you sit by fire, all cold is gone. When you sit by ice, all heat is gone. So, for a time we sit, and then again that vacant mind brings us trouble. For that, time factor is a necessity. You see, for 24 hours of the day and night we cannot meditate. It is the vacant mind which is to be controlled.

All impressions come from, through the outgoing faculties. 80 percent of our impressions come from outside through the eyes, and through the ears we get 14 percent — our subconscious reservoir of the mind is overflowing with them. If you put in, say an hour or two, that's all right; but then these problems again come up.

So, constant vigilant watch is required. Regularly come in contact with that Power, then naturally, slowly, there's nothing to come up.

You mean that's what happens is the mind stops...?

Yes, yes. What is the mind? It is a reservoir of desires, that's all. If you only weed out for, say an hour or two, three or four, that's all right. But the whole trouble comes in the vacant hours — the electricity becomes earthed; this is what I mean. If you try, you will be successful. So, the time factor is a necessity. Rome was not built in a day. It takes time, of course.



Sant Kirpal Singh Ji Maharaj
Sitting with Disciples while visiting
Sant Bani Ashram
Sanbornton, New Hampshire, USA

Chapter 85
It Is All His Grace — God is The Doer
Rajpur
March 26, 1971

[Somebody tries to touch Master's feet.]

I have contacted you with the Lord with whom I am contacted; not to my feet, please. The more you come in contact, the more Glorious He will become — not this manikin body of flesh. So, I've made you not my disciples, but of the God in me.

I understand that very well. In other words, the Will. You decided to serve God. And by that decision you made is the greatest thing.

But He is doing it, not I.

Yes, I understand, the nucleus of the whole thing is that.

Pray that you may become the true disciple of God. You, see?

Master, what you have given us, Lord, we'd like to write it on the soles of our feet and the palms of our hands and in our hearts. And every day of our lives, Lord, we'd like to carry it, sustain it sweetly for others . . . unfailing, sweet in your Name, Master, so that we can be what you teach and what you are. At the end of the day, when we sit for meditation and come above in praise of Thee, what we sing we've written on the soles of our feet all day long in your remembrance serving others. We'd like to do that, Lord . . .

It is He, mind that; it is He who has done, not I, the son of man. Don't forget it. There are two phases of life. One, as son of man, and the other as Son of God. So, that Son of God has given you something, not I. You see I am — I am Mr. Kirpal Singh Ji here, that's all. He sent you here. He contacted you with Himself. He is always within you.

These things are very precious, Master, exceedingly sweet that we are thankful that we are together, that we can listen to the love in the others' hearts.

I was a very spendthrift man, who has given everything. Master found me like that — He gave it to me and said, "All right, distribute." It is not my wealth. It is His wealth. You can throw away the wealth of somebody else, earned by somebody else, throw it away. I am not responsible; It is His Grace. This is how I see. Perhaps you may be mistaken. You people may be mistaken. But I see quite clearly; it is like that. He sends you here; He gives you contact. He further guides you. So long as you are in the physical body you require physical guidance, that is all.

So, I am ashamed at times to see that God gives me fame for which I am not due. So, I pass it on. At the Diamond Jubilee [February 6, 1969] that was celebrated here, men of all religions, heads of all religions came up; everybody highly praised. I was asked after that to give a talk. I told them, "Whatever you have spoken about me, it is not due to me, but to the Master at whose Feet I did sit.

So, I have been passing on all your remarks to Him." This was what I said, I have been passing on every word you said to Him. I only work at the post office. Really, it is so, how can I say otherwise? If I were not

true to my own self, I would say so many things. I am true . . . I see it is so . . .; I give out the same thing; the people don't believe me. Strange enough, the fact remains like that, you see. And still they say, "No, no, no, no." Is it not a fact? Then, why are you misled? You see bodies come and go; that Power never leaves you, that's all.

When a man is spoken of very highly by others, he becomes all puffed up. Well, this is only acting and posing, you see. When I see He is doing it, how can I say it is my doing? His Grace brings you here. His Grace gives you a contact with Him within . . . Then how can you not believe that hundreds of people who sit, all find that? I simply give them some instructions and go away on my job. When I come back, I ask, "How many have seen this form, again this . . ."

So, it is my duty. Am I due all that praise? So, my Master told me, "I confer this thing to you." I was in tears, "How can I feel, when you say that you will go, and I should remain?" He answered, "Well, I wish it to be. Distribute it; go out into the world." Then I said, "All right, I will simply . . . a dog barks, you see. I'll be barking too, and it is for you to send down, that's all."

So, I do that. I give instructions and go away. And people have it. If I am there, I must be exerting to give you something. Is it not so? I never exert because I don't do it. So, when a commander sits in his office inside, he keeps one boy running, you see. And that my Master does to me without my knowledge. So, I prayed to God, "Master, if any good goes out of me I do not want to be aware of it."

Pray to God to send you to some Saint, to someone with whom He is in contact. It is He in him who gives something. I think everything will be very clear if the understanding is like that.

So, pray to God that you go to somebody who will put you on the Way, somebody who gives all credit to God, not to the son of man. We have respect for him of course, but all the same, the Master does not act and pose. He sees things as clearly as daylight. Why should he deceive himself? So, it is all God's Grace that He takes over each one — nearer to Him day by day — just winding up all give and take.

Once Christ asked His disciples, "Do you know who I am?" Some said, "You are the son of a carpenter," "You are the inhabitant of such and such a place," this and that. Then Simon told Him, "You are the Son of the Living God." Christ turned to him and said, "It is not you who has said this; it is God in you who has made you utter these words."

Those who have got clear understanding, might see; otherwise, he works at the level of a man. So, man must be true to his own self. If you cannot deceive yourself, you cannot be deceived by anyone. All clear every time. Of course, that comes — time factor is a necessity for that — not in one day. Whatever things now seem to be impossible, are not impossible. Everything is possible in the world, of course with the guidance of God-in-Man or God overhead. Time factor, time factor is necessary.

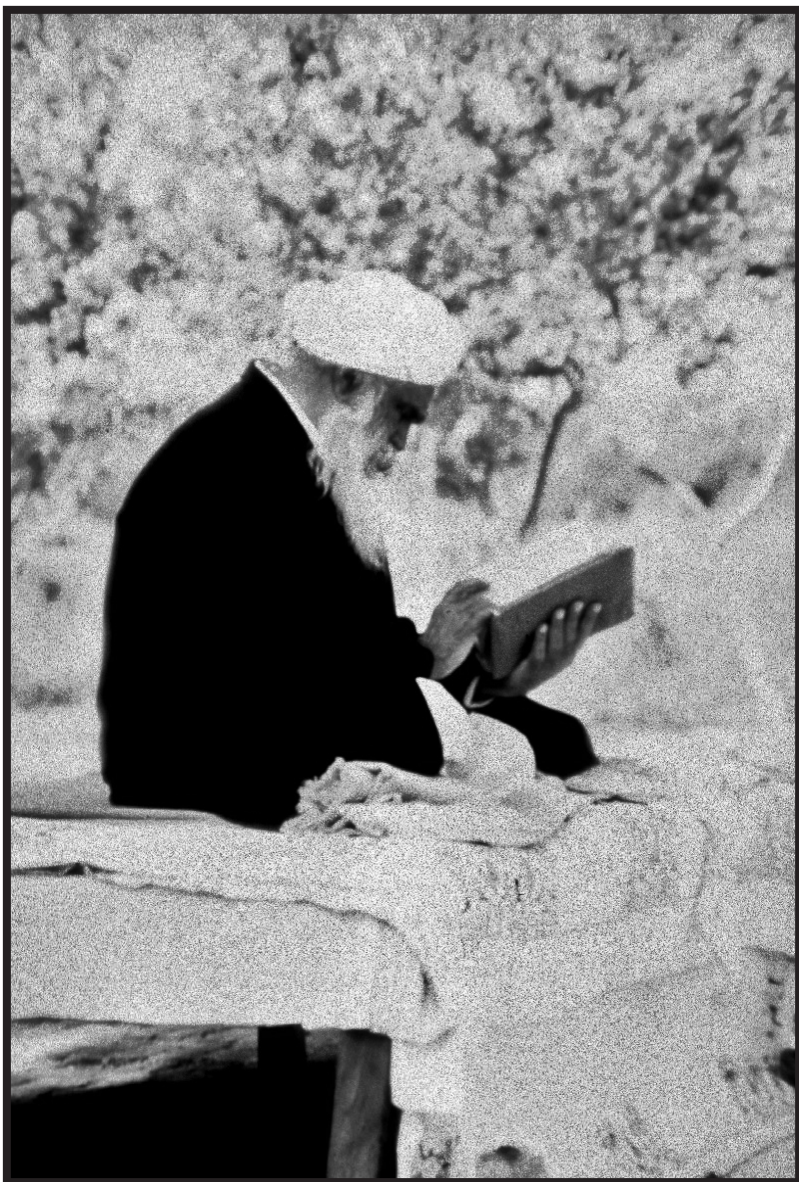
Be always clear to your own self, that's all. Mind will deceive you. Don't be misled. You will see when a clod of earth is thrown into the sky, it will come back to the earth, because it is its nature.

Anyhow, mind will work like a good friend to bring you down to earth into the worldly things. Like a very fine gentleman he will come up, “Do this thing, do that thing . . .” Earth like. When a flame of a candle is lit, flame goes upward to its source, up, up, up. When you up-turn it, even then it goes up. When that flame is lit, it never forgets its origin . . .

Sometimes a candle is lit, sometimes not; that is why sometimes you feel buoyant, sometimes you feel worldly — you are driven down by mind.

Be thankful for what you have got with the Grace of God and expect more. He will give you more. He only requires turning your attention to Him. The more you can turn your attention to Him, the more you will get. You have got your money deposited in the bank. If you open the window, you will have the money, successfully. That money is never depleted. That is unending.

So, sit at the Door, have it, have it! It is from the perennial source; it will never end.



Master Kirpal Singh reading a book at Dera Dun

Chapter 86 U-Turn on The Path

Dera Dun

March 28, 1971

May I say a word, Master?

Yes . . . Two.

You've been teaching me that we're dealing with streams of divinity in the Ocean of Love, and that good taste, kindness and consideration and respect for the feelings of others would count for a very great deal on the Holy Path, so that when we were developed, whatever we did in the body of man, whatever little deed we performed, whatever our profession, whatever we did in the sweetness and remembrance of the Lord, of the Master, would be taken up and add to the radiance above by Master Power.

It's a beautiful thought, and perhaps the more learned a man were, the more meek and humble he would be out of thankfulness and gratitude for what had been taught to him by the Master Power.

Now, those who get a little increment of knowledge and begin to stand up and order others around and tell them what to do, forgive me, do they not make a U-turn on the Path of the Masters and start to come back down? They should be quiet and patient and see what kind of flower the Master Power is bringing out of the others. They may think it's a rose, but it's a violet or a nasturtium or something. Utmost patience, you see, the concern is if you're dealing with these streams of divinity deep within the Ocean of Love, your upper most thought is good taste, kindness and consideration, and respect for the feelings of others.

Then you would shape those currents into the most magnificent song without words in praise to the Living Master.

Franz Schubert and many others have written songs without words. But what are you doing, you're so intent in whatever your little assignment, in respect and reverence for the Master, that you free yourself from the clutches of what others have been hooked on, you see. And whatever you do would be taken up and added to the radiance around your head. That will take your soul up to very high planes.

These things of which you have spoken follow naturally.

They're unfolded by the Power within.

Naturally. These are the outer aspects of a man's inner life. When you develop inner life, these things follow automatically. You are not to strive for it. They follow of themselves. These are the outer aspects by which you can see how far man has progressed. Suppose a man says he goes to heaven every day, but scorpions come out of his mouth, biting everybody all around, can it be true? So, that develops.

Why have I prescribed this diary of self-introspection? Only to weed out all these imperfections. The more you come in contact with that Power within you, the more you will be helped. The outer self-introspection will also help. Just like when a tree is to be cut down, the branches are shorn first, then the stem is cut later. If you come in contact with that Power continuously, everything will follow.

U-TURN ON THE PATH

This is the outer aspect from which you can judge how far man has progressed. If we think ill of others, we are crowing over others. In him who becomes the boss everywhere, naturally that progress is not there. He may say, “I am very advanced . . . God speaks through me,” this and that thing. This is surely not true; it is also a U-turn, you see.

So, from that behavior you can judge how far he has progressed. Sweetness, humility, and love will follow. Guru Nanak says in the *Jap Ji* —a very favorite subject of yours — that just as a crop is cut and the seeds are taken out at one place; similarly, when you come in contact with that God-into-Expression Power, which is Light and Sound, you’ll become the abode of all virtues, naturally, of itself. I quite endorse what you have said.

You’ve given me a beautiful understanding of the energy fields of nature and their relationship to the wisdom of the Far East. One loving heart knows another.

By radiation.

That’s the difference, yes.

Do you follow what he has said? The flower should not say, “I have got perfume.” The flowers need not speak, “I’ve got very good scent.” You can smell what scent comes out of it; you see. It may be very beautiful and colorful, but there are some very beautiful flowers which have got no scent. There are flowers made of paper that look very beautiful, but they have no scent. Do you follow me? But you can sense, you can come to know by the scent coming from it; its crown may be black or red or any other color.

A tree is known by the fruit it bears. Is it not so? If that tree carries no fruit, then? It is only fit for firewood to be cut down and put into the oven. If you have no water from underneath, it will become quite dry and barren from the roots to the highest branches, but even such a barren tree can become green and can bear forth fruit with the loving glances of a Master Power radiating. That's coming in contact with that God Power.

There is a living example: we have got a tree here that was to be cut down. [*Master points to a healthy looking tree.*] It was altogether barren from roots to the highest branches, and they were going to cut it down in its entirety. "You need not cut it." And that tree is green now. You, see? Here it is standing.

So, in Company, by radiation, even suchlike barren things — which are fit for cutting and being burned — can become alive. So, man is known by the society he keeps, by the radiation you have from them.

But there is still one thing more. If a man is sitting by the Master, his body is with the Master, but his mind is somewhere else, then naturally that radiation cannot be sensed. There were two friends, each strong in his own way. One wanted to go to the church, the other went to the playground. The man sitting in the church was saying, "Oh, my friend must be kicking very hard." And the man in the field was thinking, "My friend is sitting, praying now." Which is the better of the two? In such a case there is no scent. If you are there, mind and soul both, then It can be sensed.

U-TURN ON THE PATH

Man is known by his outward behavior, way of living. Such people who become bosses, crow over others, are cut off from within when they behave like that. Their stream stops. They might have had some little water with them, but that will be finished. Man must be in contact with the perennial source coming through, never exhausting. So, that has to be developed. Time factor is necessary, of course.

That is why I say, all are not perfect. They are on the way to perfection. I receive letters: such and such is behaving like that, doing this and that, this way. I tell them they are on the way to perfection. They are growing better, of course, but are not yet perfect. They are on the way to perfection. So, people can sense only by Company, by their behavior.

You will become humble, sweet, loving, saturated through and through with love and sympathy to all others. This will come only when you come in contact with that God Power; when you attribute all to the God Power. If you take up something — take the credit to your own self — your progress is stopped. And whatever little water you have had will be exhausted. You won't feel at peace in your heart.

This happens to those who have been preaching here, there, and everywhere. I am not talking of group leaders; others as well. They have had something at one time, and they behave in such manner to attribute all to their own self. They're cut off from within and naturally are now getting no water from within.

The result is that the little water they have got will be exhausted. They may not be able to speak, “I have gone barren now. I am barren now.” They are ashamed to tell all that. This is what we find, is it not so? Live by what the Master says. You can live on an icy mountain; even the cobra, thousand-headed cobra, and dragon will also become calm.

Part of the power lies in knowing that the Master Power is absolutely unlimited.

That is God Power.

And whatever we feel in our heart, He will fulfill.

That is only the opening, you see. A spring is there, and a little wave will be open — you’ll go and take a swim up. It is just like that. But He is not all of the spring. He is the mouthpiece of the spring. Water is coming from where it appears to be working or from where it appears to be emitting. After all, the water is coming from the spring, from the perennial source. So, there are books in rivulets and sermons in stones, are there not? All right then, why should you waste your time? You want to go in There — then try. That’s all right.

Chapter 87
Don't Forget Him
Manav Kendra, Morning Darshan
Christmas Day 1971

Which does the Master feel is the most important birthday, December twenty-fifth or February sixth?

Every day is a birthday; every day is the greatest birthday. You are blessed, you are seeing your Master in the physical body. I am not so blessed.

[Master asks someone to read Christmas and New Year's Message 1971. He then asked that the message be typed and distributed to everyone there.]

There is a vast difference between the Physical Master in the physical body, and the Master in the Beyond. If he is at the same level with you, you fly in the air with all joy and ecstasy. Even though the Master does not leave the initiate until the end of the world, if we are on the same plane both together . . . it is bliss giving.

How happy we are, of course, when we are in the physical body with our Master; we can never forget it. When we remember those days, tears are shed; the heart bursts. He is not away from us. I know He (my Master) is in me. Yet, with all that, the physical presence cannot be underrated. That is why, I tell you, you are happy of course. I am not. It does not mean that my Master is not within me. He is with me. He is never away from me, even for a moment. But be on the same plane together, that is blessedness.

So, every day should be enjoyed as Christmas with Him. You are here only to enjoy that. To enjoy only eating and drinking, that is not enjoyment. We should enjoy being on the Way. If we are progressing on the Way, we should enjoy Him inside as well as outside. When my Master left physically, I used to tell people who asked me, "Look here, when an officer, that soul, withdraws inside his own room, he just engages a boy to run, to carry on his work." So, somebody is running, carrying on His teachings, His work.

You are blessed, you see, but make the best use of it. Master may be hundreds of thousands of miles away; even then, if you develop receptivity, you can enjoy the same blessedness at Satsang that you have in the physical presence.

Kabir says if your Master is on the other side of the seven shores, and you are on this side, direct your attention to him. You'll get all blessedness. May there never be a day when you forget your Master. To remain in contact with the Master is a great boon.

In that case, you don't fall away in lower pursuits. If you see your Master is seeing you every moment of life, how can you do anything wrong? So, blessed you are; I wish you Happy Christmas.

The Christ Power is the same working at different poles, whether it is in Jesus or one of the other Masters; that makes no difference. Christ Power never dies. We have to become conscious of that, you see. Truly to commemorate, to celebrate the birthday of one Master is to live up to his teachings. But we should celebrate daily. When there is a will — as you think, so you become.

DON'T FORGET HIM

If you remember him daily with an anguished heart, how blessed you become! Unity exists. We have forgotten. We should celebrate the Master's birth daily, at every moment of breath.

Guru Amar Das said, "If I forget Him with one twinkling of an eye, so much time, I take it as though a million years have passed." So, Master is the very life of the initiate. Don't forget him. Do nothing more; you'll become what he is. But we are always thinking of the worldly things. If your attention is always diverted to the Master — higher consciousness — you will be charged with him. Whatever is in Him will be transferred to you without request. You will become the mouthpiece of the Master.

There is one event in the life of one Saint whose name was Bheek. Bheek was the name of the Master. His initiate used to remember Him; he forgot God, he simply remembered, "Oh Bheek, Oh Bheek, Oh Bheek." That was his constant remembrance, repetition of the Master's Name.

During the Mohammedan reign, it was a heinous crime to say that Bheek is God. They considered somebody else as God. (Social rules were strict.) Somebody asked him, "Well, who is your God?" "Bheek, Bheek is my God." "Who is your prophet?" "Bheek is my prophet." That was a heinous crime at that time, so he was sentenced to death. The orders were passed and sent out to the King for further sentence.

The King sent for him and saw that his eyes appeared to be intoxicated. "Well," the King asked, "Who is your God?" "My God is Bheek." "Who is your prophet?" "My prophet is Bheek." "Release him." "Why?" "He will run away." "Don't fear, he has some intoxication in him."

Then the King requested, "Well, look here, Bheek, your Master is very good. As there has been no rain in the country for so long, will you kindly pray to your Bheek to give us rain?" "All right, I'll ask him." "When will you return?" "Sometime during the day after tomorrow." So, he went away. The next day it rained torrents, cats, and dogs; and on the third day, he came up. "Well, very many thanks to your Bheek who has sent us rain."

Then, what did the King do? He just ordered the revenue of 21 villages to be taken to his Master so that he may have it for use of those coming to him. "Oh, I won't take these amenities to my Master. He never invited it. He doesn't care for any worldly things."

Then he went back, and his Master said to him, "When you were just in unison with me and I was in unison with God, what you wanted was given to you." "Why do you do it?" "For the sake of the world over," his Master replied.

Sweet remembrance of the Master is the sum total of all practices. We do them only to show that He may not be forgotten in weal or woe. As you think, so you become.

Celebrate your Master's birthday daily. He is not the physical body. He is working through the physical body, and those are very fortunate who see him at the same level. Every moment spent with him is very precious because, in that way, you have got the teachings both ways: one third by word of mouth, and two thirds by receptivity.

DON'T FORGET HIM

I think that is what I would enjoin on you — become Masters yourselves. “It is I, not now I, but Christ liveth in me.” Do you follow me? After all, for what purpose do you do all these practices? To see him inside, to see him everywhere, wherever your attention has gone. He is not a son of man; He is God in man.

Once he initiates you, He never leaves you till the end of the world. You may go to any corner of the world and that power will never leave you. With all that may happen, He still loves him. If your child is besmeared with filth, would you throw him out? You will clean it and hug it to your breast. This attitude of mind of the Masters cannot be appreciated by those who are groveling in the physical body.

So, Happy Christmas to you every moment of life! You people are more fortunate than me, you see. I am talking of the physical plane — don't misunderstand me. Yes? Any questions?

Why have You come for us? Why?

I am a friend.

Why don't You stay with Your Master?

I am under orders, under orders. I was not prepared to live even one moment after Him. I prayed to Him all through life. I was initiated physically in 1924, but I was with Him seven years before I met Him, on the inner planes. In 1927, I had a vision. I saw Master was leaving us 21 years before He really left the physical body. I never had a moment of joy afterwards, in His lifetime, because I always had that sting, I tell you. I knew that was the very *thorn* of separation which was awaiting me.

So, I always prayed, “Beloved Master, let me go before You.” He said, “No, you are to continue.” “Why, why, why do I have to remain after You?” Orders cannot be questioned.

Gurmat Sidhant is a book written by me — through my hands I would say — not by me, but by the God-Master within me. I used to write it down and take it to Master to read it to Him so that He may give the final yes.

Once, I wrote what happened to an initiate who is left behind after the Master has left the physical plane. That was a very practical statement, description, given. There was a Master, Dadu by name, who had an initiate who was not at the place when his Master left the body. When he came to His tomb, he lay down on the tomb. And he repeated this couplet: “Oh Master, without You I could not live for a moment. It is not bearable.” So, he passed away.

The second Guru of the Sikhs, when his Master left the body, became a recluse, never to show his face to anybody. To live without the Master is very difficult, unbearable. We know, when the Master leaves, He is never away from the initiate, but the initiate, as a son of man, has great suffering. Even now when I remember my Master, I shed tears. But He left His orders. Why? There is no questioning why.

When I read out that part of the *Gurmat Sidhant* to Him, He said, “That’s all right, Kirpal Singh. Read it again!” I had just quoted two or three sentences like that. Then again, I read it to Him. Again, He said, “Will you read it again?” Again, I read it. Perhaps, He was telling me, “You, poor fellow, have the same fate awaiting you.” He was perhaps preparing me, “You, poor fellow, will have exactly the same fate after me.”

DON'T FORGET HIM

There are so many sweet remembrances of the Master, you see. This is everything. One poet says, "To live in paradise, without the Master, is a hell for me. And, to live in hell, with my Master, is a paradise for me." But these words can be appreciated only by those who are really devoted to the Master.

If your son passes away, your mother passes away, how grieved you feel! I never felt any grief, thank God. That's a great deception — suffering — you usually feel for the physical relations. What about the relation that is spiritual? Anyhow, to be with the Master is a great joy. That God Power never leaves you. So, make the best use of the time you have here in the physical plane.

Once it so happened that my Master was photographed for the first time. I was there. He moved from one station to another. I followed Him. At one place, a man who was a big landlord, was just entering the room. Standing by Him, he requested of the Master, "Well, Master, will You give me a copy of Your photograph?" The Master's ways are very mysterious. He told him, "Look here, even Kirpal Singh wants it, but I won't give it to him." I was sitting outside, you see.

Mysterious are His ways. Later I said, "Well, dear Master, I know Your love for Your Master is the richest. You cannot scale how much love You have for Him! But still, with the love You have given me, won't You give me a copy of Your photograph?" "No, no . . . Surely, I will give you one."

That was the first time He got Himself photographed. If you have love, it is the panacea for everything. Love is God, and God is Love. But if you want to have this marriage you are having now . . . it is no good.

I am still so young and selfish; I wonder if You could reassure me that You will live till 120.

It is God overhead. It is all His will. So, the Master always tries to quicken the love of the disciple for his Master. He knows what it was like with his own Master.

Guru Nanak was in a shop weighing out the wheat for those who had paid for it. He was weighing out: one, two, three, four, five, six, seven times, eight times, nine times, ten times, eleven, twelve, and thirteen. The word “thirteen” is *tera* in Punjabi. *Tera* means: “I am Thine, O Lord.” When he weighed out the thirteenth, *tera*, he got intoxicated. He was going to weigh out bushelfuls. When they think of their Master, you see, they are intoxicated like anything.

The tenth Guru, whose birthday was celebrated yesterday, played the role of a Saint as well as an Avatar. Once, he was found in sweet remembrance of God repeating, “It is You, it is You alone, it is You.” *Tuee, tuee* means it is You alone, nobody else but You; all the world is You personified. He was meditating, “*Tuee, Tueehem*, You are all, everything You are.” He got intoxicated and went on repeating this for three days, day and night, “*Tuee, Tuee, Tuee*, it is all You, Thou, Oh Lord, It is all God.”

How can you imagine, appreciate these words of those Masters? Let us have love like that in us for the Master. If you do penances in that way for one hour, that will give you blessedness as if you had done penances for a hundred years. *The reason for all of this is to develop love in us.*

DON'T FORGET HIM

If you take the Master as a son of man, what will you get? Sonship: physical relationship. If you take Him as a rich man, you will have the same thing. If you take Him as God, then you will become God. There are different angles from which hundreds come to Him — only very few really have that attitude.

Guru Ram Das says go and gather together all the riches of the world, from the plains and the ocean, gold, and precious stones, and put them all together at one place; then ask a devoted initiate of the Master, “Would you like this, the wealth of the whole world, or the Master?” Master is All. Yet, when we do things, we do not put the Master first; we put the world first.

If you learn this message of Christmas Day, I think you will become Lords yourselves. You are Lords. You are micro-gods. Supposing the Father wants His children to progress more than Himself. All children coming to Him must become Saints.

Why do you delay? He simply wants you to obey His commandments. You obey the commandments of your mind, as compared with the commandments of the Master. We give preference to the commandments of the world, not His commandments. There we lack badly. That is why we have got very little progress. How will you learn by hard labor? The Father will give all profits to you, “take away all.” If you are doing practices as *absolute*, you will have very little. But, if He adopts you as His son, then you will get everything He has got.

Well, this is the message for today. Take it to your heart and live up to it. If you die in that sweet remembrance of the Master, you are *not* to return to the world. Even *Yama* cannot look at you — he will run away when you repeat the Names of God. What are the Charged Words? They are charged by the Master. The Master is not the physical body, mind that; He is the son of God. I have written this Message (just read out) to remind you of what I say. It is from the intellectual level, but this is more real. It is from God direct.

Yesterday, I went for the sweet remembrance of the tenth Guru. When we went there, we read from Sikh scriptures. I offered my heart to them. Who knows what I was and what He was there. The Guru was always the same. They are all One, you see, all Masters are One. Masters never become two. One bulb is fused, and another is put on; when that is fused a further third one is put on — that is all. The Light is One.

So, we will have a feast today in sweet remembrance of Christ.

Will we have a Satsang during the day also?

This is more than hundreds and thousands of Satsangs, what you have got now. Is it not? It is the very gist, the very soul of all preachings of all scriptures. Do you lack anything after what I have told you?

Someday maybe You'll give us a feast of Satsang all day long? Just for one day?

DON'T FORGET HIM

Pity it is, the feast is given every day by radiation, but you people don't enjoy it. His very moving on earth is a regular feast. An actor acts in whatever way of life he is engaged. When he is eating, he is acting. The Master is radiating Love.

Even if he is harsh (he never becomes harsh), still that Love is radiating. Once it happened so that a lady came up to my Master when He was very busy. He does not become angry, but . . . This lady came up and bowed down to his feet. He said, "Get away! What is it? I am busy! Wait!" And this lady said, "That's all I want, Your radiation." You, see? His whole attention was there: "Wait! Wait! Get away!" Is it not the whole attention? "That's all I wanted, thank you." So, he radiates Love who has got Life in him. Very few people really appreciate this because they have no love for the Master.

Hafiz, a great Saint of Persia, referred to the Master as a lady with red lips. He said, "The very harsh words coming out through those red lips are the sweetest in the world blessed!"

The fifth Guru says, "Even when You chastise us it becomes very soothing to me, on account of love." Why is it, sometimes he is strict like that? He wants to give you a lesson in love. He wishes you to become like himself. And you delay because you have no love for him. So, take this message, on the beautiful day of Christmas, to your heart; don't forget it, then you'll progress like anything.

Could you kindly speak more on humility because we need it so?

You become humble only when you see some higher Power working, that you are merely a puppet in His hands. When you see some higher Power working, and you are merely at His beck and call, what are you? How humble. “Blessed are the humble,” the Bible says, “for they inherit the Kingdom of God.” When there is no ego, that is humility. The word “world,” W-O-R-L-D, means world. If you take out one “L” out of it, what remains? — *Word*—. Word is God.

So, humility means striking out the “I” from within you. You are Word personified. Those who are Word made flesh, come up of themselves and reside with us to guide us on the Way. Word was made flesh and dwelt amongst us. And that is the Bread of Life. This Bread of Life comes down from heaven to work on the physical plane along with you. But He is the son of God, not the son of man, the Word in Man, God in Man, you, see? Whosoever partaketh of It shall have everlasting life.

How to eat and drink, I explained to you the other day. By receptivity you eat and drink Him, the sweet elixir of the God in Him. In *Gurbani* also [*Hindi quote*]. First, He manifests in the son of man, and then that manifested Word in Him, God in Him, unites others also to the Word in Him [*Hindi quote*]. “Word was made flesh and dwelt amongst us.” Then the God in him is the Guru [*Hindi quote*].

If anybody says, “I am God, I am Guru,” they simply act and pose. *Shabd* is the Guru; Word is the Guru. Word made flesh is the Controller. He has got two phases of life, as son of man and son of God. He is the mouthpiece of God, and if you become the mouthpiece of the Master, then God speaks within you.

DON'T FORGET HIM

How come, Master, we're so privileged to be with You when thousands of initiates would like to be with You?

This is the Grace of God, not from me as man. It is all His Grace. He affords the opportunity. You have come from a foreign land, spent thousands of money. With whatever love and anguish, you have come here to stay a month or two. The people living here don't appreciate it like that. There are some who do, but many do not. Some may say the Power of God is there. So, this appreciation arises out of a grateful heart. It is His Grace of course.

Man-body is the highest in all creation. Every moment is worth millions, trillions, I would say, billions of trillions of money. Direct every moment to Him if we are to make the best use of every moment of life.

Kabir said, "The time taken in taking one breath is worth more than the three worlds, physical, astral, and causal planes." You, see? This appreciation arises only out of a grateful heart. But how many are there who really go to the Master for Master's sake? — Very few — Very few who come to the Master for the *Master's* sake!

What is Master's sake?

The reason you come to Him is to meet God. There is a room. It has four corners.

There is a man in one corner who has millions of dollars; and he gives money to whoever goes there.

The second corner is only for diseases; and those who come sick to him, he heals.

The third is where supernatural powers are given.

And in the fourth corner God is sitting Himself. How many will go to God? Very few.

People come only for worldly things, here and hereafter, or for healing, or for supernatural powers. How many are there who come to God for God's sake? Very few. People come to the Master only for these three things — most of them! The man who comes to Him for His sake, rises with his right foot on the ladder.

So, you are blessed, you see. God has directed you, from within, to meet you somewhere — where you can have your true chance of life — which is never like the world's relations, frittered away, never ruined, never lost.

Those who have got the man-body have the hereditary right to meet God. Those who think of the Master, who come in contact with all consciousness, will become more conscious. If you think of the material things where there is less consciousness, your consciousness will be decreased. You will go to the lower level of creation.

So, that is why it is most important to think of God — All Consciousness — so that you may not come back in the lower levels of life. If at all you are sent back, that is another thing. As I told you yesterday, they are given the title, "You are My son; go and do this work."

When I first went to the West, you see, people told me, "Well, Christ is the greatest." "Oh, I am glad to hear." "Is there any proof that He said He is the greatest?" Yes, yes, he said, "I am the son of God, Father has sent me." Then I quoted some references from the tenth Guru, fifth Guru and so many others who said the same. Then I asked, "What do you think now?" They are all sons of God. They are begotten Sons of God. They are the same as God Himself.

The tenth Guru, when He was ordered to come back, gave references to his past life, too. Very few Masters do state, "I was there." But tenth Guru gave the place, "I lived there." (I have found the place He referred to; I was there.) He said, "I was in sweet remembrance of God, so much so that I forgot myself. I became one with Him. Then God ordered me to go to the world. I could not dare refuse, even though this was all blessedness, bliss. But God said, 'All right, you go.' And I had to come."

When he was questioned, "Why did you come here?" Orders. He had to come. Then he said, "Well, what should I do? You have sent so many already." Then God told him, "Look here, all who were sent before, they preached their own names rather than Mine." You, see? These are the words given to the tenth Guru; he said, "God ordered me." Like that.

So, when he came here the first thing he gave out, "Whoever tells me I am God, he will go to hell." You, see? "Who I am? I am sent by God. I am a slave of you, a slave of you all. Don't think it an iota otherwise. I am son of God. I am ordered to come here to preach His Name, not my name." Then he enjoined so much so, "Whoever tells me I am God, he will go to hell."

All others who were sent before (most all of them), we remember them, not God. O Rama, O Krishna, O Prophet Mohammed, and this and that. Is this not a vast difference? He came to awaken the people. "I am Thine, O Lord." All said, "I am Thine, O Lord."

So, those who are celebrating today do not appreciate what Christ did. Did not Christ say, "Whoever loves me will love my commandments, and my Father who has sent me; He will love him. When He will love him, I, and my Father both will manifest to him in vision." Do you remember? You read that in your own Bible. Read your scriptures and see what they say.

All Masters say the same thing. If you love me, keep my commandments. Those who keep my commandments are loved by me and my Father Who has sent me. When my Father loves him, I, and my Father both manifest to him in an experience. You, see? I'm not telling you anything new, only quoting from Christ.

So, tenth Guru came here to revive the true aspect of life: Remember God, or respecting those whom He has sent, Word made flesh. They always direct you to God. "I am Thine, O Lord." "I am Thine, O Lord." Every time you are meeting each other. "I am Thine, O Lord." The man meeting the other, both, "I am Thine, O Lord." May, by Thy Will, we become One . . .

Could You explain to me what the meaning of Kirpal Singh is?

Names are names.

DON'T FORGET HIM

But does it not have a meaning? Singh means something and Kirpal means ...?

Kirpal means Merciful.

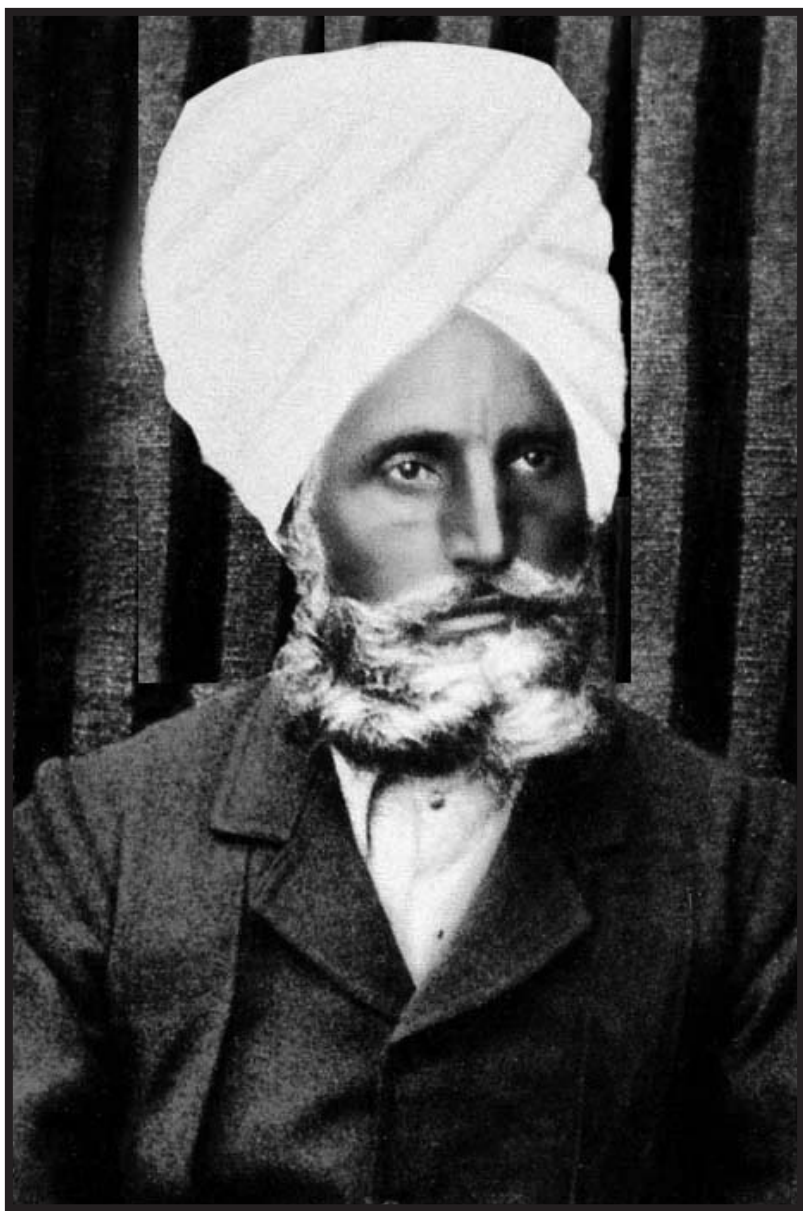
And Singh?

Singh means lion.

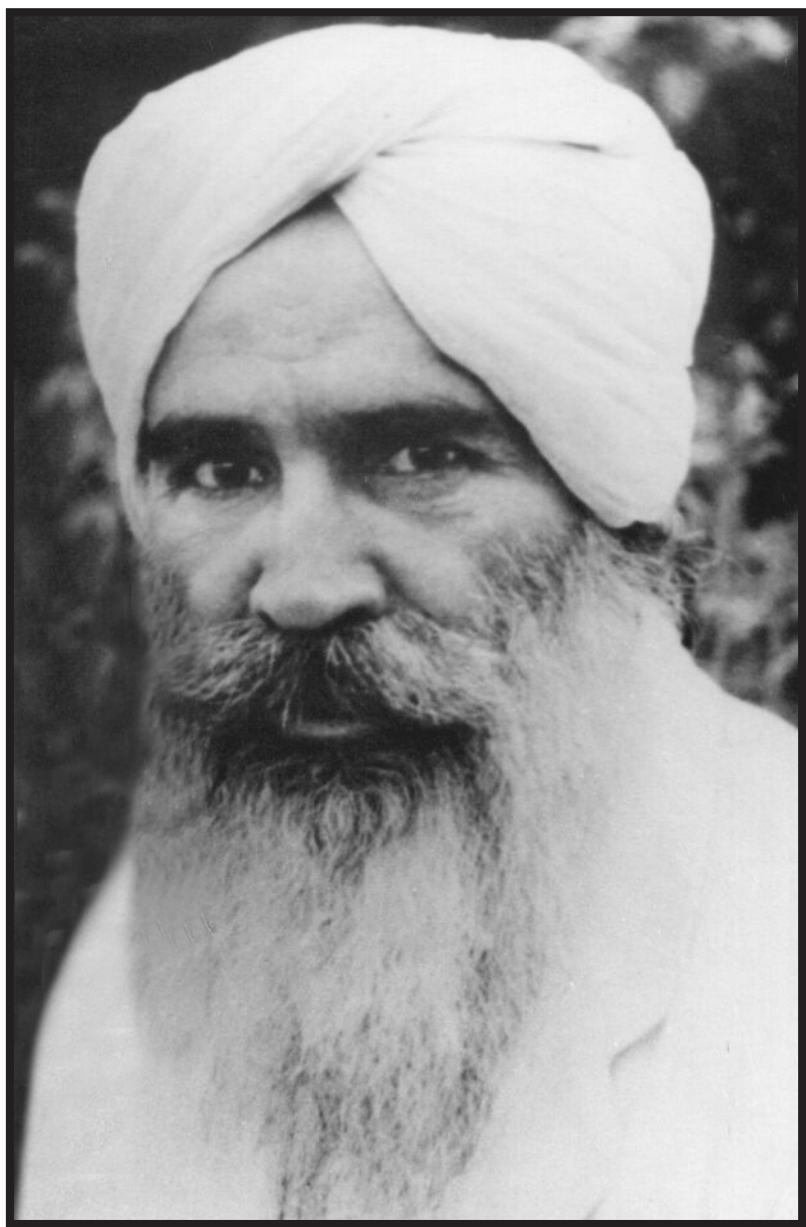
When the two are put together: Lion of Mercy.

So, his ways are full of mercy. He is very strict, mind that. He has got an iron hand, but His gloves are very smooth-like.

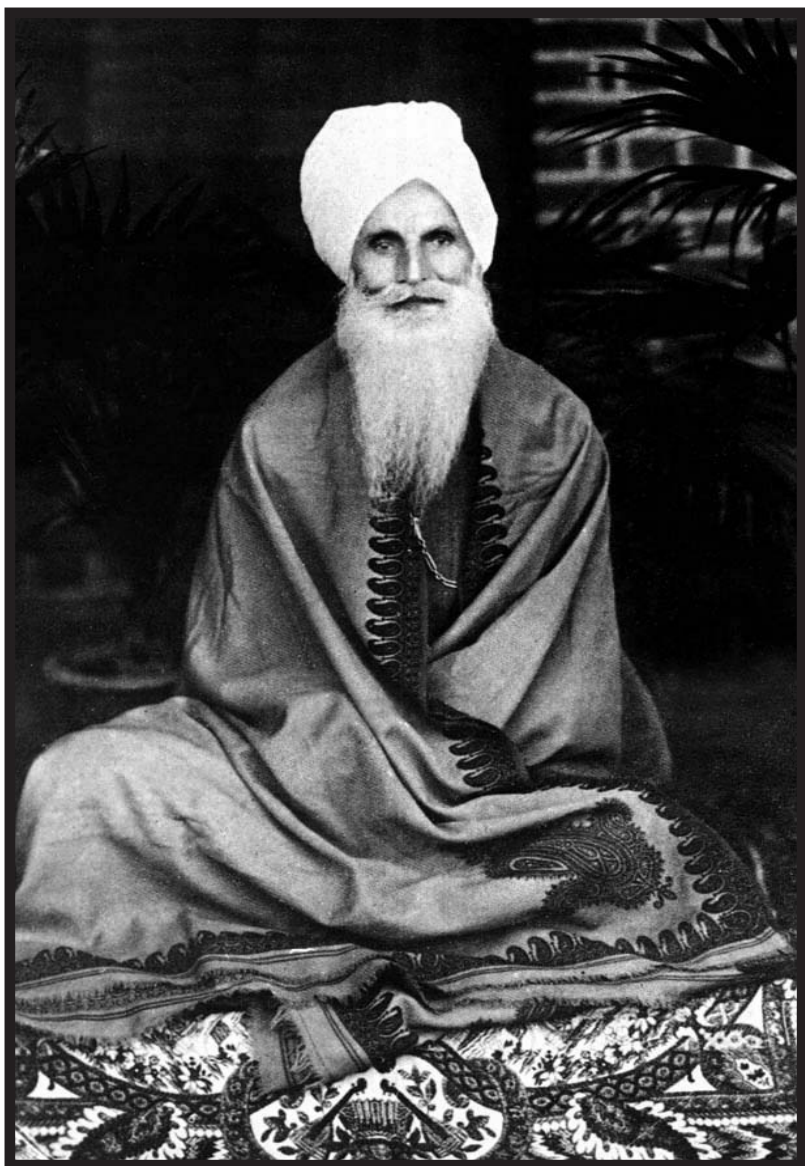




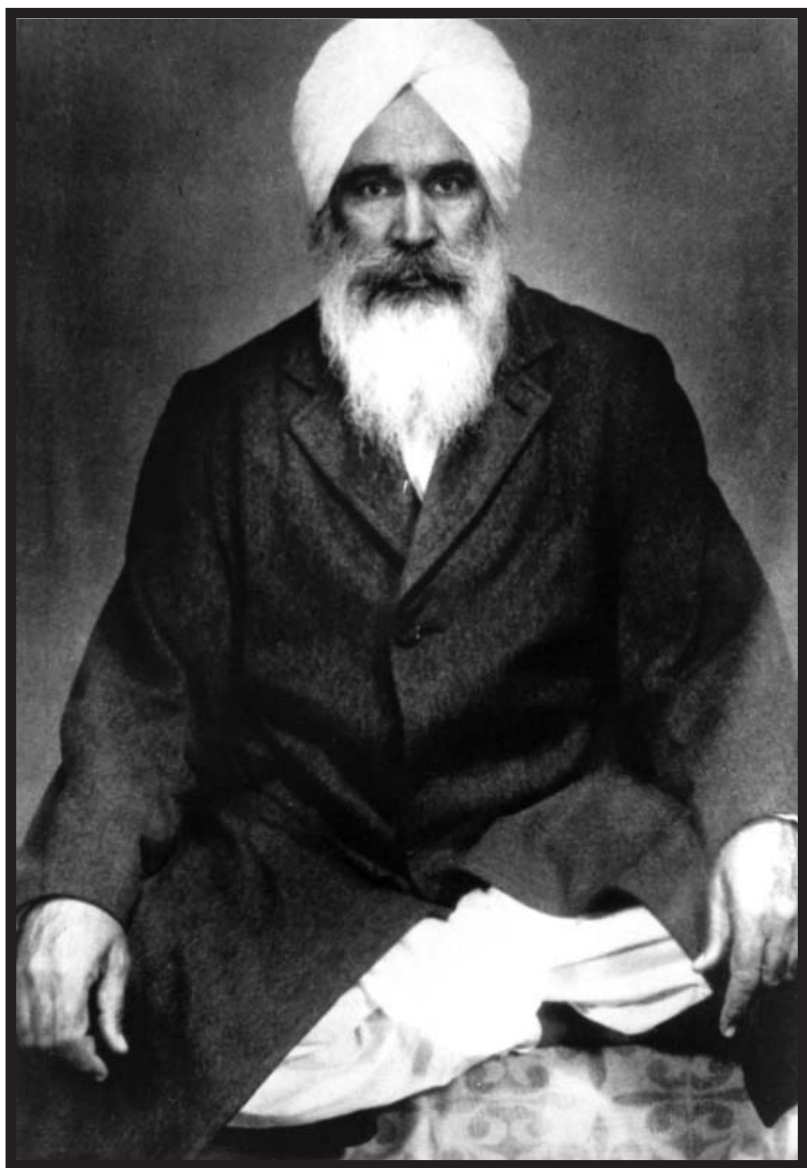
Sant Sawan Singh Ji Maharaj in 1911
1858-1948



Sant Kirpal Singh Ji Maharaj - Circa 1952
1894-1974



Sant Sawan Singh Ji Maharaj
1858-1948



Sant Kirpal Singh Ji Maharaj
1894-1974

BOOKS by Kirpal Singh

- Crown of Life
- Godman
- A Great Saint: Baba Jaimal Singh
- His Grace Lives On
- Jap Ji: The Message of Guru Nanak
- Light of Kirpal (Heart to Heart Talks)
- Morning Talks
- Mystery of Death
- Naam or Word
- The Night is a Jungle
- Prayer: Its Nature and Technique
- Spiritual Elixir
- Spirituality: What It Is
- Surat Shabd Yoga (Chapter 5 of Crown of Life)
- The Teachings of Kirpal Singh
- Way of The Saints
- Wheel of Life
- Love, Light and Life: A Biography of Kirpal Singh

BOOKLETS by Kirpal Singh

- God Power / Christ Power / Master Power
- How to Develop Receptivity
- Man! Know Thyself
- Ruhani Satsang: Science of Spirituality
- Seven Paths to Perfection
- Simran: The Sweet Remembrance of God
- The Spiritual and Karmic Aspects
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