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# SAT SANDESH

*December 1975*



PHOTO CREDITS Cover, the Master's last Birthday, February 1974, by Jim and Judy Shannon; pp. 16-17, the Master greeting Christina Wiggins in San Jose, by Ron and Rosie Cravens; p. 22, giving parshad at Sawan Ashram, February 1974, by Robert Leverant.

# Sat sandesh §

December 1975

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# IT IS HE WHO SENDS,

## An evening darshan Sawan Ashram,

THE MASTER: Hmm? Time will come. First try to grasp the theory fully well. I know you are a strict vegetarian, avoiding all intoxicants. You are a . . . you are a swami, naturally that is understood. Are you studying the book [*The Crown of Life*]?

SWAMI: *Ah, yes.*

THE MASTER: Try to grasp the theory fully well first. Then everything will be all right. Any questions please, any of you? Don't sit mute and dumb. Say something. Yes, come on please.

QUESTION: *I have one that was asked yesterday, and I was not able to understand the answer. And it was about this business of, does the Radiant Form of the Master always appear to be luminous?*

THE MASTER: You remember yesterday I spoke about this very question? First of all you should not visualize. God is one who comes of Himself. Secondly, sometimes very lovesick people may have a vision of a form that may not be very luminous. But there is a criterion to test the genuineness of that Form, by using the charged words given to you. If you repeat those words and that form stands before them, then it's all right. Then if you put your whole attention into it, that form will become bright. Now it is clear? Anyone else, please? . . . Yes, please.

QUESTION: *Master, how can obedience be greater than love?*

THE MASTER: One form of obedience is by compulsion, being forced to do it. If not, disobedience may carry the penalty of death. The second way is out of love you go on with it—no compulsion—unasked for, lovingly. Obedience can come by two ways. One, by compulsion—you *must* do it. You will be afraid if you do not do it there may be some penalty. So being duty bound is no obligation, is it not? No obligation. That you have to do. I will tell you about one professor of science I knew in 1912. He used to live all alone in a

# IT IS HE WHO GIVES

with the Master

*July 21, 1974*

house where nobody was permitted entrance without his permission. But I was given freedom to come and go any time. He had love for me. He was a Mohammedan. When I came I saw him saying prayers. In their prayers, they pay obeisance four or five times, then stand up and pay obeisance. But, he would continue sitting for hours. One day I asked him, “Well, dear friend, usually prayers take four or five obeisances, but you go on doing them for hours.” “Well, two hours—four or five times is compulsory, the more I do to win His Love.” You see? The rest is due. Duty bound is . . . duty bound. The word duty is also bound. Out of love.

When the Masters leave the physical plane they test. They have mysterious ways, you see? Each Master has his own. The third Guru of the Sikhs, Guru Amardas, ordered some platforms to be raised. Bring the earth from some place and raise the platforms. Naturally the orders of the Master are obeyed by everybody, and they began to build up platforms. After some time they were ready. Master said, “Oh, these are no good. Demolish them.” Again they built up the platforms and Master said: “This earth is no good, bring earth from there.” They demolished them, brought the earth from there and again built up the platform. It went for days. Then He said, “This place is no good. Let us go to the other place.” Do you follow? Do you know how many of those disciples remained duty bound? One, two, three, four, five, ten. They began to diminish in number. There also He began in the same way, “This earth is no good, let us go to the hills.” All the people slowly left, except for one. And that one was termed Guru Ramdas. Guru Amardas was over one hundred years of age. People told him, “Well look here, he’s an old man. His brain is out of order. What is the good of demolishing and building platforms again and again without purpose?” Ramdas wept, shed tears. “Master is all knowing. If He orders me to go on

doing this all through my life, what more do I want? I have to win His pleasure.” And it was he who succeeded. Each man has his own way—mysterious way. (This was His way.) Orders are orders. You tell me not to do this, this is my penance, this is my service, this is my everything, worship.

Each man is given the same thing to start with. It is the amount of devotion that makes the difference. Even by word of mouth as I told you, we can learn only one third of the teachings. By devotion, two thirds more. The same is reflected. You are not to make any effort. But the criterion of such a person is that he never loses faith in the Master—He might be sleeping or anything, dead, he won’t do anything immoral or anything like that. But still whatever He says is good. To demolish and build up . . . So it is devotion that makes the difference to God. Out of thousands He chooses one. You see? He gave something very responsible: Law. He has no ill will for those who want to kill him, you see? Inner. The same lessons are given to the students in the class. Some come out very shining, others drag on, letting others pass them in classes, you see? In my school time it happened one day . . . students are asked to prepare their lessons for the next day, especially the difficult work. Perhaps in the West it is like that also. The other man who was always vying with me did not prepare his lessons one day. And the professor began to rebuke him. “Why is it, strange enough, here is a man (Kirpal Singh) who keeps no copy, never prepares any lesson, but you never tell him anything. Today is the first day I did not prepare and you are rebuking me.” The professor replied, “Well, look here. He knows even that which you have not read in the book.” Competence. Sometimes the professor would leave the class to me. “Go on, attend to it.” He left the very class in which I was reading, to me. That is devotion, you see.

If you come to the Master, look to where He sits, where He eats, where He looks, why is He scratching here, and you repeat to the people, that is due to smoky glasses. But he is above that. Few there are, you see . . . I may give you an example of one illiterate man, who was with the Master for thirty long years. He lived in His house, served Him, and did not know what was lying where. He was coming to Him every day, but he did not know where things were located. Master once told him to go and bring some thing lying in a niche, somewhere. He did not know where that niche was [although] he

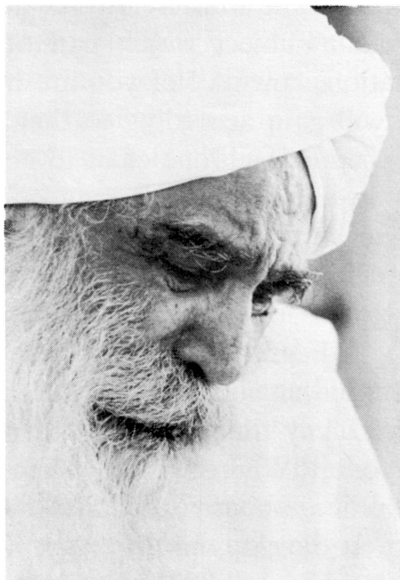
was living there. You follow? Those who come like that, they come for the Master, live for the Master—die for the Master. This is devotion. So Spirituality is a very important subject which cannot be handed out to any man without retaliation, now. All of you are here. Each man has his own devotion. He will gain according to that. He gives the same thing to everybody. It is up to each one of us to grasp, enjoy, according to the receptivity — you see? The word “chela” means: the father’s devotee. He is one whom the clothes of the Master fit, do you see? It is a matter of living it, not saying, not professing or making show of anything. No . . .

Ramakrishna was sometimes seen shedding tears, in sweet remembrance of Vivekananda. Why? When I was in service, I used to visit Him (Sawan Singh) twice a week. Any time I did not turn up for a week or so, He would ask everyone, “Where is he?” Then He would take the car and come to my office, about forty miles away. You see? This is love—heart to heart. It develops in that way. That requires no show. Such a one is called a gurumukh. He becomes the mouthpiece of the guru. Ask the same question from the Master and the same from him, and they speak the same words. Many people come to the Master. Their development depends on the devotion, each man’s own devotion. When you have love for somebody in the earthly way, you remember him or her—anybody—at night, daytime, always. It is the same pinching at our heart, you see? If you are sitting among hundreds, your attention is where? You are all alone. When Emerson wanted to be all alone, he went to live in an Inn, you see? That’s where nobody cares for you, and you care for nobody. When you gain control over yourself, you can work wonders. Archimedes found the center of gravity. The poor fellow was after finding the center of the world so he could move the world. But he could not find that center which is within you. Because Masters have found the center within, they can give a boost to hundreds and then thousands get something by radiation. The only thing required is one phrase I always use: “Be true to yourself;” that’s all.

In the time of my Master, many people hankered after the Mastership after Him, you see? One even made Him sign a paper reading, “This is the follower,” you see? They prepared the whole thing. He was an advocate. . . He died. There are so many others too. Master

*(Continued on page 26)*





## THE MASTER'S TALK

### *The Path According to St. John*

DEAR FRIENDS: We are fortunate that we have the man-body. The man-body is the highest rung in all creation, and in the man-body only can we know God. The God Whom we want to approach is already in this man-body. It is considered to be the true temple of God. God resides in every heart; and we also reside in the same temple. Both of us—our own self and God—reside in this very same man-body, which is the true temple of God; but the pity is that we cannot speak to God. To see God or to find God or to converse with God, we have to enter this laboratory of the man-body.

*A talk given by Sant Kirpal Singh Ji at Harmony Grove, Escondido, California, on December 13, 1963.*

This is a wonderful house we live in. The macrocosm is in the microcosm of the man-body. We have great possibilities awaiting us in this man-body; and that is, when we know ourselves, we know God, too. When we can traverse into the different planes of the macrocosm, we can reach the True Home of our Father.

So these are the possibilities that are awaiting us. But unfortunately, we have never paid any attention to our own selves. Man has three aspects: he has the physical body; he has intellect; and he is spirit-in-man—a drop of the Ocean of All-consciousness or a conscious entity. We have given food to the body, and we have become intellectually strong; we have made wonderful inventions. But all the same, what food have we giv-



en to our own selves? Until we give food to our own self, which is a conscious entity, we have no spiritual health. And on spiritual health depends the health of both the mind and the body. So we have to consider what that Bread of Life is with which we can become spiritually strong.

As I told you, we have given ourselves the food of reading and writing, drawing inferences at the intellectual level and thinking in so many ways: that has given us intellectual health; and we can think things out in much better ways. We have given solid food to the solid physical body, and we are physically strong. When we come to know what is the true Bread of Life or Water of Life, which is the food given to the soul, we can become spiritually strong. The scriptures that we have with us today have references to these things, but we have simply ruminated over them and never gone into them to understand what they mean. I will give you some instances from the different scriptures.

Christ went to a well to have a draught of water. There he met a Samaritan lady who was carrying a pitcherful of water on her head, and he asked her to give him some water. On account of an inferiority complex, she said, "Well, we are Samaritans. You people have no connection with us. Why are you asking for water from us?" And the Christ said, "Had she known who it was who had asked for water, she would have given it to him. If you drink the water which she carries, it will quench the thirst for a while. But man thirsts again and again. Had she come to me, I would have given her the Water of Life."

There is some Water of Life that can be given only by Christ-like people. The scriptures of the religions we have joined refer to these things. We have simply

considered the very elementary or preparatory steps of how to have certain forms, to carry certain badges of a certain religion, to say prayers or to perform certain rites and rituals. And it ends there. But we have to read the scriptures carefully and try to understand what they say. What are the scriptures? They are the fine records of the experiences that the Masters had in their life with God and in knowing themselves. What they said, they saw. They experienced it, and then they spoke. If we now want to understand the true import of the teachings they gave or the reference to what they said that is in the scriptures, we must sit at the feet of someone who has had that experience and that way of living.

You will find that we simply interpret these things at the level of the intellect, and that is why we are not able to do full justice to the work. In other scriptures, as well, you will find reference to the same Water of Life. In the Mohammedan literature it is called a Water which gives the life of Heaven. Of course this is expressed in some different language. In the Vedas you find it as *soma*, such a Water that gives life to everything. And what is that Water of Life? Guru Amardas tells us that "only if your soul comes in contact with the God-pervading Power, which is the cause of creation and is controlling all creation (the God-in-action Power is conscious, and your soul is conscious), can you have that Water of Life, which will give you life. If you drink that Water, then you will be accepted at the door of God; and you will become one with It."

The Masters further say that this is a Water of Life that is the panacea for all ills. But It can be had only at the feet of the Master. As Christ said, "Had she come to me, I would have given her

the Water of Life, by drinking which her thirst would have been quenched forever.”

So this is the Water that is to be given by the Masters. Again and again they referred to It. Guru Nanak said that “the Water of Life or the Elixir of Life can give us everlasting life. By drinking It, you can have everlasting life.” These are the same words, I tell you, but expressed in different languages, of course. Again, you will find in the Bible: Christ said, “I am the Bread of Life. This Bread of Life has come down from Heaven. Whoever partaketh of it shall have everlasting life.” And you will find the same thing in other scriptures. I am quoting these things to you only to show you that you can have everlasting life only by coming in contact with God.

Who has to come in contact with God? It is our own self, our real self. We are conscious entities; we are embodied souls. But our souls are under the control of mind, and mind is under the control of the outgoing faculties; and we are so much identified with the outside things, that we have forgotten ourselves. Our attention, which is the expression of our soul, is engrossed in outside things and diffused in them. Only when we liberate our souls from mind and the outgoing faculties—that is, when our attention is withdrawn from them and we rise up from the outgoing faculties or senses—can we come in contact with that Water of Life or Bread of Life. This is the food that is given to our souls, so that we can become spiritually strong.

You will find similar references in other Masters’ scriptures. “If you shut the doors of the temple of the body, you will see the light of Heaven.” The body has nine doors or apertures. If you withdraw your attention from the nine doors

—the two eyes, the two nostrils, the two ears, the mouth, the rectal and genital organs—and you withdraw within, you will find a tenth door, as well: this is the door that leads you from the body to enter into the kingdom of God. This is called the tenth door, and it lies at the seat of the soul, which is at the back of the eyes between the two eyebrows. When your soul withdraws, it commences in darkness, of course; but when that door is opened, you enter in: you have an access into the kingdom of God. And here you get contact with the Light of God and the Sound Principle of God. This is the Bread of Life. What is within? The Masters say that there is Light and there is very sweet Music of the Spheres continually going on. This is the true Water of Life or the true Bread of Life, by eating which your thirst is quenched forever. This is the Bread and Water of Life that is within us; but we cannot come in contact with It until we withdraw from outside and rise above body-consciousness. How to withdraw from outside and how to rise above body-consciousness is a practical subject.

All Masters tell us that someone is needed who is competent to help us to withdraw from outside and draw the spirit currents of the body up to the seat of the soul in the body. They say, “Rise above senses!” or they say, “Learn to die so that you may begin to live.” These are the words we find in the scriptures, but the pity is that we have only ruminated over them and never gone into the true import of what they really mean. And the true import can only be given by those who have an access to the Beyond, who have had the same experience or who are on the Way. Intellectual people simply define the Bread of Life as “intellect,” and the Light of God as

“intellectual light.” But that is a substantial Something that can be experienced at the feet of a Master. Unless we come across a Master, we cannot have that experience, even though it is already within us. That is why it is said, “The kingdom of God cannot be had by observation.” So long as your attention is diffused into the world through these outgoing faculties, you have no access to it. You must withdraw your attention from outside, enter this laboratory of the man-body and rise up to the level of the eyes, at the back of which is the true seat of the soul. Then you will find this Bread of Life and have this Water of Life. This is the gift of a Master.

Guru Nanak said, “O man, the Water of Life, for which you have come into the world and got the man-body, is the source of all-happiness, all-joy and all-bliss. You can have it only at the feet of a Master. You have joined various religions for that very purpose.” In my evening talk I laid before you the meaning of spirituality. Spirituality means knowing oneself, liberating oneself from the tentacles of the mind and outgoing faculties, by withdrawing from the body at the back of the eyes and having a look into the Beyond; that is, to come in contact with the God-into-expression Power, which is Light and Sound Principle. So He said, “Remain in whatever religion you are; but unless you rise above body-consciousness, you cannot have that gift, even though it is within you.” It requires the help of some Master to bring you above the body-level, up to the eye-level. He said, “Remain in some religion, because the outer, social bodies of religions have to do only with our physical bodies.”

We bear the badges of the different schools, psychologies or religions we have joined. We read their scriptures,

and we also say their prayers and perform certain rites and rituals. These all relate to the man-body—to the physical body. You may be very regular in saying prayers daily; you may be performing rites and rituals without a break, day after day; you may be reading only scriptures; you may even understand what is written to be able to sit at the feet of someone who knows the Way; still, only by reading or performing these things, you will have nothing to boast of until you rise above body-consciousness and have this gift of the Water of Life and the Bread of Life.

Remain in some religion: to remain there is a blessing. If you don't remain there, there will be corruption; or you will have to start another religion, and they have already multiplied into so many. We should remain in those religions that have already withstood the test of time. But just rise above body-consciousness, according to the teachings given in the different religions by the Masters who came from time to time. And they said that the Water of Life and the Bread of Life is already there, and that you will have it when you rise above the body consciousness. They say, “Religions end with your physical body. But while remaining in your own religions, rise above the physical body. You are conscious entities; you are conscious beings. You are drops of the Ocean of All Consciousness. You are of the same essence, of the same religion, as that of God. Remain where you are, but rise above the body, where you are already one. We are all children of God, brothers and sisters in God.”

All Masters tell us that this is the gift of a Master. I just opened the Bible, and on the very page, in John, Chapter 15, it tells us what connection we should have with the Master. Christ said, “If

you love me, keep my commandments. That, everybody knows. "Keep my commandments" means to live by the words that the Master says. All scriptures have references to this; we simply read them and pass on. Here Christ says, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." This means that so long as the branches are embedded in the vines, they bear fruit. When they are cut off from the vines, they cannot bear fruit. Christ said, "I am the true vine." How can you be embedded in the vine? By engrafting. Even if you cut out a branch and put it on some other tree, the two will become one. Similarly, he says, "Abide in me." How can you abide in him? Whom-ever you remember at heart, a reaction naturally takes place in him whom you remember. This is how you can abide in the Master.

Christ goes on further to say, "Now ye are clean through the Word which I have spoken unto you." ("I have spoken the Word to you which is the cleansing power, which can burn away all sins, all iniquities, all infirmities; which is the Bread of Life or the Water of Life.") "Abide in me and I in you." What do these words mean? When you remember someone, that reacts in him, and when that reacts in him, he again reacts in you. And that becomes receptivity. Such a disciple becomes one with the Master: you are in him, and he is in you. First, we have to obey and live up to the commandments he gives. And second, abide in him, just as a branch abides in the vine. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Do you follow now? Who can have that

Bread of Life and Water of Life? One who not only lives up to what he says, but also abides in him. And how can you have the sweet remembrance of the Master at heart? The sweet remembrance will react in the Master, and when it reacts there, he remembers, and again it reacts in you.

Guru Arjan put a question: "If a disciple remembers his Master all the time, what does the Master do?" A Master is not a man, he has a man-body; but within him, he is conscious: he sees that "I and my Father are one." He does not exert himself to remember anyone, but he is conscious that he is there. What does he do? He remembers the disciples: those disciples who remember him react in him. And in this way, they develop receptivity. And with receptivity, what happens? You may ask the Master a question. He may be living hundreds of miles away from a disciple, but if you go to the disciple and ask him the same question, you will see that they will speak the same words. This is because he has developed: the disciple has become the mouthpiece of the Master; the Master is speaking through him. This is how you have that Bread of Life.

Christ said, "I am the Bread of Life," and all Masters said, "We are the Bread of Life." And what was that Bread of Life that was defined as, "The Word was made flesh and dwelt amongst us?"

"The Word was made flesh and dwelt amongst us." What is the Word? In St. John's gospel you find: "In the beginning was the Word, and the Word was with God, and the Word was God." And the whole creation came into being after the Word. So, what is the Word? God is Wordless, Nameless, Absolute. When He came into being, into expression, into action, that God-into-action Power or God-into-expression Power was the

Word. That God-into-action Power manifested at some human pole, and that was called the Master. So the true Master is God Himself, Who resides in every heart. When He manifests Himself at any human pole, the manifested God in him is the true Master. Of course, we have regard for the human pole at which that God Power manifests. Do you see what he says? "I am the true vine." As a man he feels that God is in him. He and the Father are one. He is a conscious co-worker of the Divine Plan. He knows it is He speaking, it is He working, all the time. So, we can have that Water of Life, by drinking which we can thirst no more, and the Bread of Life, by eating which we can hunger no more.

Christ goes on to repeat: "I am the vine." When you want to press some point further, then sometimes you use repetition. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." This Water or Bread of Life is a gift of the God-in-man, who gives It to you free. All gifts of God are free. This is a gift from Master, from the God-in-him to the disciple, and It has the power to enliven the life in him. Guru Nanak defines one who is a dead man and one who is really alive: he says, "Only he is alive, O Nanak, in whom God has become the enlivening power of his soul." The soul that has become the mouthpiece of God is like the switch that is contacted with the powerhouse. The electricity or the powerhouse is working through him. He is in tune, in contact with them. Unless we have that contact by receptivity, we cannot bear forth much fruit.

You can remain a religious man. You can know all the scriptures by heart.

You can have all the worldly literature stuffed in your brain, just as if there are many libraries up there. But this thing you can have only by living up to what the Masters say, first; and second, by developing receptivity. His words should abide in you, and you should abide in him. Only then will you have this gift of the Bread of Life and the Water of Life.

"If a man abide not in me, he is cast forth as a branch, and is withered." That is, he is dead. These are the same words that Guru Nanak said in his day: "When the branch is cut off from the tree, it naturally withers and dries up and is used for firewood. And men gather them and cast them into the fire, and they are burned." This is what is meant in the biblical literature by, "the soul dies." Actually, it does not die, but it has become withered; that is, cut off from the Lord, from the God in him. Christ says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Ask anything, and you will have it. With all things, ask, and they shall be given unto you. If you knock, it shall be opened unto you. First of all, there will be no desire left. The Upanishads ask us, "What is that, by knowing which, nothing more is left to be known?" (So he says, "First of all, you will never have any desire whatsoever. If any at all does strike you or arise in you, it will be fulfilled then and there.") "Herein is my Father glorified, and ye bear much fruit; so ye shall be my disciples." Suchlike disciples can have the Water of Life and the Bread of Life.

Now, Christ goes on further and tells us how to develop this receptivity. He says, "As the Father hath loved me, so have I loved you: continue ye in my love." In love only, you remember someone. What is love? The one for whom

you have love is constantly in your heart. Always. You may not be expressing it in words, but something is dragging you from within. That constant remembrance is in the heart in which such a state has developed. How can anyone other than him whom he loves abide in that heart? If anyone at all is remembered, it is only for the sake of the one whom he loves. So if we love God, we love others for the sake of God in them, not at the level of forgetting Him and loving someone else.

Christ says, "If ye keep my commandments, ye shall abide in my love." How can we abide in his love? By keeping the commandments you have been given. What does the Master say? He says, "Don't think evil of others, even in mind, word and deed. You must be truthful; never tell lies; never conceal. Don't usurp others' rights. Don't say sarcasms; don't have something in your mind and something else in your mouth: you say something now and behind the person's back you say something else. Be true to your own selves. You can deceive others, but not the God in you." What I always impress is to be true to one's own self. This is what love requires. What are other of the Master's commandments? Be chaste, in word, thought and deed. Live up to what the scriptures say: "Marriage means taking a companion in life, to be with you in weal or woe; and both should help each other to know God." This is the highest aim of a man's life. Begetting children might be one duty, but it is not one hundred per cent of our duties. About this, the Bible says, "Love thy wives as Christ loved the church."

So, he wants all of us to keep his commandments and live as he says: "Love God with all thy heart, with all thy strength, with all thy mind; and love

thy neighbor." Other Masters said, "Love thy God and love all creation. There is no place where God is not."

So love is the thing through which you can have the sweet remembrance and the constant remembrance. You'll dream of Him. And when you go into a fast sleep, you will reverberate: Without knowing it, the same things will be coming out of your mouth. Christ says, "If ye keep my commandments, ye shall abide in my love." That will give you more love from day to day. "Even as I have kept my Father's commandments, and abide in his love." (He says, "Follow me. I have lived up to the commandments of my Father, and similarly, you abide by the commandments of the God in me, of the Father in me.")

Reading further: "These things I have spoken unto you, that my joy might remain in you, and that your joy might be full." This is how you can have the pleasure of the Master. Take the example of a man who has three or four sons. One son lives according to the commandments of the father; he never disobeys; he simply follows what the father's intentions are. Some other sons obey only when they are told, and even then, only willy-nilly; and some sons do not obey. Which son would be the best of all? The one who reads the intentions of the father and, without saying, lives up to them. After all, every son knows what his father wants. Every disciple knows what his Master wants. Should we repeat that very same lesson all the time, every day? A wise man is one who hears the word of the Master and keeps it in his heart of hearts and lives up to it. If you do that, you will win the pleasure of the Master.

And what would Master do? When the father—excuse me—leaves the body, what does he do? He gives the keys of

the whole thing to the son who is obedient, who lives up to his commandments. This is what Guru Nanak said: "We have come into this world for the purpose of having the Water of Life or the Bread of Life. It is in the hands of the Master. Go to him. Remain where you are, by living a religious way of life. That will prepare the ground for when you surrender your whole self to the Master." That is why Christ and all other Masters said, "Leave all and follow me." What did he mean? By following him does not mean that you should leave your homes; that everybody should physically leave and follow him. Excuse me, but how would you provide everyone with accommodations to live in? To follow him means to surrender your will to his wishes; not as a slave, mind that, but as a friend. You'll further find this where I opened the Bible: "This is my commandment, That ye love one another, as I have loved you." And what does he further say? "Greater love hath no man than this, that a man lay down his life for his friends." Love knows service and sacrifice. "Ye are my friends, if you do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known to you."

So whenever Masters come, they do not want to make slaves of you; they address you as friends, so that you may know what they are saying. A slave cannot know a friend; a friend can know a friend better. So Masters do not make slaves of you; but they give you equal rights. They say, "I am a man like you. Here are my words; abide in them. Abide in them, and you abide in me." Receptivity is developed by living up to what the Masters say and by abiding in

the Master. He takes you as an equal, as a friend.

You know, what is meant by the Water of Life or the Bread of Life. And how can you partake of It? Only by developing receptivity: "As you think, so you become." When he is Word made flesh, then the Word will come in you. You will eat that Word in him, not the flesh of the body.

These are some things that are given in the form of parables to make you understand what is what. Pure lives are required. Unless you live up to what he says, unless you abide by the words that he utters, you cannot have the first step. And you can have the second step only when you learn to abide in him.

The Master shows that the whole curtain between us and God is the mind. The soul is of the same nature as that of God; but the soul is under the control of mind, and mind is led away through the outgoing faculties to the outside things; and we are given up to the pleasures of the outside. So, unless the mind is stilled, you cannot have this Bread of Life. You will find it said in the scriptures: "Be still, physically and in mind—and intellectually." If you do that and "know that ye are God," you will find that the mind is the curtain between us and the God. One saint says, "If you have a mind to know God—if you have made a resolute will to know God—then just put one step on your mind, and that will still it. And with the next step that you take, you will enter the house of your Father." So, mind is the curtain or the impediment lying between man and God.

How can we withdraw the mind from the outside? The outgoing faculties of eyes, ears, nose, tongue and skin are the five organs of sense through which the five senses work: sight, audition, smell,



taste and touch. We are always getting impressions through them from the outside. The subconscious reservoir of our mind is overflowing with these impressions. Even in dreams we see them. We unknowingly reverberate the very same things that are overflowing within us. So, how are we to withdraw the mind from the outgoing faculties? If we know that we can do it only by stilling it.

To still the mind, there are ways and ways, and many ways. So far, we have been seeking God in outside things. But "the kingdom of God cannot be had by observation; it is within you." So long as you are engaged in the pursuits that relate to the outgoing faculties, you cannot find Him. Only by liberating the soul, or analyzing the soul from mind, and withdrawing the mind from the outgoing faculties, can you know who you are and what you are. You can come in contact with It. The Elixir of Life or the Water of Life is already within us; and the retarding factor is only the mind. If the mind is directed to the outgoing faculties, we become worldly; if it is directed to the soul above, we become spiritual.

This is what we have to learn on the way to God. God is the very soul of our souls. God is the very power that is controlling us in the body. This is the natural way, according to the character of the mind. If you are sitting in an absorbed state and your attention, which is the expression of the soul in the body, is absorbed or engrossed in something, your outgoing faculties do not work. So these faculties take their strength from the attention, when it is attached with the senses. Similarly, the mind also gains its strength from the soul. When you are absorbed, you will find that even your mind does not work: you go into a reverie.

So the mind is the only thing standing in our way back to God. And the Master says, "O mind, be still! You would like to have a drop of the Water of Life, the Light and Sound Principle of God. You can come in contact with It when you are still, mentally and physically." It is already within us. The mind is like a parasitical plant that has covered a certain part of a tree, and that portion over which it has spread has become dry. That parasitical plant derives all its life from the branches of the tree on which it has spread. Similarly, the mind takes strength from the soul and has the soul covered up. We are not able to see God.

What are we to do? The Masters tell us to just control our mind. And what will help us on the way to doing this? The Masters say, "Leave off all infirmities, whatever shortcomings you have in the way of violence, hatred, lies and other passions." Instead of that, do what is good: for hatred, have the virtue of love; for anger, have the virtue of forgiveness; and if you are impure or have lusty thoughts, have the virtue of chastity. Adopt the good things and leave off the harmful ones. When Zoroaster was asked, "What should we do?", he said, "Join the army of God." And he was asked, "What qualification is required?" And he said, "Righteousness." And they asked, "What is righteousness?" And he defined it: "Good thoughts, good words and good deeds."

An ethical life is a stepping-stone to spirituality. "Blessed are the pure in heart, for they shall see God." Live up to the virtues, and leave off all vices. That will help you to control your mind for a while. And whatever wrong you have done, repent. Wash it away with the tears of your eyes of repentance. This is the way prescribed by all Masters who

came in the past, and we should live up to it.

Generally you will find that we are full of passions: greed, lies, deceptions, usurping others' rights, unchaste thoughts and thinking evil of others. All the time, all these things are filling up this cabin of the man-body with all their filth and dirt. How can you expect a king to enter a place—a cabin—that is full of dirt and filth? That is why all Masters tell us to have pure hearts. You do clean your bodies and wash them on the outside. That is all right: "Cleanliness is next to godliness." But if all this filth and bad odor lies within you, you should also cleanse the body within. This is what all Masters say. Sant Kabir said, "Even if a fish enters the most sacred river, the Ganges, it cannot lose its bad odor." What is essential is not the cleanliness of the body outside, but the cleanliness of the heart within. How to get this inner cleanliness, I have now laid before you. We use toiletries that cost millions of dollars every year for our bodies. But it is not the outer purity that will draw the attention of God; it is the inner one. God is after finding any holy place—any heart—full of love, full of His thought; but our hearts are full of worldly thoughts. We are thinking evil of others and doing evil by usurping others' rights, by squeezing others' blood, by having lusty thoughts, and by feeling hatred. We must keep our hearts pure.

What you have to do is what I just read out from the Bible. You should become *gurumukh*. The word *gurumukh* means: always keeping your Master before you. When he initiates you, he gives you a little experience of the Water of Life and the Bread of Life. From that very moment, he resides with you and never leaves you. That is the Christ Power in him, the God Power or the *Guru* Power

that never dies. He never leaves you. Christ said, "I shall never leave you till the end of the world." And all Masters said, "It is God in that son of man that is the true Master." When He takes care of someone, He never leaves him until He takes him to the feet of the Father.

Come in contact with God, and always be directed toward Him, like the needle of a compass toward the north. Always be thinking of the grace of the Master. "As you think, so you become." A Master is the God in him made manifest. We have regard for the human pole at which that Power works. But, all the same, you will find that all Masters differentiated between these two things: the son of man and the Christ in man.

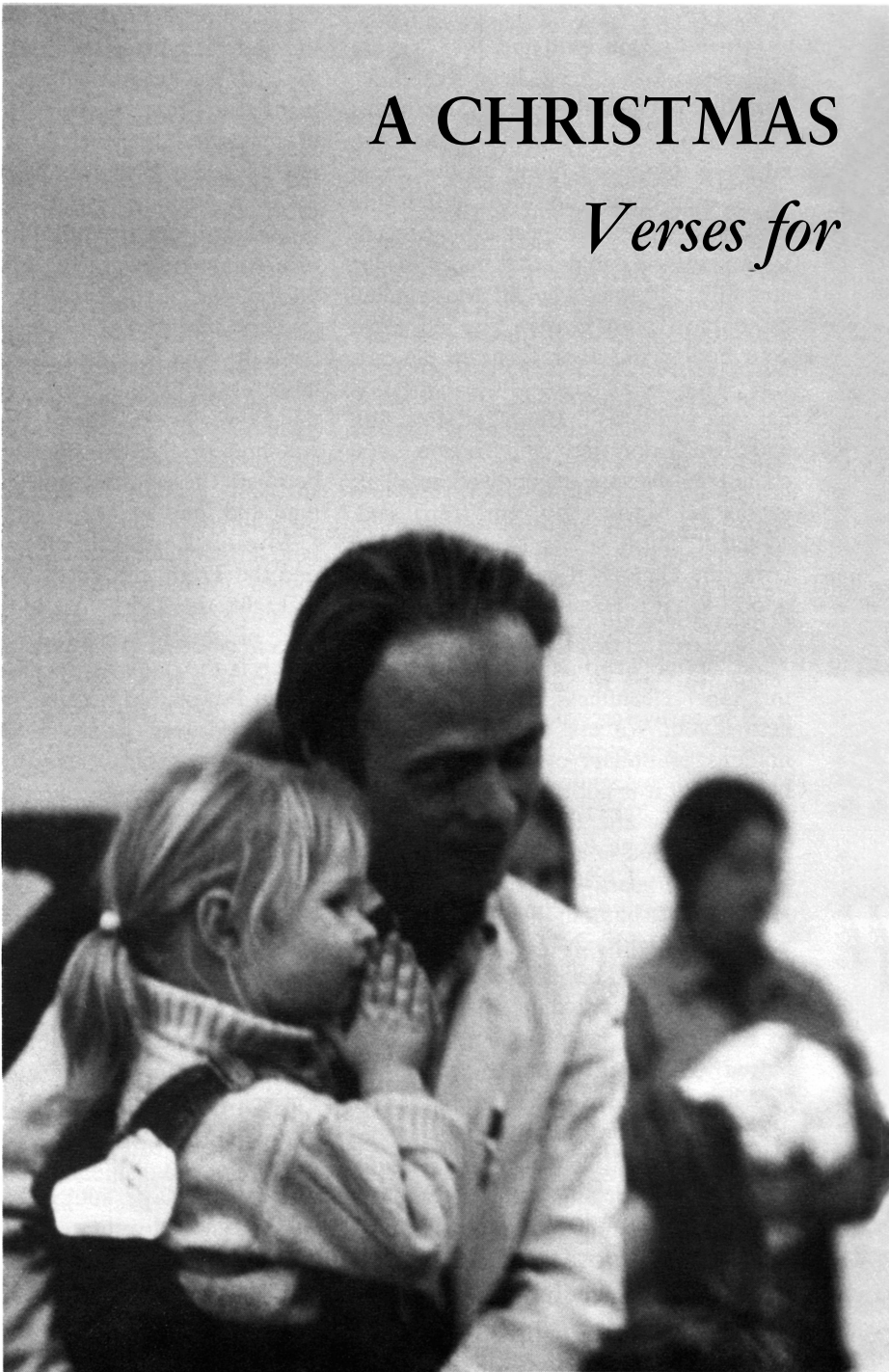
Live up to what he says and you will find the Truth, the Truth that is clothed in Light, the Truth that is the symphonies of the Music of all Harmonies, which is the outer aspect of the God-in-action Power that is called Word. "And the Word was made flesh and dwelt amongst us." This is the way, and whether you live in one religion or the other makes no difference. Remain there. Man is social, and he must remain in some social body. You are performing good actions there, and you will have the reactions of the good. But to know God is to have the Water of Life and the Bread of Life that will quench your thirst forever and appease your hunger forever. That is coming in contact with the God Power, which is Light and Sound Principle. That you have as a gift from the Master.

This is today's subject. I think that will do, if you live up to it. Masters never come to break one religion or to start a new one. They say, "Truth is already there. Just live up to It. If you live up to It, everything will be all right."

Thank you.

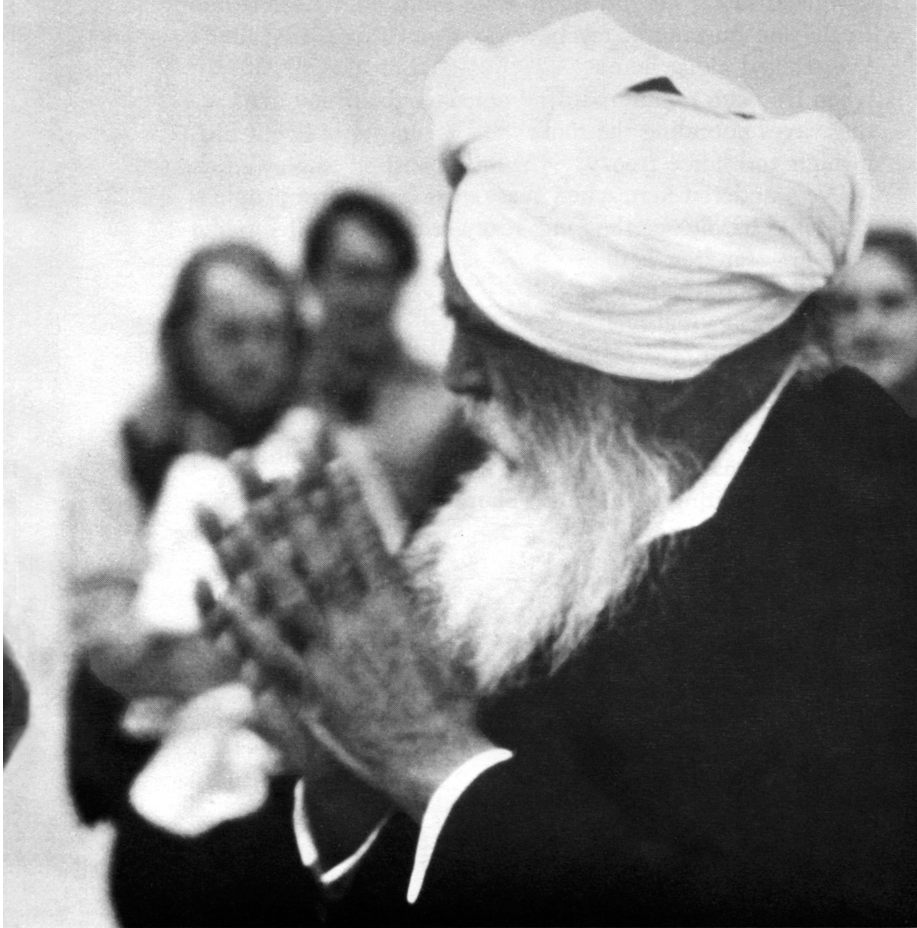
# A CHRISTMAS

*Verses for*



GARLAND

*Our Lord*



# The Second Birthday

## I.

Dear Master  
I've been standing here  
on this shore  
waiting,  
wandering,  
for so many lifetimes  
and night has fallen  
and I am lonely.

I've been walking along this rocky beach  
for so long  
that I think I know every stone on it.

I've walked along here at noon  
with the sun burning at my back,  
I've walked along here  
when it's been raining hard,  
the waves pounding the rocks  
in high and fierce frenzy,

I've wandered here when there's been so many people  
I could hardly see the sand at my feet,  
and now I'm standing here  
when there's no one but my self  
and the stars wheeling overhead  
in their ancient patterns of light.

but I'm tired of walking and wandering  
and I can't see which way to go  
now that night has fallen.

I have been waiting here on this shore  
for so many lifetimes  
please come soon, dear Master  
because it is so dark out  
and I need You to guide me.

## II.

Sometimes I like to dream  
of how You will come.

Perhaps on a cold winter evening,  
I will catch a glimpse of You,  
warming Your hands by the fires the guards light  
each night along the harbour wall.

Or perhaps some sunrise I will be sitting on a log,  
watching the miracle of a new morning,  
and suddenly  
I will see You  
striding towards the East  
walking into the newborn sun  
and I will be running after You,  
    through the sand  
    through the cool pure dawn  
    running to You forever.

Or perhaps some black night  
when I don't think I can make it anymore  
and there are no more tears left to cry  
I will hear a soft low voice asking,  
    *"Hello, my child.*  
    Are you ready to come back home?"  
And I will look up  
and You will be beside me  
where You have always been  
where I in my blindness could never see You.

And then there will be no more wandering  
and no more waiting  
and no more crying for endless nights  
on this rocky shore.

For then there will be only  
the Radiant Form of You  
    Gurudev Kirpal  
and the face of You  
    my Lord  
and Your eyes  
    my Beloved  
most beautiful beyond all seasons and stars and suns,  
leading me on  
    smiling  
    until the end of time.

*Louise Weber*

## *ECLIPSE*

*The full moon slides before the morning sun  
And structures of light dissolve  
One by one  
Swelling the day with darkness,  
Filling the twittering birds  
with twilight songs,  
Releasing stars from the blue barrier of light  
to face out on a mid-morning world  
Frozen in its broken routine.*

*This mirror of nature reflects what is  
Heavy in my heart,  
The cycles of time hiding my Master's face  
The rise of tiny lights  
To twinkle in His place,  
His structures of light collapsing one by one  
In the twilight twittering of birds  
And men.*

*But as I see this dance of moon and sun  
I understand the motion of time's shadow,  
That it is no frozen force,  
That the light will always grow again  
Having never left its course  
No matter how eclipsed our view becomes  
Beneath the barriers of blackness below.  
And even when the moon and sun are  
fully intertwined as one  
and a downward frown makes us feel dark  
and unblessed  
One upward glance reveals that  
The radiating arms of the unseen Sun  
Are a glory never guessed.*

STEVE ALBIN



*DAY OF DEPARTURE and PRAYER 1970*

*Autumn—*

*and harshness breathes to me:*

*loose leaves from far-off days—  
yellowed are the words  
from the pen of my king.*

*I neglected his commands—*

*so even now, from all sides,  
the antagonists buffet the house  
with fierce winds  
and blow the rays from the holy repository*

*Autumn—*

*and harshness drips upon me from above,  
dampens the tree, the leafless twigs and branches.  
Withered and dead  
are the blossoms from the brightest days.*

*The king will come and ask:  
where is the fruit?*

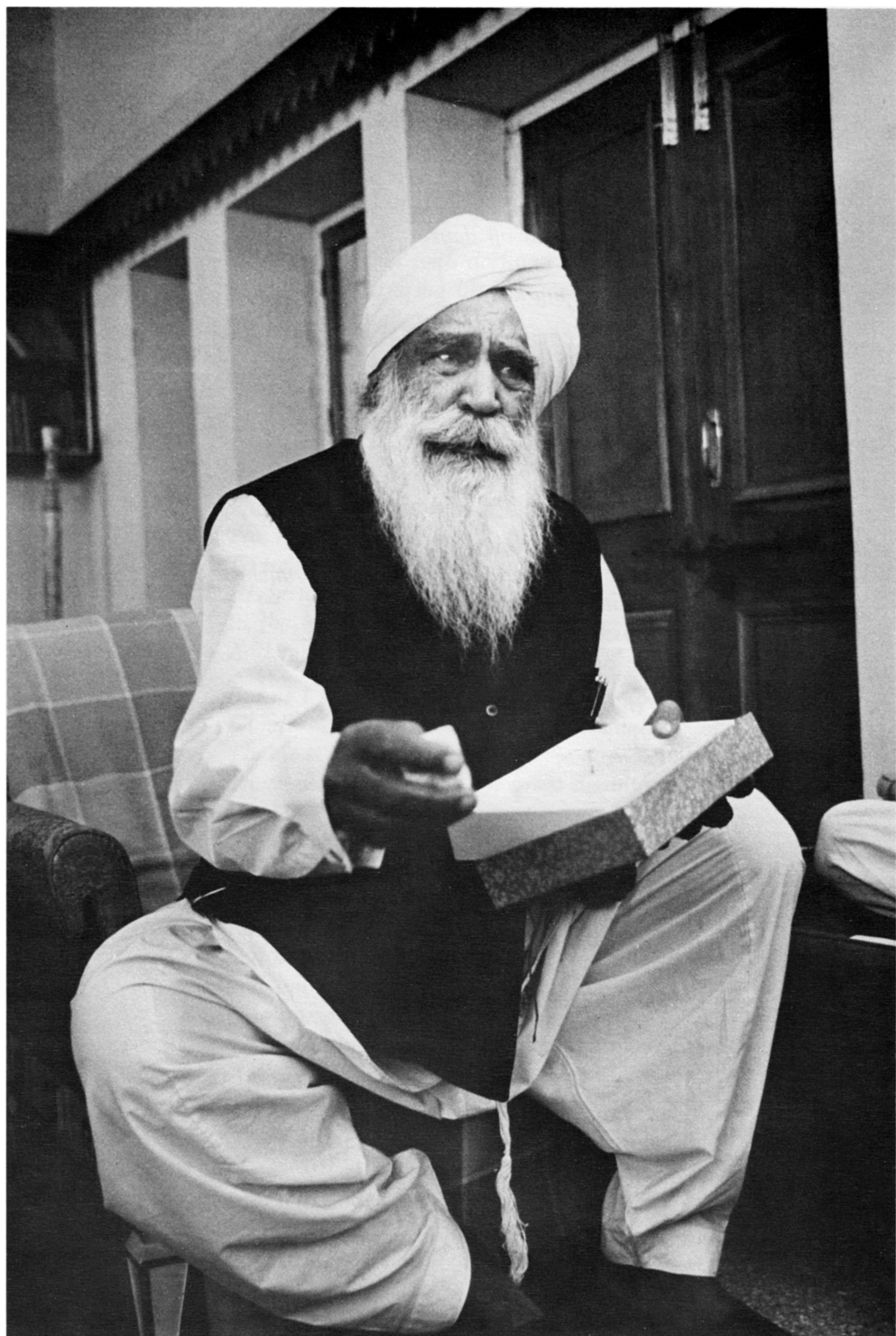
*Autumn—*

*and harshness is the voice of the wind to me:*

*it is late,  
winter stands at the threshold,  
in sackcloth should you go  
twelve miles through the snow  
up to the castle of your lord.  
Seek from him a New Year,  
and armor of faith and patience.*

*Humbly should you implore  
the kings heartwarming light,  
so that some day  
the fruit of your life  
shall spring from the blossoms on the tree.*

HILDE LOTH-DETIEGE



## WONDER

I look at your photograph, Master  
and I remember sitting with you

I recall your beauty  
and the grace of your movements  
and the moments you gave your attention  
wholly to me

And I wonder at this  
that the King laid aside his crown  
and his glory and splendor  
and clothed himself in manhood  
and came to dwell among men

And once again the world knew him not

*Fletcher Lokey*

## THE YEAR IN HIM

### JANUARY

*The new year begins in Your eyes  
where sea of time and timeless meet  
I tried to fathom those depths  
but where did I get?  
O Beloved, each is seeking You in his own way  
but the key is in Your hands.*

### FEBRUARY

*The winter is long and cold  
but the winter of separation from You has no end  
when Thou art near what meaning has heat or cold?  
For Thy Light has no heat, Thy power no cold  
In this month of February my heart cries:  
O Beloved! bring the white radiance of Thy beauty to my eyes.*

### MARCH

*Spring approaches: the inner sound is heard  
it tells a secret but none, O Love, can hear  
explain the mystery to the worldly heart if you can  
understand, enjoy, the Beloved is seen  
when the Spring approaches the heart begins to glow  
the time of Love, o heart, is not far.*

### APRIL

*My heart cries for the rains of April  
drop by drop let me quench my thirst  
O Beloved! send that rain which tastes like nectar  
I have searched the world but have not found such a drink  
when the rains of April come do not be sleeping  
drink deep of that rain which comes from Heaven.*

### MAY

*In the month of May the heart thinks of love  
but Thy Love, O Thou, is something else  
when the world is sweet and full of beauty  
the worldly heart is also full of joy  
but Thy beauty has no like here or hereafter  
when the soul saw, she was enframed with love.*

### JUNE

*In the long hot days of June who will keep me company?  
when the earthly loves fall away who will remain?  
having pondered this question I came to Your feet;  
whispering the secret of True Love  
You took my heart above this prison-world  
Thine awesome greatness! O Beloved, how can I comprehend?*

JULY

*In the hot July sun my heart is dry  
O let me come to Thy Tavern and drink away all thirst  
full of mystery He offers wine in endless cup  
the mad tipplers who entered in have not returned  
the cup of annihilation-in-Him, O who will drink?  
He quaffed the seven seas and His lips were dry.*

AUGUST

*On midsummers night the Moon of beauty is in the sky  
the seas leap high to catch hold but fall far short  
the birds are restless for even they cannot reach to Thee  
the moon-bird cries, O Beloved listen!  
let down Thy tresses that we may climb to Thee  
for earth-bound are we and cannot rise.*

SEPTEMBER

*On the harvest days what shall I reap?  
the crop of Love is best fruit watered by tears of eyes  
fed by Sun and Moon and Springs of Mystic Song  
O Beloved, what crop shall I reap?  
those who sow Love will be happy on the day of harvest  
the others will deeply regret.*

OCTOBER

*The autumn came in with glory but when it left all was barren  
the great mystery arose in my heart which no one knew:  
the mystery of life and death  
O Thou! in Thine eyes without speaking the answer shone  
but yet a greater mystery there was—the mystery of Thy Presence  
of that mystery! O who can tell?*

NOVEMBER

*November comes, the birds of the air are flying south  
O bird of my heart, let us take wing to the Masters place  
why lament over separation? let us fly away!  
think not of distance or time for they are not known there  
O come, let us dwell in the Spring of His eyes  
where the nectar pours forth without end*

DECEMBER

*When the winter came I was not prepared  
what I did try all came to fail  
the whole world is going down and I too am falling  
helpless I cry, O Lord save me as only Thou can!  
the Lord did come in Thy form, O Master  
and losing all, yet still I win.*

# IT IS HE WHO SENDS, IT IS HE WHO GIVES

*(Continued from page 5)*

always used to refer the people to me. They wondered, “How? How can that be?” So one day He called me, and said, “I have just issued all my duties except Initiation. I vouchsafe this to you.” No one son would like his father to be suffering. I shed tears. This is selection; no voting. No outer qualifications can help qualify them. It is their way of living, devotion. He has mysterious ways of testing, you see. Each Master has His own way. So it is all His Grace working. Some days people gather, they tell me . . . “All right, I can go.” I have no property in Satsang. You see? I can go. Any moment, He may distribute to you, you may go on; proper arrangements for that. So while Master is a man like you, he is not attached at heart.

Kabir gives the criterion to test somebody who has *really* met the Master. You lose *all* attachments. All attachments to your wife, children, everybody. Duty—that’s another thing. Everybody has to pay off debts, as a reaction of the past. You are to leave all attachments to the body too. All attachment to name or fame. “All right, Master, I have come to Thy Feet, it is for You. What the other people tell about me, right or wrong, doesn’t matter, I am nothing.” First that. How will you determine if you rise above body consciousness daily? Take cross daily, you see. Only then will it be possible, not otherwise. Mere hearsay, outer things, won’t do. Can you leave your son dying at home to go on Master’s duty—can you do it? No. This is one criterion. The other is, all physical mind, mind’s discussions, any unexpected event doesn’t affect him, he is not affected by anything. If there is a bombing, “All right, let us go; He is working.” He knows how to leave the body daily. Unaffected by anybody. He is not waylaid by the suggestions of the mind. Outgoing faculties do not drag him. He can use all outgoing faculties at his own will and pleasure. It is a very simple way, I tell you. When you see these three things are embedded, you know he has met God. Christ said, “Who do not take cross daily, they are not my disciples.” “I have come to separate daughters from the mothers.” Read the Bible. “I have come with a sword.” You see? So cut off all inner attachments. Very politely, non-violently. Like sometimes in a tree, you see the outer

wood is there, but that's eaten from within by ants. It appears all right outwardly but inside it is hollow. Your inner attachment is cut off.

So since '48 to date, even before, I have owned no property in Satsang. All this is not mine, you see. You understand what is, what is discipleship? All men have the same five charged words, same attention. The difference lies only in inner, inner vision. So he who has got the center within one's own self, moves the world according to the strength of radiation . . . Any questions? Come on. Yes, please?

SWAMI: *I would say that after twenty-five years that I studied yoga and philosophy, this is the first time I begin to understand spirituality and yoga.*

THE MASTER: That is due to your clear brain. That's all I can say.

SWAMI: *I will ask you if I can be initiated.*

THE MASTER: Well, look here. Father wants each one of His children to come to Him. It is He who sends, it is He who gives. We are not to worry. He makes all provisions. You came to me the other day, quite a new man for the first time. We had never seen you before. "I'd like to stay." "All right, you can." So it is He who sends and it is He who gives. He is within us. So it is all His job, you see. It only depends on, if within yourself you have got the URGE. So it is all His Grace and your clear brain, I would say. I was seeing my Master seven years before. In those days there was the Mesopotamia War. I traversed within with Him to different places. So Master or Word made flesh guides you, as man. He's a man too. So spirituality cannot be had by votes; it is His choice, His selection. He is a very good observer. He is all along with us, even watching our very trend of mind, which way it goes. The Masters refer to trudging the path of discipleship like walking on the very sharp edge of the razor. It's very difficult. It is very delicate.

It so happened Bulleh Shah, who was a Sayyid, like the Brahmin of the Hindus, high class, was initiated by his Guru, Shah Inayat. So other disciples enjoined, "Oh, he is a Brahmin and is our brother now." But Bulleh Shah was afraid of being called a follower of Shah Inayat, because he belonged to the high class. So one day Master ordered the others, "All right, go to him dancing and crying, 'Bulleh Shah is our fellow-brother, we are disciple-brothers.' " So he hid himself in his house. They came up to his house, yelled out, "Brother! Our brother is in there." So there was a Sayyid, high class man,



hiding within. People asked him, "Are they your brothers?" He said, "No, they're not my brothers." They went away. Master asked, "What happened when you went to him?" "He says he's not our brother." "All right, I won't water his field." You see? That seed, whatever he had was all lost. It is His gift you see. What to do? So once the Master turns His eyes from His disciple, may God help him, you see? So Master used to hear singing, hymns. There was one prostitute who would go to Him every Friday to dance and sing hymns. What to do? How to please Him? Nobody would dare to recommend him to the Master. So he left his hearth and home, became a servant in the house of the prostitute, served in all ways possible, and learned singing and dancing. Do you know how many years it must have taken him? When he became adept in it, one Friday he requested, "Would you kindly let me have your clothes? I'll wear them and go instead of you. "All right." Shah Inayat was there. Bulleh Shah was in that singer's garb. So frolics of a loving man are different, you see—Every look, every movement, every gesture, all were intoxicated. And Inayat Shah stood up and embraced him. [*Master whispers in imitation of Shah Inayat's followers*] "What? Did you see Master? The cat is out of the bag!" He says, "Well, Bulleh Shah, just remove your veil." "I'm not Bulleh Shah. I'm a forgetter. Forgiveness I want." Inayat Shah then was pleased, you see. It is very difficult, very delicate. Who sacrifices everything for the Master, even at heart of hearts, his everything, his name and fame, everything . . .

In my village, I tell you, I was the only man who was a disciple of Master. All the village was against, after me; but they would not, could not convince me. Sometimes up to two, three thousand people asked me what is this? [*about the Path*] I explained to them. "All right, you want to discuss these things, just choose somebody out of you, some spokesman. Two, four, six or more learned people, we'll talk it over and come to some conclusion." They agreed and fixed the time at night. It was dark night at ten. Villages, you know, are very dark. No lights. So one man swore, "I will just kill him tonight." I went through those dark places, nobody killed me, but he did make some attempt. I went to the meeting and we talked. When I talked to one man, who was a spokesman, he was convinced and those people were after him too. So when that man came to Lahore, and met me in the street, I greeted him and asked him to my house. I put food

before him and he cried, "I am the one who had sworn to kill you." People were against him. No theory, no way of explaining further. Usually, in the beginning when you speak of the inner way you are concerned like anything, you see. Now they have begun to understand, naturally. But there was very great opposition, everywhere. So the path of the disciple is very delicate. God bless you all, that's all I can say. You may be killed and not mention that you are being killed. To follow Him is above *all* other things. Above all.

[*Long pause*] Oh my Lord . . . It is altogether a new world, you see. You people cannot even dream of that. How can you dream? A man is going to kill you and you will meet him? Christ was very clear about all this: I have come with a sword. I think we never cherish these words of His, do we? Then He also said, "Those who love their brothers and others more than me, they are not my disciples." I am quoting His words. I once glanced through the Bible and learned certain words, because the same thing happens to everybody. He only wants attachment to Him, to Him, Him in—within Him. Above all . . . [*Long pause*]

I never dreamt that I would be given this job. Never dreamt it. I was astonished. But He is carrying on the work for me. I am only a scape goat, I would say. [*Master laughs*] Scape goat. This is a very great responsibility. I generally say, "God, spare people this *very* hard task." So we are following the path of discipleship, you see. Some views, some glimpses of the Light. This cannot be judged by others. You can judge yourself. When you think you are doing well, you are progressing, even that stands in the way. It is all His Grace, His debit; all credit goes to Him. On the Diamond Jubilee Day, celebrated here, government officials were there, high and low, all heads of the religions. They came one by one, and spoke so much tribute. I went on listening, then I had to say something. I told them, "I have been listening very attentively to all these words each one of my friends has been telling about me. Truly speaking, I was passing on these very words to Him to whom all this is due." So it is His work, you see . . .

Now anything? Any questions? Yes, please, come on.

QUESTION: *Master, will everybody eventually find a perfect Master and go back to God?*

THE MASTER: Surely. When the child is in the womb, Master will

arrange. God will arrange for his milk. All children born thousands of years back, hundreds of years back, a few years back, or now being born, all those who come—do you think the arrangements by God would not be made with the mother for her child coming up? He is in the embryo. He looks after everyone. We cannot dream of the responsibility, you see. Truly speaking. We simply compare him in the outer intellectual attainments, this and that thing. All these outer things . . . All infinity is working very good. Want It. We must have It. We should develop all around, physically, intellectually, spiritually. But intellectual attainments only won't get you anywhere. Masters say, those who are intellectual are like ignorant children before them. It is a matter of seeing, hearing, with no inferences to be drawn. Well, Swami, what is your program now? What is your further program?

SWAMI: *I think it is to be with you and have . . .*

THE MASTER: These are some talks—heart to heart talks. You know so much. You are a Swami. For years and years you have been devoting to different yogas. This is the ultimate fruit of all knowledge—outer knowledge, too.

SWAMI: *The goal of each individual human being is to realize what he is.*

THE MASTER: Yes, yes. In man-body only he can do this.

SWAMI: *If he has a strong desire, God will lead him to the right person.*

THE MASTER: Surely, surely, that is right. Even if there is only one man living He takes him to the Father. So this is why I say, it is He who sends and it is He who gives. It is One who sends, and it is the same One who gives Him whom He sends.

SWAMI: *Yes. [both laugh]*

THE MASTER: Christ said he had yet many sheep to look after. The first time I left India in 1955, all gathered together. I said, "I have to go." Some cried, some wept, some others entreated. I told them, "I have to go, I have many things to do." One man sang, "All right, if You cannot stay, then better go!" [*Master chuckles*] And he shed tears. On my first tour, I was offered one bag of dollars before my return. I did not accept. He said, "Dear friend, it would have been much better had you taken away dollars; you are taking away our hearts." All right. God bless you. Go jolly, too.

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