



Sat

sandesh

the
message of the Masters

September 1976

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FROM THE MASTER

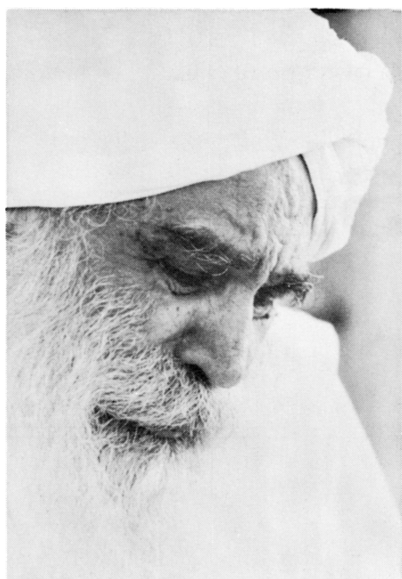
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THE MASTER'S TALK

Dyed in the Color of God

GOD IS AN ocean of all-intoxication, bliss and joy, and our souls are of the same essence as that of God: our souls are also of the same nature—the reflection of the same intoxication, bliss and joy is in us, too. But our souls are expressed in the form of attention, and that has been drawn out or distributed in so many ways. If the attention is withdrawn from the outside and concentrated at one place, then you will find the same intoxication in you. And if you become the mouthpiece of God, then the same waves of intoxication will go out to the world through you as well. When the

This talk was given by Master Kirpal Singh Ji in Washington, D.C., sometime in September 1963. Taiji has just sung a hymn of Kabir.

Masters come, they are the mouthpiece of God. Whenever they speak, the very air is charged; and if you are receptive, you will feel rest, peace and joy; and you will become more receptive,—so much so that you will forget yourself and you will feel a sort of intoxication.

It is spoken of Chaitanya Mahaprabhu, a great Saint who lived in the Bengal, that he used to just utter the name of God. (Every Master has his own name for God. There are so many names of God; and we are concerned with this. But they utter the names, and because they are one with the Nameless, any words they utter are charged with intoxication.) He went to a place where many washermen together were washing clothes. He used to repeat the name of God in the words, “*Hari bole*”—

“Say God’s Name.” A man speaks out of the abundance of his heart. As his heart, I mean his soul, was intoxicated, those very words were charged with that intoxication. And he stood by one of the washermen and said to him, “Hari bole!”—“Say God’s Name!” The washerman thought that perhaps he was a mendicant and wanted money. So he kept quiet; he would not utter the words. He said, “I won’t utter the name you say.” And Chaitanya Mahaprabhu told him, “You will have to; you must.” And the washerman thought, “Now he won’t leave me alone; let me utter the name and finish it off, so that he will go away.” As soon as he uttered the words (the very words were charged), he got intoxicated and stopped working and began to utter loudly, “Hari bole, Hari bole, Hari bole!” When he began to do that, the other washermen asked, “What has become of our fellow brother? What is he doing?” They came to him and asked, “What is the matter?” He said, “Hari bole!” And whoever uttered those words also became intoxicated. So it happened that all the washermen in the entire place began to leave their work and dance in ecstasy.

This is what we do not get from books, mind that. This is what you can have from the presence of a Master who is God-intoxicated. Of course he will not give you an overdose. He will give you only as much as your receptacle can receive. First he will make the vessel fit for it, and then put it in.

And that intoxication comes where? It is in the soul. And the eyes are the windows of the soul. When a man is very angry, his eyes grow in redness. You feel a repulsion like that through the eyes. And when you are in great love, your eyes give a similar reflection. So, in whatever color the soul is dyed, that is radiated through the eyes. That is

why it is said that whenever you go to your Master you should look into his eyes, his forehead. It is because they are the place of the play of the soul: in whatever color it is already dyed, it will radiate the same thing.

She was just singing Kabir’s hymn: “My Master is very competent: he will dye any cloth that is given to him.” But what will he do? When a cloth is dirty, even giving it a color won’t make it look nice. He first tries to wash the dirt out of the cloth, and this makes it lighter in coloring: this looks very beautiful. So, in the hymn, Kabir was saying: “My Master is a very competent person who can dye us in the color of God. He is love personified; he is the intoxication of bliss personified. Through his eyes he cleanses whoever goes to him.” If you continue looking at another man’s eyes, you will have the same feeling that he radiates. So the eyes are very important, mind that. But don’t look into the eyes of everyone, because you will have the same color that they have.

So it gives wonderful results to be in the company of a Saint or a Master—whatever you may call him—Who is attuned with God, Who is the mouth-piece of God, Who has withdrawn Himself from all the entanglements of mind and outgoing faculties, Who is withdrawn within His own Self and has come in contact with God. When fragrant flowers are put in a room, the whole room is full of fragrance. If you put the same flowers in a cloth, the cloth becomes fragrant. Similarly, if you put them in the earth, in the dust, the very dust becomes fragrant. This is likewise a sort of radiation, which you find in the field or area in which the personal aura of the Master is working.

Each man has his own aura. If you would like to verify this, stand in the open sunlight, let your back be towards

the sun, and look at your shadow. You'll find a little radiation coming from your body. The color of the radiation you find is according to the state of one's inner self. If a man is full of sins, the color will be black—lurid. If a man is loving, then you'll find a bluish color. If he is spiritual, then you'll find that the color of the personal aura will be golden. The more strongly a soul is in tune with God, the longer is the radiation of the personal aura. Generally everybody has it about six to eight inches long. And those who have yogic eyes can see from that what the man is like. Our Master used to say that whenever any man comes to him, the Master sees what he is; but he does not broadcast anything: He tries to wash the negative qualities away, and then make him fit and give him the color of God-intoxication. You'll find that is why all Masters have spoken very highly about the meeting of a Master or sitting in the field of action of a Master. Master has a longer field of action. And even when Master souls leave the body, their radiation goes for miles. So, to sit in the presence of a Master gives you that radiation. That is why it is said, "Spirituality cannot be taught, but caught—like an infection." Life comes from life.

The only thing that remains is to be receptive to some person who has some higher possibility in him. That is why Maulana Rumi said, "If you have the chance to sit quite receptive, quite cut off from all of the outside for, say, a little while, the effect that you have in that radiation is more than you could have even if you sat for one hundred years in true devotion." So radiation is the most important thing. And for that we have to be receptive.

You remember that Swami Vivekananda came from India to Chicago to represent Hinduism at a large meeting

long ago. To speak at home among ourselves is a very easy thing to do. When selected people from all over the world are there, however, it means something else. He began to talk. After a few minutes he felt a little puzzled as to what to say further. And then he asked for a glass of water—for that period of time a speaker can stop. Then he thought of his Master, Ramakrishna Paramahansa, who had lived in India. As he was receptive, he got the radiation. And he began to talk, even before getting the glass of water, and continued talking, talking, talking, for six, seven, eight hours. And the people were afraid that if he continued, all other religions would subside.

That is the work of the radiation of a true Master. He is not a man; he has a man-body. It is God in him: "The Word was made flesh and dwelt amongst us." This is spoken of very wonderfully in all scriptures.

The company of such people is had only with the grace of God. If you simply sit receptive—so much so that you forget everything—you will feel it. And that radiation will have a cleansing effect, through and through. If you continue in that, first all dirtiness will be cleansed, and in due course you'll be dyed in whatever radiation he has in his soul.

So the hymn of Kabir she was just singing said, "My Master is a very competent dyer. When I came to him, he took this cloth I am wearing—the body is the cloth—and purified it and dyed it in a very wonderful color. And that wonderful color was of the intoxication of God." So Kabir was saying that not only the man himself is dyed in that color, but others also get the same infection, such as the case I told you about, of Chaitanya Mahaprabhu. This is the wonderful effect that you can get

from a real Master, a real saint. This is the outward effect. And the inner is that he will give you a meditation sitting and give you a contact within by raising you up from the control of mind and matter for a while—give you an impetus to go within. These are the things that you get from a Master, truly speaking. Your outward observances of the various rites and rituals, life-long devotion and other things are, of course, good actions: they have prepared the ground. But the seed comes only from someone who is dyed in that color. That is why the company of saints has been given great importance: because whether you are learned or unlearned, when you are receptive, you are dyed in the very color in which he is dyed. And that is done through radiation when you become receptive.

In that radiation you sometimes feel that you are in him and he is in you. Do you see? That is what St. Paul said: "It is I, not now I, but Christ lives in me." All Masters who are on the Way say the same thing. Hafiz said, "My body is so filled with my Master, I have forgotten whether I exist or not." That is, of course, written in the Persian language. Then he said, "I am now so full of the radiation of my Master that although my name is still the same, inside He exists; I am not—I am no more." In various scriptures you will find parallel thoughts to what St. Paul and Hafiz said; the fifth Guru of the Sikhs said the same thing. You can have that sort of radiation only from a competent Master.

You can also have radiation from others. What sort of radiation? That of whatever color he is already dyed in. Suppose someone is a lusty man; excuse me—if you look into his eyes you will have the same impulse; because it is the eyes through which these things

attack us. The eyes are very dangerous and very soothing, too, I tell you. The eyes are dangerous when you come in contact with someone who is dyed in worldly things. And if you come in contact with someone who is dyed, not in the world, but in the Word, you will have that. Take the letter "I" out of "world," and then what remains? "Word." The Word is God. So he is Word personified. "The Word was made flesh and dwelt amongst us." If you have that radiation, you will be filled with the Word. This is what is taught to those who would like to have this earth life be the last one on earth.

Suchlike radiation and receptivity cleanse away the infirmities of the dirt of past ages. You are born in Christ, you might say now, in the words you have to use at all. You are born in the Master. And the criterion of one who has become receptive like that to the Master is that if you put a question to the Master and then you ask the same question of the one who is receptive, he will utter the same words with which the Master answered the question. That is because in the answer he gives, Master is working through him. But that begins with the cognizance of that receptivity.

Suppose there is some Master, and he remembers you although you are a hundred miles away. And, by radiation, you get a very soothing, a very palliative feeling—a wave of thought—from head down to feet. You feel a sort of purity and bliss. If you note down the time that it happened and you inquire whether at that very time Master was remembering you or not, you will find that he was remembering you. That wave of thought works.

I had those experiences in my life. Sometimes I had it, and I made a note of it, and went and inquired about what

Master was doing at such and such time. And they said, "He was remembering you." Do you see? This is what a disciple's and a Master's relationship is. But mind that, it will only develop when there is no one between you and the Master—not even your body or your intellect.

Radio can catch words from thousands of miles away. Why can't you have radiation from a Master? Thought waves are very strong. The speed of the sun's rays is faster than electricity; and that of the pranas is quicker still than that. And the soul is the quickest: from hundreds and thousands of miles away, you can radiate all at once, in the same moment.

This is what is to be developed, and it can be had only in the company of a Master. By reading scriptures for your whole life you won't have it. Of course, that will awaken an interest in you to have this sort of life. But this is like, for example, a holy river. In India they consider the Ganges to be the most sacred river. Where it comes out, it is only a small place; but on the way, many other streams join it, and all are called the Ganges. Excuse me, but if you put in, say, five or ten bottles of wine, even that becomes the Ganges River. This is to show that when your soul, by receptivity, comes in contact with the God in man, you are purified. The worst sinner can be purified. There is hope for everybody. Master comes for sinners, mind that. And as for the virtuous? Truly speaking, they are also attached: for good or bad actions done at the level of being a "doer" are binding on you; just as fetters, whether they are made of gold or iron, can bind you.

So this radiation that I am now speaking of can be had only through a Master. Books won't be able to give it to you, although you may read them for

hundreds and thousands of years. You can even have it from a distance, by developing receptivity. That is why Kabir said, "Your Master may be living beyond the seven seas"—just as we are now sitting on the other side of the world from India—"and if the disciple who lives on this side directs his attention, he will receive radiation." Do you know why? That Master is Word personified, and Word is everywhere. The very moment you become receptive, you get it. That is why people who live hundreds and thousands of miles away from the Master get radiation and help, then and there. And when they do, somebody bears testimony to it: they saw the Master standing by. This is no exaggeration, but solid facts.

Even today I received a letter from India relating to me that this person had come under a truck. And he said, "Master was standing by me and saved me." The body is not the Master, mind that. It is the God Power manifested at some human pole that is the Master, the true Master. Of course we also have respect for the man-body at whose pole that Power works.

Now do you follow? There is no fear of being thousands of miles away. He is always with you. At the time of initiation he resides with you and he never leaves you until you are absorbed in the *Sat Purush*—until the end of the world, as Christ said. It was the God Power working at the human pole of Jesus, not the son of man, that will never leave you.

So you can get radiation from thousands of miles away; but, all the same, his presence physically cannot be underrated. That is still more: you see somebody before you. The other thing you can have only by developing receptivity, not otherwise.

All Masters have spoken of the physi-

cal company of a Master. It has wonderful effects: one is by radiation; and the other is by his giving you a contact with the God Power within you. And it is only the God Power that can give you a contact with God: no other thing can give it. Who can give you a contact with God, I ask you? God has no equal, no brother, no parents. But it is said that the manifested God, in the very man-body in which He has manifested, will give you a rise and a contact with the Word within. Truly speaking, he is the Master. And the outer Master, working in the physical form, will be sympathizing with you—sometimes he will be shedding tears for you, out of sympathy. But he is very strict, mind that.

He is all love. The more you become the mouthpiece of God, since he is God-in-man, if you become the Godman in you, he will draw radiation to you. That is why all Masters have given that out; and Christ also said the very same thing. Have you read the Bible? We sometimes read our Bibles and go on only ruminating over them, not going into the things that they say. Christ gave an example of a vine whose branches that are connected with it bear forth fruit. If they are cut off from the vine, they don't bear fruit. Then he gave a direct example. He said, "I am the vine, thou art the branches. So long as you are embedded in me, you will bear forth fruit." He means what he says. This is what he meant at heart of hearts.

Become receptive. That receptivity can be developed only when nothing remains between you and the Master, not even your body. You will forget your environment, your own body. "As you think, so you become." Is it not so? It is a very simple matter; no philosophy is required for that. Both the unlearned and the learned have the same privilege. But it sometimes becomes harder for

learned men to know these very simple things. They would like to hear these things in a very highly-styled way. Some people do meet me and say, "If spirituality is so simple, we don't want it." They must have it in a very—I mean—difficult way. That is why Christ said, "Be like little children. Suffer little children to come unto me: because the kingdom of God is for them." Now, what is a child? He is not educated; he has no degree. He has simplicity, devotion, straightforwardness; he is true.

I tell you, we spoil our children. They follow our example. They are nearer to God when they are born; being at home and in the company of outer contacts makes the children worse. I remember one story about a child: Somebody came to the house and asked him, "Will you tell your father I've come to meet him?" He went in and told his father. The father said, "Look here, tell him that I am not in the house; I've gone out." He went back, and in childlike words said, "My father said, 'Tell him that I'm not here.'"

Do you see how simple they are? It is we who teach them these things, by our example. Even if we don't teach them, they copy us, our views, our life. They do what they see. So we are responsible for the children: it is we who should begin at home. Reformation should start from our own selves and from our individual homes. And then further, there is the question of meeting other boys in the street or in the schools. The pity is that matters are growing worse. Even if the children copy what their parents do at home, when they come in contact with other children who are spoiled, they are also spoiled. When they go to school and to college, what do they learn there? Not the ideal life,

So this is how we are spoiled. You should begin at home. I think children

can grow more and become more receptive and more spiritual than we. The whole of spirituality boils down to that.

To have spirituality you are not to learn it in books, mind that. If you get their right import, books will only awaken in you an interest to have God, to see God. And that's all.

Once a student came to Ramakrishna Paramhansa; he had a book under his arm. Ramakrishna asked him, "What is it?" He said, "Master, it is a book that shows how water is made." And smiling, Ramakrishna said, "Will you squeeze some of the leaves of the book and see how many drops of water will come out of them?"

The story is told of a student who was quite young and was asked to consult a dictionary about a word he did not know. He got the dictionary. One day he lost his shoes, and he began to search the dictionary to find where the shoes were.

The scriptures speak of God; they speak of what the Masters had experienced in their life with God; and that is all. But those experiences can only be had within you, not in books. Unless you have the same experience yourself, you cannot become spiritual. You may be reading books for hundreds and thousands of years, and yet you won't even have their right import unless you understand it from somebody who knows the Way: because they are fine records of the experiences that they truly had with God. If there is any man like that, understand him; try to learn those scriptures at his feet. He will give you their right import, because he has also seen the same things that the Masters record. And even if you understand them, what will it mean? By reading, you understand theory, that's all. You learn the laws of health, but you are not healthy; you know how riches can be

earned, but that is not being rich. So that is it. Spirituality is something you have to have within yourself. And that can be quickened by a little thought of a Master who is developed on the Way.

Now do you understand what the higher value is of coming in contact with a spiritual man? And we take it spiritually in a different way. Excuse me if I say that the reading of scriptures is just to show you what spirituality is. They point out to you what spirituality is. And what is spirituality? It is a science of the soul: how the soul can be analyzed from mind and matter and the outgoing faculties; knowing yourself and knowing God. You will find references to this in scriptures.

So you may be reading scriptures all your life; but you cannot experience what they say unless you have that practical self-analysis, knowing yourself. If you come across someone who has known the Way, he may give you a meditation sitting, and you will have it. What you cannot have in hundreds of years, you can have in a few minutes. This is what the Master does at the time of initiation.

So we go to Masters for God-intoxication, I would say. It cannot be had by books; it can be had only from life or by radiation. And by radiation you can have only the same thing that he has, when you develop receptivity. And you will develop receptivity when you are clean, mind that.

What is cleanness? When within you there are no other thoughts except those of God. That is true cleanness. When there is nothing standing between you and God, that is true cleanness, that is true receptivity; and you will have the full effect of radiation. Do you see? So this is what you get from the Master.

She started that hymn—that was a good hymn, of course. Masters give the

truth from all angles of vision. They explain the same truth in a way that you can get it. He is praising his Master: "My Master is very competent to dye us in his own color." And how does he dye us? That has been explained to you. And that can be had by direct physical contact or by radiation, even from thousands of miles away.

He resides within you. He is not the son of man or the man-body or the flesh or bones. Of course, the flesh and bones are blessed at which that higher Power works. That is why Christ said to his disciples, "Blessed are ye, because you see what the old prophets and righteous men tried to see but could not see." Do you see? And Christ told them, "I will be with you; I will go wherever you are. Speak the truth from the housetops. And when you are brought to a court, don't be afraid. He will speak—Master will speak through you."* This is what he meant.

We read our scriptures, but we don't follow what they say. I think what I have paraphrased is given there; you are in the better know of the Bible. He said so: "Even if you are brought to a judge, don't be afraid. Don't think of what you have to say. That will come of itself from within you." Because those disciples

* Matthew 10: 16-27, paraphrased.

were in tune with the Master, the Master spoke through them. Sometimes you will find that a disciple's very voice will agree with the Master's. This is something that is not given in books, I tell you; there are only references to it there. You won't understand them unless you come in contact with someone who is on the Way. And this is what is being given to you, without any exaggeration—solid facts.

So, Master is God in man; and what do you become? If you think of the God-in-man and you become the Christ himself, what will happen? God will come. He is within you. This is, I think, the easiest way. This is why Guru Amardas said someplace, "If you want to worship God, you cannot pray to Him with your hands, but with the spirit." You are spirit in man: unless you analyze yourself from the outgoing faculties, mind or intellect, you cannot become spirit. And you can worship Him only in Spirit. So Guru Amardas said, "If you are to worship God, worship the Master, because God is in Him." Maulana Rumi said, "When you come nearer to a Master, it is coming nearer to God, because he is God in man. The more you go away from him, the more you are going away from God."

*for once my pale crescent cup
is upturned with waiting
and my nights are restless now
I have almost forgotten what it was like
to be with you and I had even forgotten
that you are the joy of our deepest selves—
but from this night a silver rain begins
to form and begins spilling
into the rippled pool the hidden
moon within deep listening the chalice
of my heart still and ready to wax
in the wine of your light—*

MICHAEL JEWELL

CONVERSATION IN '55

This is one part of a long conversation between the Master and some of His disciples in Washington, D.C. on June 7, 1955

THE MASTER: A further question came in about cause and effect. There is no (intellectual) solution to that, you will find. Was there an egg before . . . or a hen? We can't give a reply. Was there a seed before or a tree? There is no reply.

QUESTION: *God's Will.*

THE MASTER: Because it is within the pale of this maya, what you call delusion, there is no reply to that. The only reply that Saints have given, that it was the Will of God . . . He created the world. Why He created, I think He is the best Man to tell, you see . . . we should approach Him first. And if, at all, we do approach Him, this intellect won't be there: this must cease to work . . . only then can we transcend and reach. So, within the pale where we are now working, there is the Law of Cause and Effect: "As you sow, so shall you reap." You have to escape, you see . . . you have to escape the reactions of the karma by becoming selfless. Just like seeds, if they are roasted, you see . . . after that, if you just sow them in the field, they won't grow up. Similarly, if you become selfless, then all your karmas are done away with.

QUESTION: *Oh, at the time you become selfless, all your karma is done away with?*

THE MASTER: Yes, when you become selfless, past karmas which are in store. I explained to you, I think yesterday, there are three kinds of karmas . . .

QUESTION: *I wasn't there, I guess.*

THE MASTER: First, it is the karmas now we are doing, you see . . . those

are called *kriyaman* . . . the new karmas we are just doing. We are free within certain limits to observe those karmas . . . to do those karmas . . . you see, we can set right. Destiny, after all, as a result of our own free karmas which we did in the past . . . those are bringing forth fruit now. And the others, the karmas which are in fruit . . . bearing fruit, they are called *pralabdh*, according to which the length of life is fixed, high and low positions are fixed, like that. And the third one is that part which is not yet in fruit . . . in store yet, lying latent . . . those are called *sanchit* karmas. For them, it takes a long, long time to clear up.

I quoted an instance of Lord Krishna. In India there is the epic of *Mahabharata*; probably you have heard about it, . . . or not. There is a great fight going on between two parties, you see. Koro and Pandav, they were called. So Koro, their king, Dhritarashtra, was blind from birth . . . you see? Lord Krishna put to him the question, "All right, you are now blind from the very birth; do you know the karma which you did in some past life as a result of which you are now blind?" He (Dhritarashtra) said he knew by yogic power . . . at least he could go back and see about one hundred back births, you see . . . and in those hundred births, he has not done anything as a result of which he should be a blind man. Then Lord Krishna gave his own strength, you see, further: and he (Dhritarashtra) could see that in his past one hundred and seventh birth, he had done something as a result of which he was blind now. So, wind up! The question

comes up for winding up the karma system . . . the whole thing. When a man comes to a Master, you see, a really competent Master, then all these karmas are wound up, you see, like a bank failing . . . or as when a man becomes bankrupt, all his financial resources are just wound up. Similarly, when you come to a Master, He winds up whole past karmas for the future.

QUESTION: *You mean in a lifetime?*

THE MASTER: In the lifetime. He (the Master) just lays down a certain line of conduct to go by for his future. For instance, you are to be quite chaste . . . a clean life, you have to lead . . . with no ill will to anybody else . . . even in word, deed, and thought. To be truthful in word, deed, and thought. To be all-chaste even in word, deed and thought, you see? And hatred for no one, love for all . . . and selfless service. These are the lines of conduct the Master lays down for the man who comes to Him, for his future. Further, pralabdh karmas, according to which our life is fixed and other stages in life are regulated, that we have to pass through. For that purpose also, when you contact within, transcend even the earth . . . contact with the divine Link within, in that case your soul gets strength, becomes stronger, and does not feel the pinching effect of the karmas, the passing karmas. And those karmas, which are yet in store to bear forth fruit, those—by becoming selfless . . . by regular practices within—they are burnt away practically: roasted.

QUESTION: *A long journey, isn't it?*

THE MASTER: No, no. If you put in more to the Master, it means even one life's work. Not more. There is no hard and fast rule for it. At least that much has to be done. If you just renounce, I mean just give up everything to the Mas-

ter's good Will and act up to what He says, then that can be wound up even in one life.

QUESTION: *Tell me, Master . . . That is quite true, I agree with what you say . . . but, for instance, say we're sitting: we are trying, naturally, but we don't sit as long as you say. Is that disobedience to your order? I mean when we can't sit as long as that?*

THE MASTER: The time prescribed: it is after due consideration. You see? When I came up to my Master, went to Him, I asked Him what time I should put to the spiritual practices. He told me, "You put in at least five to six hours a day . . . and the maximum you can." Look here, the more sweet you will add to a thing, the more sweet that will become. It is a question of unravelment: just unravelling your old habits and habits which have formed nature . . . that will require more time to be put in for that purpose. So, out of twenty-four hours, *start* from the maximum you can, but go up. In India, I find even now there are souls like that who will sit today and not rise for five or six days . . .

QUESTION: *Oh, my God!*

THE MASTER: . . . day and night, because they transcend into the Beyond; and there is no question of time left. I went to Amritsar from Delhi, and from there I had to run up to Hardwar because one soul was there who had sat down for the last fifteen days, and did not turn out. I had to go from Amritsar over there just to bring her out.

QUESTION: *Bring her out?*

THE MASTER: Yes. So my point is: this can be developed. When you transcend, there is no question of time left. This is only when you are in the body. You are trying, yes; you are exerting, this and that thing: then, only, this difficulty arises. If you just repose all your

hopes in the Master, you are dragged inside with no pinching effects, you see . . . with no thought of the time left you are putting in. "Half an hour" or "one hour," "I cannot sit": all these questions are wiped out. This is regular devotion of time, you see? Time is required: you don't know how far it is.

QUESTION: *How do I keep my mind from wandering off in other directions? My mind goes off, and then I drag myself back again. It keeps on . . .*

THE MASTER: I know, I know . . . I know, very high show, you see. The point is like that: any child, one child, who is in a room . . . you shut him up there. What will he do? He will simply break the doors and cry. Is it not? And if the child finds something very interesting inside to engage his attention, he will keep quiet. Is it not? Similarly, if we get something inside to stay on, more interesting than the outer things, your mind will not wander away.

QUESTION: *I think of the word "love" to keep it from wandering. Is that all right?*

THE MASTER: Love helps concentration; that's all right. My point is only if you get something to stay on inside. How? The mind must wander away: it is in the habit of going out—it has formed its nature, as it were, you see?

QUESTION: *What happens if "the spirit is willing and the flesh is weak?"*

THE MASTER: If the flesh is weak, even then if you concentrate inside you will have no thought of the weak flesh. No thought left.

QUESTION: *Master, how to find that "something" that keeps us inside?*

THE MASTER: At the time of initiation, you are given some experience, however little it may be; that has to be developed by putting in regular time, you see? In an accurate way.

QUESTION: *I had a little bit in the initiation, but I cannot get now the same thing back in my meditation. What is wrong?*

THE MASTER: You see, if you had observed the restrictions given at the time of initiation, I think you would not have lost it. Again, that can be had . . . *again*, I would say, by devoting time regularly. First of all: any experience you have inside, you are not to tell others. And you might have told somebody, and that has stopped. This is one restriction laid down very *strictly*. If you do that, you will lose it; because the mind of other people does affect. You lost that way: now, again, that can be had. Start afresh. Tomorrow, sit down, and you will, I hope, improve in a day or two.

QUESTION: *Master, may I ask you something? Isn't the first requirement love toward everything?*

THE MASTER: Surely . . . sure that is . . .

QUESTION: *Complete love, without any restrictions . . .*

THE MASTER: You are right, if there is *complete* love, you see . . .

QUESTION: *. . . towards animals, and to neighbors, and to friends, and to human beings . . .*

THE MASTER: I . . . I tell you . . .

QUESTION: *. . . without that, I don't think you ever could reach the Goal.*

THE MASTER: You are right . . . you are right . . .

QUESTION: *No restrictions of, "Oh you helped me, and I helped you back," or "I am hurt, etc.," that all shall fall away. It has to be complete love . . . nothing else but love.*

THE MASTER: God . . . Yes, I quite follow . . . I endorse it. God is love, you see. Our soul is of the same Essence . . . it is also love . . . and the Way back to

God is love, you see.

QUESTION: *Only love. . . .*

THE MASTER: Yes, *only* love. But *alone* love . . . love will give you concentration . . . you see? By concentration, you can be helped . . . just like in a car, I would say, petrol works, you see? If there is no petrol, a car would not go on: without love, you cannot go ahead. That's all right. But what I am pointing out? that is a matter of self-analysis. For that, love is necessary for concentration, no doubt; but the question of self-analysis still remains to be solved: who you are . . . what you are. That is what I am explaining, you see. For that, love *is* required. Sure, surely, without love you cannot go on. If you have no love for anything, you won't sit even for it, you won't sacrifice anything: time and anything.

QUESTION: *Two important things . . . we do forget . . . there are really two . . . that is, they are so simple to be easy to be forgotten: not to be egotistical or vain. Two most important things that we should overcome. Isn't that true?*

THE MASTER: Love knows no vain things, you see?

QUESTION: *That's true. Really, it covers all . . .*

THE MASTER: Yes, love gives you absorption, you see . . . really cut off from the whole world . . . and even from the body, you see. Love . . . "Love," you see, "and all things shall be added unto you." This is the way you should pass your days in the life. Also, it helps wonderfully on the Way back to God. For concentration, for being cut off from all outside world, this is the very effective way. But still remains the question of self-analysis, to analyze one's self from the body.

QUESTION: *Yes, but if we analyze ourselves though and don't do anything*

about our shortcomings, then what? When we know our shortcomings and don't overcome them . . .

THE MASTER: I tell you, for *that*, ethical life is a stepping-stone to spirituality.

QUESTION: *We suffer according to the shortcomings if we don't try to overcome them . . . isn't that true?*

THE MASTER: Yes. Self-introspection is the first step. We have to weed out all imperfections, one by one. Just as when you cut down a tree, you just shear off all branches first, and that helps to cut off the stem also, easily. You have to start from self-introspection, weeding out all imperfections, one-by-one; and the *inner* thing is to be attained only by transcending the body and by self-analysis: have a divine Link within, contact with That.

QUESTION: *Self-realization.*

THE MASTER: Yes. Self-realization is done by two ways: one, in theory . . . the other in practice. I mean to say, not in theory: theory precedes practice, no doubt; but practically, you have to just be cut off from all outside things, and see for your own self who you are. That is true self-realization. Yes?

QUESTION : *I become much more conscious of my mistakes. As soon as I do it, I think, "Ugh!"*

THE MASTER: That's all right. That's good. That's also self-introspection. That's just cutting off the branches from the tree, so that the tree may be cut off at the stem.

QUESTION : *I've always done it before; and then afterwards, I say, "Ugh!" I'm not pleased with it.*

THE MASTER: I know . . . We have to weed out one-by-one, you see, all imperfections. *Only that* will lead us quicker on the Way.

QUESTION: *Master, just between us*

all here, for instance—all of us Satsangis here—we give all love and we love one another . . . now. But when the time comes when someone, one or the other, is irritable and upsets us, what can we do about it? We should keep love, shouldn't we . . . when we upset each other?

THE MASTER: There are two ways, I just told you. One is self-introspection. Just in the evening, or during the day, find out some time . . . take some time to just review your daily life: one by one. When I started this self-introspection, even as a student when I was reading in the seventh class, I used to sit down and just think what failures I have done during the day. But in the beginning I could not remember what I have done today. By and by, I used to remember. Do you remember, Pelman's System of Memory only starts from there? Just reviewing what you have done today: remember every minute of your life. So, in this way, two things came up: one, my memory got strong . . . and then I had to see each minute's working of the mind in me. So, whatever imperfections were there, I always weeded out one by one. And when all of these things were weeded out, I felt a sort of blessedness in me. You see? Mind-vision became clear: I could foresee, read others, this and that thing. Self-introspection, in itself, is a great boon, I would say . . . but that is also *not* the end-all.

QUESTION: *Not what?*

THE MASTER: *Not* the end-all or be-all . . . that's just preparation . . . preparing the ground for it. Real peace of mind arises not by self-introspection—that is only the elementary step—but by self-analysis. When you really transcend the body, you see something higher, more attractive, more fascinating,

more peace-giving. In that case, you are naturally cut off from the body and its enjoyments. We look over there (within), but we get no attraction over there; that is why, with all our efforts, we again come down, again and again.

There is an incident, in India, in the past. Perhaps you might have heard the name of Laila and Majnun. Laila was the beloved of Majnun. Majnun said he started from home on a camel, just to meet his sweetheart. And when on the way he was just absorbed, and that female camel had a child left at home. And that camel would come round again to the home. Majnun said it took him six months to go and then return in the way: when he was absorbed, again he was again at his home . . . and never reached his sweetheart, you see [*chuckle*]. Just the same is our case. Our mind is attached to the outward things: we start *for home*, then forget again . . . then again come back. You see? So we have to take up these two things at a time: self-introspection and self-analysis. And, for that, the potent helping factor is love. You follow me?

QUESTION: *Yes, perfectly, Master.*

THE MASTER: Love is a great blessing. By "love," I do not mean the physical love, you see? "Love" means higher love: love of the soul with the Over-Self . . . quite independent of these outgoing faculties and outer enjoyments. That ("love") starts in the body but dissolves into the soul: starts from the body, no doubt, but dissolves into the soul. And it has been so much distributed, I would say, in the outer things that we feel we have no "love" at all. It is only the concentration of the whole Power, which is already within us, by concentrating at one place. And you cannot beget "love" unless there is something attractive before you.

QUESTION: *But can't you get love if you give love constantly? Can't you finally convert anything? I think love conquers all!*

COMMENT: *It's a boomerang, good or bad: if you give out love, you get back love.*

THE MASTER: You are right. I mean you cannot beget love unless there is something else to attract you . . . more fascinating. Love only comes from the beauty of something before you. You are attracted thereby. Only then you beget love.

QUESTION: *Well. I don't know quite. For instance, a little dog, a little cat can be sometimes real ugly, and still I could love it.*

THE MASTER: But that love does not start from the very first day.

QUESTION: *No.*

THE MASTER: You see, daily you are attracted by it, and only then the love begets. Is it not so?

QUESTION: *And if it's a human being, it's just . . .*

THE MASTER: Similarly with all . . . with everything . . .

QUESTION: *Yes, it's not just the outside shell of us or . . .*

THE MASTER: Look here, I will tell you one thing. Here all the birds are like the nightingale. If there are flowers in the garden, that nightingale will come and just sing the sweet notes, you see. But have you ever seen any nightingale come and sing when any flowers are just painted on a wall? Has any nightingale come and sung his sweet notes on that . . . on painted flowers?

QUESTION: *No.*

THE MASTER: So, original beauty which gives us some attraction . . . that begets love. The source of love comes from there. One thing, I think I men-

tioned yesterday: there are two ways of begetting love. One is that by sweet remembrance: you remember that thing, again and again, to which you are attracted, and that turns into love in due course. First attraction, then that begets into love. And the second, *more* effective way . . . *most* effective way, would be—just a Man who has got love, who is loving—just sit by Him, look into His eyes . . . that is the play of the soul in the body. The loving soul will give you love impulses. That is just like taking a little fire from a blazing fire . . . and do your job. And the other way is just like rubbing a piece of stone on another stone, or rubbing a piece of wood on another piece of wood; that will give you heat and fire. That is a longer way, no doubt, by regular remembrance . . . that also comes when you are attracted by something. These are the only Way up of begetting love [*chuckle*].

QUESTION: *Master, referring back again to "not to reveal your experiences to others of what you have received (within)," doesn't it seem quite cruel, when your wife or husband hears you received something . . . a blessing . . . and your wife or husband didn't get any thing? And wouldn't it sort of be encouragement to say, "Well, there's beauty there. I have seen it myself." Isn't that all right to say?*

THE MASTER: I am not exactly following what you say.

QUESTION: *I mean, you said we shouldn't reveal our inner experiences to anyone. That, of course, applies to your husband or wife, too, doesn't it?*

THE MASTER: Even then, not. You see, other minds affect.

QUESTION: *I mean, wouldn't it be encouraging though . . . ?*

THE MASTER: Look here, she's also on the Way; you're also on the Way . . .

QUESTION: *I mean, wouldn't it be encouraging for her . . . ?*

THE MASTER: Look here, look here, a little sapling, a little plant on the way (thoroughfare) can be eaten away by any goat passing by. But when that plant grows into a big tree, even an elephant you may bind . . . may be bound with that tree, and the tree would not be uprooted. Similarly, when you are developed strongly, then that's another thing. But in the beginning, everybody loses.

QUESTION: *Oh, you mean that when you develop highly and firmly in it, and strongly, then you can reveal it, if you want to?*

THE MASTER: Yes, yes. Then, that's all right, but *not* before: you'll be affected by others . . . you see, that is why. All of these restrictions are given with some purpose in view. You may give an explanation in your report (to the Master) after two months, three months. Be regular. When you are failing somewhere, *write* at once. But if you are getting on, doing all right, you may send your reports after two months, three months . . . monthly, whatever you like.

QUESTION: *But we could only say it to you, couldn't we, openly? For instance, now?*

THE MASTER: Yes, yes, in my presence there is no harm, no harm.

QUESTION: *No harm now?*

THE MASTER: No.

QUESTION: *Oh, isn't that beautiful?*

THE MASTER: Some guiding Thing protecting you from outside.

COMMENT: *Oh yes, That's the Master.*

QUESTION: *How would we . . . not necessarily persuade, but encourage somebody else to come to the Path?*

THE MASTER: You can explain to the man concerned the theory of the teachings. You can say that much. It is a very practical subject, and whoever comes he is put on the Way. With the very first day, he is given some experience. And that is all you can say. If you say anything else, that is to your detriment. You follow me?

QUESTION: *Yes.*

THE MASTER: But now you say, for instance, you say, "I have seen this thing and that thing,"—who is there to believe you? Some may believe, others say you are not telling all the truth. By even telling that much, people are not convinced . . . not everybody. The other way, if you quote them some instances from the holy scriptures of one Saint or the other, when they find parallel thoughts running in all teachings like that, as an experimental measure that man can decide to take it up. *Until*, and *unless*, he sees the things for his own self, he won't be fully convinced.

QUESTION: *I had this experience with my husband . . .*

THE MASTER: Yes . . .

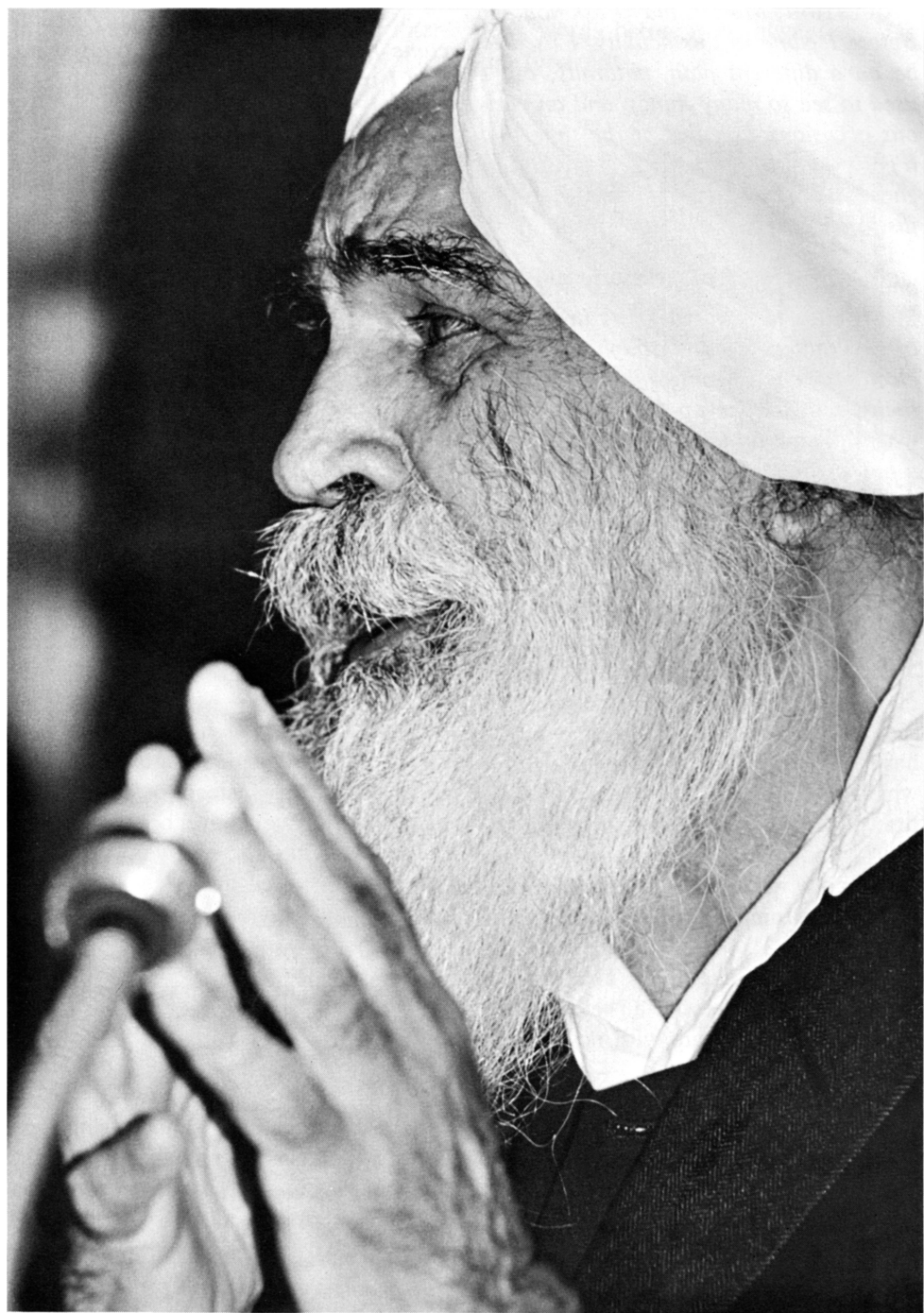
QUESTION: *And, well . . . it took quite a while, but I have convinced him. And he came here yesterday.*

THE MASTER: By explaining, by and by . . . surely.

QUESTION: *Yes . . . yes, I had to give it only slowly, because he was orthodox in his thinking. Well, he lives the Golden Rule . . .*

THE MASTER: Oh, that way you can only say, you see, there is experience; men do have It. No harm in that. If you go, you will also have It. All saints say so.

QUESTION: *I want him to have That, too; because I know how wonderful It is. I don't want him to be without It.*



THE MASTER: Yes, no doubt . . . first-hand experience is wonderful.

QUESTION: *Master, may I ask you . . . Before I came to this activity, I used to be on a different path, naturally; but I used to see so many things, and on various occasions . . . just at the time that I got married to my wife, I was different: I was not of this world . . . I was just completely detached from it. I walked and was unconcerned as to anyone coming or going, and I withdrew . . . I felt it in my spine, way in the end of my spine: it shot through there like electric current, going all the way up there, and it came up to my spine; and when it came up to here, then it became a ball of fire!*

THE MASTER: Yes . . .

QUESTION: *And I saw the whole world down. I looked down and it was all a-whirl. Now what is all that? Is that the Negative Power?*

THE MASTER: That was the reaction of your past karmas coming to you, you see . . . as a result of which, you did have some experience and some thing which you followed *unknowingly*. Withdrawal did take place, but you had the heat within your body, you see? Your whole body was on fire. So this Way now you are turning . . . that's the quite natural Way . . . in this you won't find any experience like that. This Way is quite like you are on an electric lift (elevator): you go up with no exertion or anything like that.

QUESTION: *And then, there is another thing which I would like to ask you. My life was merely as it was . . . well, even now, when I walk and I'm alone particularly, then I see people completely far off, somewhere else . . . But before I start from that, I used to give treatments to people: health treatments and healing treatments, see? That was*

my work mostly . . .

THE MASTER: Hmmm . . .

QUESTION: *And I had many people come to me, maybe hundreds of them, that I treated free.*

THE MASTER: Yes . . .

QUESTION: *Didn't charge nothing. But now they want to pay me because they didn't have the money then, and at the time I had a different idea: I never wanted to take anything. But now I need the money, and sometimes I take it. So, anyway, the question I want to say now is this: that I can concentrate for myself, particularly when I am alone . . . I see a party maybe miles away, and they are waiting for me . . . they are talking to me. I see that. Now, what is that?*

THE MASTER: I tell you one thing, you see . . . you have been using that Power, directing your Power-inside to less valuable things, I would say . . .

QUESTION: *Oh . . .*

THE MASTER: You see? That you could have applied in attaining most valuable things. Instead of having the higher things, you have been just after the lower things . . . and you have been using your Power and losing It, probably, in that way . . .

QUESTION : *In the wrong direction . . .*

THE MASTER: You have to make the best use of It for higher things.

QUESTION: *Well, how do we know what is best?*

THE MASTER: That is in knowing your Self: what helps in knowing your Self, analyzing your Self, and knowing the Over-God; that is all.

QUESTION: *We have to go without . . . what is it? Become ego-less to see our Selves as we are though, don't we? As long as we have a little ego, we make*

excuses, don't we?

THE MASTER: You are right. That is why we have to just act up to what the Master says. Don't let your mind intervene. *Do* what you are told to do. That

way you will become ego-less: even then you have got ego, but you will not be led by the ego . . . if you put the Master's words before you, always . . . in the forefront.



LOVE & INTOXICATION

*a talk given by the Master on January 26, 1964
in Washington, D. C.*

EDITOR'S NOTE: *This tape began while the talk is in progress. Master is telling a story about Guru Nanak, the first Guru of the Sikhs, who was hired to sell grain in a shop. As he was weighing out grain for customers one day, he fell into a state of intoxication when he reached the number "thirteen"—tera—which, in Punjabi, also means "thine."*

WHEN HE lost himself, repeating, "I am thine, O Lord," he began to weigh out grain without stopping. The shop people were afraid he would give everything away and they went and reported it to their head: "What is happening to your store? Go and see! He is in intoxication, weighing out everything and repeating the words, 'tera, tera'—I am thine, I am thine, I am thine."

But when the account was taken, it was found that about 300 dollars or so were not due from Guru Nanak but due to him. It sometimes happens that when you are lost in Him, the God Power helps in a very mysterious way.

But how many are there who are really His? Can we say, "I am thine, O Lord, mind, heart and soul?" Physically and financially, a few like that might turn up. But how many are there who, heart and soul, are His? Very few.

A real devotee of God is one who surrenders everything to Him: body, mind and soul. In that intoxication, Guru Nanak had gone on, weighing out, weighing out. If you become His, then, He is thine—yours.

Kabir said that all the world is gambling in worldly ways: some lose, some gain; and that goes on again and again all through life. He said, "Oh dear friends, who are gambling in the world, I would like to show you by my example that I am also gambling." And how? Gambling goes on between two men, is it not so? If you lose, you have to give away everything; if you gain, you have to take everything away from the other one. He said, "Look here. I am also playing at gambling—not with the world, but with God." And what will happen? He said, "If I lose, I will become His; and if I gain, He will become mine." Do you see? Both ways, he is the gainer.

So we play with the world. Why not play with God? It is great common sense: if you lose, you will become His, is it not so? And if you gain, then He will become yours: either way, you are one with Him. One who comes to that realization and is lost in the very utterance of the words, "O my Lord, I am thine," forgets everything — his mind, body, everything. It is true devotion, true love. And love always gives—knows giving, not taking.

Once it happened in the time of the tenth Guru of the Sikhs, Guru Gobind Singh (these are God-intoxicated people, mind that), that he sat down and was praying to God: "O Lord, all of this, everything is Your emanation; it is Yours; You are immanent in every form; everything is Thine; You are all this that we see; it is all Thine; whether

it is the earth or the sky or the stars or the rivers or the mountains, it is all Thou, Yourself, Thou, Thyself.” Then, in that intoxication, he said, “It is You, it is You, everything is You personified.” Then he began repeating: “It is all You, it is all You, it is all You,” and in that intoxication he sat for three days—lost.

This becomes the fate — how very rare!—of those who devote everything to Him. Maha Chaitanya Prabhu* was a Saint in Bengal, in India. Every Saint has his own saying that reminds him of God. Everywhere he went, he said, “Speak of God! Glorify God! Glorify God!” Once it happened that he went to a place where washermen were washing clothes. (Today there are machines for washing clothes. In the olden days in India, a regular place was set aside for groups of washermen who used to wash clothes.) He went there and stood beside one man who was washing clothes and said, “Glorify God! Say ‘God!’ in his own language, of course: *Hari bole*. (*Hari bole* means “glorify God, think of God, glorify God.”) He said it once, twice, thrice. The washerman thought perhaps some beggar had come and wanted money, so he kept quiet. Again, when Chaitanya insisted, “Say ‘Glorify God!’ Why don’t you glorify God?” the washerman thought, “He will not let me go. I will repeat what He says so that he will leave me alone.” No sooner had he repeated the very words, when he became intoxicated. The charging was there. He also began saying, “Glorify God!” The result was that all the washermen working there began to glorify God. Do you see?

This is the intoxication for which we go to God-intoxicated people. It cannot be had by reading scriptures. Prayers

* A well-known sage poet of Bengal who lived from 1485-1533.

and rites and rituals are meant to lead us to that state.

Shamas Tabrez* tells us, “If you glorify God in that way and become intoxicated, everything will become intoxication. Whoever you see will become intoxicated. He is in every form; He is immanent in every form.” Then he said, “Dear friend, I have so much intoxication within myself, within my soul, that if I leave the body and my body is cut into pieces and put into a field as manure, the man who bakes the bread with the corn growing out of that land and the man who serves it (he did not even speak of the man who *eats* the bread made from that corn), will become intoxicated.”

After all, there is something which we do not know about so far. If we have a little drop of that intoxication, we will forget the world. For that purpose—for radiation—we go to the Masters. For those who are receptive, it works wonders. Just seeing such persons makes them intoxicated like, Maulana Rumi** said, “a drunkard, who only by seeing wine sparkling in a glass, begins to dance up and down.” Similarly, when those who are intoxicated with the love of God look into the Master, they see that God scintillating within him. They become intoxicated; they look into his eyes, they see Him, and they dance up and down.

So these are the things which are the gifts you can get from a God-intoxicated man. It cannot be had by reading scriptures or performing outer rituals: those are steps to it, of course. Say prayers—be lost. When Ramakrishna Parama-

* A great saint of Tabrez, Persia. He was the Master of the celebrated Maulana Rumi.

** A great Persian saint (1207-1273), mystic poet and author of the famous *Masnavi*.

hansa* said prayers, he was like that—gone. This is what is called the love of God.

So that is why it is said, “Love knows no law.” This is a gift; it cannot be had by books or by scriptures. Naturally, when you come across such an environment, you will feel radiation. The more receptive you are, the more you will become prolific.

We used to have incidents like these in the time of our Master [Baba Sawan Singh Ji]. Sometimes a person came up and stood by him and forgot everything. He stood with his eyes open and didn’t know where he was. That was intoxication.

So that is why it is said, “Spirituality cannot be taught but caught!”—by radiation. Generally, what we call love is truly no love. It is misfit love, misdirected love. That love that starts with the body and ends in the body is no love; that is lust. If it starts in the body and dissolves in the soul, that is love. There is a very great difference between the two: the first blinds your vision; the second love opens your eyes—you are in a transport.

If we just once have a little experience of that, then the world is nothing. When you fly in a plane 30,000-40,000 feet high, everything on the ground below appears to be very insignificant. Even the very mountains appear to be little mounds. Now, all the worldly things and possessions appear to us to be very important, very great; we have ambitions to have them. But as you rise above, they lose all their attraction. These are the wings of love on which one can fly to heaven. All performances

of outer prayers, rites, rituals are elementary steps meant for that. So, “As you think, so you become.”

In the Mahabharata epic in the Hindu scriptures, there is a story about Dronacharya.** He was a very good archer, and he used to teach others archery. One day, a man of very low caste—a *Bhil*, someone considered to be of a lower order—came to him. (Although no one is of a lower order in the eyes of God. So Christ asked for water from a Samaritan lady, who said, “Why do you ask for it from us?” on account of having an inferiority complex.) The man went to Dronacharya and asked him, “Will you teach me archery?”

Dronacharya asked him, “Who are you?” and when the man said he was a *Bhil*, he said, “No, no, I cannot teach you that.”

The man went away. But he had had a look at him, and he made an idol—a model—of Dronacharya at home and began to meditate on him, because he had seen him. That form manifested, and from that manifested form he learned archery. He performed a special feat in which he would shoot an arrow and seal the mouth of a deer with it. He had learned it by practice.

One day Dronacharya was passing by and saw an antelope or deer whose mouth was sealed with an arrow. He asked, “Who did it?”—because no one else besides himself knew that art. He came up to the man and asked, “Who is your teacher—your Guru?”

“Dronacharya.”

“I never adopted you as my student. How did you learn it?”

Then the man explained, “I just dwelt on you and made you manifest. I learned it from you.”

So much force love has! Against the

* Modern saint of Bengal (1836-1886) who experienced God in ecstasy, and, by practicing the various religions, saw their oneness. His most famous disciple was Swami Vivekananda.

** The guru of the five Pandava princes of the Mahabharata epic.

will of Dronacharya he had learned that very art. "As you think, so you become." And what did he do then? I think that was not very good. He said, "All right, cut off your thumb and give it to me as an offering," so that he might not be able to aim that arrow.

So, you see, love means everything. Hafiz* said, "If the learned people were to have a little drop of this intoxication, they would dance like anything, even more than we." In due course it comes up; we must be regular, that's all. When you become devoted, you will have all these things by receptivity. When Masters have to wind up your whole give and take of the reactions of the past, they don't leave you only with that; they want you to have this intoxication: "All right, go on with it; you'll have it."

When there is love, then can there be anyone except the one whom you love? Yet there, also, there is duality; and love knows oneness. The two become one in soul. You forget everything outside. The story of Guru Nanak I was just explaining is an example of this. There were instances like this in the lives of most of the saints.

COMMENT: *We would like to show a little movie that Bibi Hardevi [Taiji] wanted to see.*

THE MASTER: Yes, yes, you are most welcome.

[While preparations are being made to show the movie, Master continues talking.]

When one meets a true Master, there is nothing to fear. But he should be devoted. Listen to the tavern owner. Pray to him, "Give us some drops of that wine, by drinking which, we forget everything. And to that, add even more: the intoxication of those who, in their God-intoxication, have forgotten themselves."

* Hafiz Shirazi, Persian mystic (c. 1300-88).

[Taiji sings a prayer in Hindi; after every few lines, Master translates in paraphrase what has been sung.]

"O Master, give me a drink, by drinking which I lose all outward consciousness. Either I remain or you remain; we have become one." *[He indicates to Taiji to continue.]* Yes.

[Taiji sings.]

One Saint was ordered to be stripped of all his skin, and while he was in that intoxication, they stripped off his skin. He did not care at all about what was being done to him or what was happening. They pray, "Give us a little of that intoxication—one peg of the wine of that intoxication."

[Taiji sings.]

All the world over, everyone hates the thought of separation: "It is mine, it is thine. Why must we divide this and that thing?" They pray, "O God, give us that intoxication in which both thine and mine fade away. The very idea of mine and thine should fade away."

[Taiji sings.]

This is the feat of love: you want to be near him, to sit by him. Even then, there is duality; they want to be one. *[He indicates to Taiji to go on.]* Yes.

[Taiji sings.]

Now, what is the way? How can we drink that wine, that intoxication? He says, "O Master, it is through your eyes—you give a draught of it." The eyes are the windows of the soul. The radiation comes through in whatever color that soul is dyed. Intoxicated! "Master, it is through your eyes that you give pegs of wine like that." It is not a matter of reading and writing—it is a prayer of the soul through the eyes. In whatever color you are dyed that is the very color of the radiation. How do people become lusty? Through the eyes. How

do you feel that others are angry? Through the eyes. When you are attached, your eyes have a strange coloring. So the eyes are the windows of the soul. "O Master, give me that wine; but that will come through your eyes." And when Masters transfer their Mastership, they give it through the eyes and not by document.

[*Taiji sings.*]

That is why I say, God is love. People ask, "How much time should we

give for meditation?" Now tell me. When I came to my Master, I asked him how much time I should give. I was a family man; I had to attend to my job. He said, "Five, six hours, minimum; the most you can." [*chuckles*] That is His gift. It is had by radiation through the eyes. He is a very highly charged body. That charging gives a lift to everyone, and he sees light. What is it? A little charging, a little help. That's all.

All right, go on with your show now.



The Cage of the Soul

This description of the pitiable state of man and explanation of some of the difficulties in the way out of that state is taken from a letter of the Master's, and was originally published by the New York Satsang.

MAN has got himself so enmeshed in mind and the outgoing faculties that his release from them can only be brought about by struggle and perseverance. His plight is, in a way, similar to that of a bird that has been kept in a cage for so many years. Even if you should open the door of the cage, the bird will be loathe to fly out. Instead, it will fly from one side of the cage to the other, clinging with its talons to the wire mesh, but it does not wish to be free and fly out through the open door of the cage.

Similarly, the soul has become so attached to the body and the outgoing faculties that it clings to outside things and does not wish to let go of them. It does not wish to fly through the door that has been opened by the Master at the time of holy initiation, at the threshold of which the radiant form of the Master is patiently waiting to receive the child disciple. True discipleship does not start until one has risen above body consciousness.

It is from this point that the disciple will feel not only comfort, but will begin to experience the joy and bliss that awaits him in the Beyond. He will have as his companion the charming radiant form of the Master, who is ever at hand to impart the guidance that is so necessary in order to avoid the pitfalls on the way. Until this point is reached, the disciple is, as it were, on probation, but such probation that cannot be severed.

It is during this probationary period that the soul will feel some discomfort. It has become so besmeared with the dirt of the senses that it has lost its original purity of heart and is not fit to be raised up out of the prison house of the body.

Even though the door has been opened, it is so attached to the things of the outside world that it does not wish to be free. It is only when the soul begins to regain its original purity of heart and mind that it can at last want to be free of the desires of the flesh and outward attachments. The loving Master tries to avoid all possible discomfort to the child disciple by explaining what are the vices to be avoided and the virtues to be developed in order to regain this purity.

Unfortunately, more often than not the words of the Master do not sink in and little or no action is taken by the disciple to amend his ways. Therefore, the Master Power must take firmer measures to bring home to the disciple the importance of the truths that have been explained in words. Hence the discomfort that is sometimes felt by the dear ones in their day-to-day living. If implicit obedience would be given to the commandments of the Master, all difficulties and discomforts would vanish. If a child gets itself so dirty that the only way the mother can wash it clean is by using a scrubbing brush, can it be said that the child will feel comfortable during the scrubbing process?

It will only feel comfortable after the scrubbing has ceased and it is shining clean and pure.

Help and protection is always extended by the Master to his followers. He looks after their comforts in every way, both outer and inner. Even the effects of the reactions of the past — from the gallows to an ordinary pin prick — so much concession is given. As the mother sacrifices everything for the sake of her child, even so does the Master sacrifice everything for the sake of his children. The follower in fact does not dream of what the Master does for him. He fills his followers with his own thought, with his own life impulses. When we remember him, he remembers us with all his heart and soul. He is not the body. He is the Word personified, the Word made flesh. To get the full benefit of the Master Power, the disciple must develop receptivity. It is impossible to develop receptivity until implicit obedience is given to the commandments of the Master. When you pay heed to the Master's commandments, then that is a sign that you are growing in love for him and the more you grow in love for him, the more receptivity you will develop.

When you begin to develop this receptivity, all discomfort will vanish and you will truly begin to tread the Path in the firm assurance that you are on the right way, together with the loving companionship of One who will demonstrate more and more his greatness and his power on each step of the way until you find that it is the very God Himself who is your Guide and Mentor,

who will never leave you until He has safely escorted you back to the true home of the Father.

While on the way, one of the main functions of the Master is to wind up the back karmas of the disciple. It is through conscious contact with the Sound Current only that the karmas of back lives can be burnt away. This process is started at the time of holy initiation, at which time the disciple is given a contact with the Light and Sound Principle, or God-into-Expression Power. To avoid opening a new account of bad deeds, the disciple is enjoined to lead a clean life and weed out all imperfections in him by self-introspection from day to day. This is the sublime principle behind keeping the diary, which the disciple is asked to maintain in order to become aware of the shortcomings which stand in his way to God.

Ego is the self-assertive principle in man that makes him feel that "I do this" or "I do that." When one rises above body consciousness and knows himself and he becomes a conscious co-worker of the Divine Plan, he sees that he is not the "doer" but is a mere puppet in the hands of God, he will cease to be responsible for his actions and will become *jivan mukta*, or a free soul. The ego in man is part of the grand delusion that he is laboring under. It will cease to act or will be nullified only when a great degree of purity has been attained by the disciple, in which all of his actions will reflect the Master in him. Like Christ, he will proclaim, "I and my Father are One."

All service that one does seemingly to others is to your own self. When you develop this attitude, you will develop a "state of selflessness" . . .

KIRPAL SINGH

THE FIRST THING IS LOVE

*Master Kirpal Singh Ji, after giving initiation,
Harmony Grove, Escondido, California, December 15, 1963*

DEAR FRIENDS, just now at the time I am leaving physically, I have to say a few words to you, so that if you live according to them, you will be helping your own self and helping all others. Most of you have already been put on the Way. Those who have been put on the Way should develop it from day to day by regular practice. All of you have had some experience of the Light of God and also of the Music of the Spheres. I've already given instructions as to how we can develop that, but the greatest part of it depends on our way of living. Truth is above all, but true living is still above truth.

I think each one of us knows so much. Knowing much won't help you unless you put it into practice—unless you live up to it. The food that is digested will give you strength, but the food that is not digested will cause diseases in you. Everyone knows—it is very common-sense talk—that there is a creator, there is a maker of all of this universe. He is everlasting; He is unchangeable permanence; and the world He has made is changing, being made of matter, which is a composition of many atoms. We are also conscious entities; we are spirit in man. And God is eternal. We have this man-body, which is considered to be the highest in all of creation; and the highest aim before us is to know God. And to know God we must know ourselves first: that we can do by self-analysis; by liberating ourselves from mind and the outgoing faculties; by knowing our-

selves, then we can know that Power which is controlling all of the universe and is keeping us in the body.

For that purpose we have joined various schools of thought. Blessed are we; we are social beings, and we must have some social body to live in. But the highest purpose of joining any school of thought is to find the way back to God—to find the missing link within us. With God's grace, we have found that missing link that is keeping us in the body. The outer aspect of it, or the manifestation of it, is Light and Sound Principle. This has been the basic teaching of all Masters who came in the past. I gave you instances—quotations—from the various scriptures last night.

As you are now put on the Way, the very Way which is the Way back to God, what things remain for us to do now to develop in a way that we may progress and reach the ultimate goal of perfection? By having initiation one does not become a perfect ideal all at once: one is put on the way to becoming perfect. So simply by having initiation a man does not become a true *satsangi*, as it is called. The word "satsangi" means: *sat* means permanent, everlasting; the unchangeable permanence, which is God; and *sangi* means one who becomes a constant co-worker with it. That takes time. So we have to live in accordance with the principles that are taught us, in thought, word and deed.

Actions speak louder than words, and thoughts are even more potent than

that. A satsangi must, in his conduct, reveal that he is a follower of a true Master. Your life should prove it. And what do Masters prescribe for that? Love God, and love all creation. These are the main teachings of all Masters. The teachings of all Masters hang on this very statement: one is to love God; and the other is to love all of creation.

We are all conscious entities, drops of the Ocean of all-consciousness, with the same controlling power keeping us in the body; so to say, we are true children of God, or brothers and sisters in God. This is the angle of vision that all Masters had. When they came they looked at man from that level. They considered all humanity to be their family members. And the first lesson that we get by coming to a Master is that he says we are all brothers and sisters in God.

But how are we to realize that? The way he suggests is by rising above body-consciousness, by opening the inner eye to see the Light of God. And when that is developed, you will see that that very Light is within you and is within the whole universe as well. When that eye is opened, you will really begin to see that we are all one, not two. This is our ignorance, which has to be removed by actual living. Therefore all Masters tell us that the first thing is love. A man is, truly speaking, worth being called a man, if he is love personified. God is love; our souls, being of the same essence as that of God, are also love; and the way back to God is also through love. If we love God, and God resides in every heart, how can we hate others? "Love one another," Christ said, "so that people may know you are coming to me." This is the first lesson that we learn at the feet of some Master. Generally when you go to some teacher or another, they simply say, "Our informa-

tion is the only true one." Well, the truth is there; and truth is one. All Masters who came in the past—those who realized the truth—said the same thing. And to know the truth, we must have a true way of living. And the true way of living is what? "An ounce of practice is worth more than tons of theories." Unless you live up to them, what is the use of knowing the principles?

I remember the case of Arjuna, one of the five Pandavas of ancient India. The king brought in a teacher to educate them. For two or three months they were given instruction and after that time the teacher held an examination. Some of the other four brothers remembered the whole book, and others knew half of it; but when Arjuna's turn came up, he told the teacher, "Master, teacher, I've learned only one sentence."

"And what is that?"

"To always tell the truth. That I've learned fully. And I've also learned, not fully, but practically half of, 'Don't be angry.'"

And the teacher was all wroth. He said, "What will I tell the king?: 'Well, in three months you have given this child only one sentence to learn, and he has learned only one-half of another?'" The teacher began to slap Arjuna on the face: once, twice, thrice, four times. Afterward he said, "Why don't you tell the truth?"

Arjuna said, "Master, now I will tell you the truth. In the beginning, when you first slapped me on the face, I was not angry. When you slapped me two, three, four, five, six times, I had some anger."

I wish you people to learn that way. Love God and love all humanity. Only learn this, and everything will come of itself. "Love and all things shall be added unto you." Love is the greatest gift from God, I would say; and that is

already ingrained within us, but it has congealed within our own selves, or our own families, or our own classes or schools of thought, or our own countries. What is the result? If that love has congealed within our own selves, we don't even care for our families; they may die. If love expands and remains congealed within the family alone, then there is conflict between family and family. And if it expands to cover the classes, what is the result? Religious wars: thousands of men have been killed on the plea of religious differences. If your love expands to cover all of your country, you become patriots; you love the men of your own country more than anyone else. The result is war. There have already been two great wars, and a third is impending. Millions of people have been killed. So our love should expand to cover all of creation. Let us pray like Guru Nanak: "Peace be unto all the world over, O Lord." Our love should expand. And what did all Masters say that love is? Love is God and God is love. If you live up to it, what will be the result? "Those who do not understand love cannot understand God, for God is love." "Love and all things shall be added unto you." And the tenth Guru of the Sikhs [Guru Gobind Singh] told us, "Hear ye all, irrespective of whether you belong to one religion or the other, I tell you the truth: God is approached only through love."

Remain in any religion you like. You have to develop love and devotion for God; and all these various rites and rituals and saying of prayers go to develop love and devotion within us. If that is so, then you are to derive the full benefit of the saying of prayers or the performing of certain rites and rituals. Otherwise it is only automatic muttering, which has no effect within your heart. And love is a subject of the heart;

and God is also a subject of the heart, not of the head, mind that. Our head should go along with our heart—then it's all right. The head alone won't be able to give you anything.

For that purpose, the Masters tell us, "Love." Where there is love, I tell you now again: "Love and all things shall be added unto you." If you have love for someone, are you going to harm him? Or will you even harm anyone who is connected with him, who is dear to him? You will say, "No. I love you. If you have children, will I kill them? No, I will offer them things to win your pleasure." So love is the basic thing. "On the wings of love we can fly to heaven."

So remain in any religion you like. This is the first thing. Are you going to defraud him for whom you have love? Are you going to tell lies to him? Are you going to deceive him? I don't think so. If you have love for anyone, you will always look to his convenience—from that level. For want of love, there is all this unrest in the world. God made man with equal privileges from Him; all are born the same way; the outer and inner construction is the same. And we are divine in nature: we are spirit in man; and the same spirit of God is keeping us controlled in the body. We are all one.

Love beautifies everything. Love knows no burdens; love knows no compensation; love knows service and sacrifice. So this is the Way you have been put on. As God is love, the more you come in contact with God-into-expression, which is manifested in the form of Light and the Music of the Spheres, the more you are charged with love. The love which is ingrained in you is flared up, and you have love for God and for all around you.

Whoever you love you naturally want

to serve with the best, without any outward acting or posing. If need be, you will sacrifice your everything for him. For whom? For him whom you love.

I will give you a parable from the *Puranas* of the Hindus. They say that the god Vishnu—the god of nourishment—invited all the good and bad people to a big banquet. He served them. The people came; the good men sat in their row and the others also sat in their own rows. All the food was served: It was a very handsome, rich banquet. But before they began to eat, the god Vishnu stood up and said, “Dear friends, all this that is laid before you is for you alone. Eat it to your heart’s content. But I lay down one condition. And what is that? Don’t bend your arms to bring the food to your mouths!”

Everyone was wonderstruck: What is he saying? If he won’t let us bend our arms, how are we to get the food to our mouths?

Most of the people did not follow what he said. They wracked their brains, but they could not solve the problem; and they left in disappointment. They simply considered that the god Vishnu was ridiculing them, and they went away.

The others, who were the good people, sat down and thought: “This is the god of nourishment; a god would not tell us anything that is not good for our own selves—there must be a meaning in it.” They considered it and found the solution very easily. What was it? Everyone sat down: Here’s the food—instead of bending their arms toward their mouths, they simply stretched them out to the mouths of others. Do you see? All were fed.

This is a parable to show that love knows service. If you feed others, then you will be fed. We feed our own children, while other children die of hun-

ger. If you begin to feed others, then nobody will remain hungry. We amass money—we hoard money—for our own selves. The result is that others are poor. Some people have many kinds of enjoyment, and others cannot live on even one loaf of bread.

So love knows service. If you care to keep others’ homes clean, would not your house also be clean? It once happened in Lahore that the sweepers went on strike for three or four days, and the filth gathered in the homes. And what did the people do? They simply took their filth and put it on the walks to others’ houses. Instead of making others’ homes filthy, they could have considered keeping others’ houses clean and put the filth somewhere else. The whole city had a bad odor for three days.

So if you are after having others’ houses clean, then your house will be clean. It is a very simple thing. You will find that little labor is required for that. If we are only after our own advancement—to feed our own selves or clothe our own selves—naturally others will suffer. If need be, we should sacrifice our every interest for the sake of others. If need be, we must lay down our lives for the sake of others. If you learn this one lesson, there can be no conflict, there can be no wars.

Why do all these wars commence? Between family and family: One family wants to feed his own children—No! not to others! They must conflict, and somebody’s head will be broken. Between religions: A man follows a religion—he loves men of his own class and hates others. We are all children of God; the very God resides in every heart. Then why all this conflict? If you love others, help others. If you have known a higher truth, then lay that down before them; they will understand. Why are countries at war? They want

to keep their own countries agoing, and they don't care how other countries are faring. The result is war.

I met some political heads. I told them: "So many children of God have been placed under your care. Each country should live and let others live. If a president or a king of a country cannot look after the children of God placed under his care properly, others should help. What is the use of killing millions of people?" This is a very simple formula—how wonderfully it works! When St. John said, "Love and all things shall be added unto you," he meant something definite.

So for want of love, all this conflict arises—whether in a social way or a religious way or a political way. We should be embodiments of love; love should overflow from every pore of our body. A saint is one who is overflowing with love. For whom? For all the world over.

These parting words are the only thing I can tell you. You have been put on the Way: develop it from day to day by regular practice; and have true living. And do you know what true living consists of? Of love. Love knows service, love knows sacrifice, love knows helping others. When you have love for someone, there is no egotism. Egotism arises when you love your own self—your own individual self; that is, "I am greater; I know better." If you love others, you will love them out of humility. A true lover is a truly humble man. St. Augustine was asked, "What is the way back to God?" And he said, "First, humility; second humility; and third, humility."

Unless you have humility, you will not dare to go to someone else. Each man believes in his own conceit: that he is the most learned man, that he holds a very high position in life, that he is a

very rich man. And he would not care to go to anyone. Even if you go to someone, even then humility is required. Sit down at his feet and see—understand—what he is saying. What little you know, more or less, you already have with you. Just listen to him, to what he says—perhaps he has something so say that you do not know. A vacant glass put under a tumbler of water will be filled; if the glass is placed above the tumbler of water, then it cannot be filled. So even then, humility is required.

And if you have, by the grace of God, some blessing from God, it is His grace. It is His grace, not you—you have not earned it. When any branch of a fruit-laden tree is full of fruit, it bows down to the earth. Even if you have the true blessing of God—and that is to know Him—you will bow down to everybody; because you will see the same light in everybody. You who are the true lover of humanity are the true lover of God. This one lesson we have to learn. If you have this one, you will observe strict nonviolence in thought, word and deed. You will become truthful; you will never deceive anybody, never kill anybody, never hate anybody. You will become the abode of all virtues.

How does love of God come? I referred to it in the beginning of my talk: God is Love, and God-into-expression Power is manifested in two ways: God is Light and God is Music of the Spheres. The more you have a contact with that by rising above body consciousness, the love already ingrained within you will be flared up by your coming in contact with the Ocean of All-Love. The definition of a Saint is truly one who has overflowing love for all; not only for mankind, but also for animals, for birds, and even for trees.

I think the best of all is L-O-V-E—only four letters, but I think it is the

outer aspect of knowing God. My love—the God in me—is for you all. To the best I can, that which the God in my Master gave me is being extended to you, with all love. With all the love He had for me, then with all that love He gave me—with the same love—I pass it on to you. Live up to it, that's all. And I want you to be regular. I want you to introspect your lives—to weed out all infirmities day by day by regular self-introspection; and come in contact with the Light and Sound Principle which are the outward manifestations of God-in-action Power. There is hope for everybody. Every saint has his past and every sinner a future. Even robbers can become saints. Man can change, and you also can change—God wills it. Those who have the man-body have the birthright to become perfect and to know God.

So whatever my Master—the God in Him—passed on to me, under his orders that is being passed on to you. You will please make the best use of it by living up to what I've told you. I wish you all to become ambassadors of love—prototypes of perfection. There is hope; don't be disappointed.

During my last tour here, in 1955, two children came up to me. (My point is that even when little children come to me, I give them a little inner contact: "All right, sit down—you will have light." And they do get light, with the grace of God.) I asked them, "What

do you want?", and they said, "We want to become Masters." Good ambition! "Well," I told them, "you have been put on the Way; live up to it. When you are developed, you may be selected as a Master." It is not done by voting as you select some president or member or minister; it is God alone who chooses you. He is searching after men, I tell you.

Iqbal, a poet of the Punjab in India, said, "Oh Moses, why did you go up to the top of the hills to find God? You are a man. God is always in search of men who have love for God." Do you see?

So remain where you are. But you have been put on the Way: make the best use of it. And God will be after you.

Kabir said, "By the love of God, I have been so purified, I have become such limpid water, that now I walk ahead and God is after me, calling, 'O Kabir, wait, wait!'" You are God-in-man; you are next to God; you are divine in nature. Blessed are you. Just prove what can be done, that's all I can say.

These are my parting words. Later on, with the grace of God, we might meet again physically; but these wishes and thoughts will be with you. That God Power with Whom you have been contacted will always be extending all feasible help and protection. Thank you so much.

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