

Sat

sandesh

the
message of the Masters

November 1976

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FROM THE MASTER

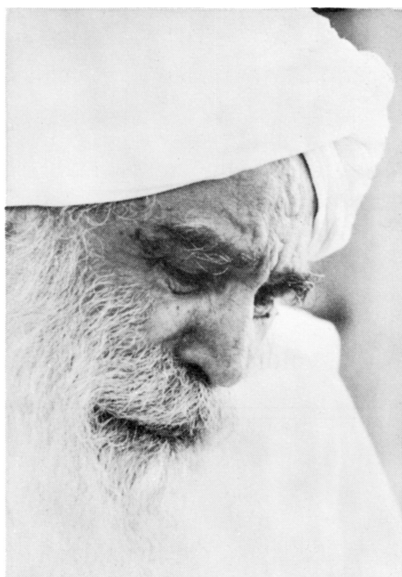
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THE MASTER'S TALK

Spirituality, Not Spiritualism

DEAR FRIENDS: Man is considered to be the highest in all of creation. All scriptures speak very highly of the man-body. It is considered to be next to God. Man is divine in nature, and the man-body is the only golden opportunity given to us to enable us to see God. To see God we must see our own selves. This is the highest ideal set up before us by all Masters who came in the past: "O man, you have the man-body; your highest aim is to know God." And God cannot be known by the outgoing faculties or by the intellect. It is the soul

This talk was given by Sant Kirpal Singh Ji Maharaj at Harmony Grove, California, a well-known Spiritualist gathering place, on December 13, 1963.

alone that can know God. But unless we know our own selves, we cannot know God. Self-knowledge precedes God-knowledge: who we are, what we are, what our connection is with this body, what our connection is with all the world over, and what our connection is with the Oversoul, called God. So to know oneself and to know God is the ultimate and highest goal before us. And we have joined various religions—the social bodies of religions, which are our schools of thought—to enable us to know God. First to know ourselves, as self-knowledge precedes God-knowledge.

So knowing oneself and knowing God is what is called, strictly speaking, spirituality. What things help us to know ourselves, what things are not helping factors, and how we can analyze our-

selves from the outgoing faculties and intellect is a practical subject. This is truly called spirituality. There are other side issues. Spirituality is no spiritualism, no spiritism, no hypnotism, and no mesmerism. These are side issues. Spiritualism means just to come in contact with those souls who have left the body. Spiritism is just a contact with the souls that are earth-bound. Hypnotism is just to influence somebody to think some way. And mesmerism also brings us under the influence of somebody: we are not left to our own free will. So these are side issues. Strictly speaking, they do not help us. They may help us to a certain extent; but, truly speaking, they are not spirituality.

The aim of spiritualism is to have contacts with the souls that have left the body. First of all, those souls can only help you to the extent they had developed themselves while they were on earth. If I go out of this hall, I am the same as I was here, inside. At the time of leaving the body, we are what we have developed in the man-body. By leaving the body we cannot become gods. So, after all, if they are to guide us, they will be able to guide us only up to the extent to which they have developed.

And you'll find that to contact them is still a very difficult matter. In the physical body you can meet someone, question him, and clarify your doubts. You can be given some experience; and face-to-face you will have something directly. So it is even very difficult to contact these souls. If you contact them through mediums, you'll only get knowledge up to the extent that they have already gained it. And also, through mediums you do not see those souls. Somebody might act and pose, because you cannot see them. Acting and posing sometimes does not give us very cor-

rect information. You'll find that the statements of those who are in contact with those souls who have left the body sometimes turn out to be true and at other times not true.

I had a long talk with the Spiritual Scientist people who are conducting their church services in this way. They had to agree that, first of all, it is difficult to contact souls that have left the body. You have to find some medium to do that. Are you to become a medium? That is a difficult task. You can go directly to the outer man and talk to him, heart-to-heart, and anything can be clarified. But even if you get the medium to contact them, that medium may sometimes not be a very good channel. If he or she is, even then, those higher souls can guide you only up to the level that they have developed. And sometimes those may not be correct.

So our purpose is not spiritualism; that's a side issue. Of course, you can use side issues; but strictly speaking, we have to go to the highest plane—to be one with God. And that can only be reached if we can analyze ourselves from mind and the outgoing faculties and "learn to die so that we may begin to live." If you can do that, you can contact souls in the higher levels, too. It will be something like seeing them face-to-face—very convincing. For instance, I am here now; when I was in India you could not contact me. When I am here, everybody can see me. Similarly, if you rise up to those planes where those higher souls are residing, as they are there, you can meet them. And there are planes and planes. There are the lower planes, the higher planes and the purely spiritual planes.

So, spiritualism is not very definite, I tell you. First of all, you have to find some medium for it, who is an adept in it. And sometimes they cannot even talk

to you, because the atmosphere is not correct. I was in London and met one spiritualist who used to call and meet spirits. His fee was about three pounds. I said, "I am ready to pay." We went over there and stayed in a room for one hour, and nobody appeared. It does appear that sometimes the atmospheric effects are not helping or congenial. So if you want to contact souls, why not rise above consciously, in the body, and reach those planes where they are?

As I told you, there are many planes. There are the earth-bound souls, too—spirits. If we come in contact with them, they sometimes do harm to us, and they enter the bodies of those who are of their own taste. When you see a drunkard, the spirits which are earth-bound enter the body; he becomes mad, like anything. So spiritism is the lowest form—it is not commendable at all. That is when the spirits, the entities, enter somebody's body. That is the lowest form and altogether not to be cared for.

To come in contact with the higher souls causes great difficulties, as I told you. But we must consciously know where they are and go there while we are alive. Learn to leave this physical plane, come in contact with them and have a heart-to-heart talk. Would it not be most convincing? So with due deference to them, as I told you, these are the side issues. We can make the best use of them, but they are not always a hundred percent correct.

So after I met the spiritualist, I offered him the fee. But he would not accept it. He said, "Because nobody has come." Anyhow, my point is only to bring this to your notice: that sometimes there is not a congenial atmosphere in which departed souls can contact you. So you're at their mercy. And even if you are fortunate to have a contact with

them, they cannot guide you higher than what they were. And moreover, in the higher planes you'll find that there are many kinds of higher souls. Some are engaged only in the management of the worldly affairs and some are purely spiritual. To come in contact with the spiritual people is more of a helping factor to know God.

So, I tell you, spirituality is purely knowledge of the self and knowledge of God—just as I see you and you see me. But the pity is that although we are souls—we are conscious entities—we are under the control of mind. And mind is under the control of the outgoing faculties; and through the outgoing faculties we are so much identified with the outside things that we have forgotten ourselves. If you ask a child of three or four years of age, "Who are you?" he will simply open his mouth and eyes. He feels something there. As he grows in years, he becomes so identified with the body that when you ask him, "Who are you?" he will say, "I am Mr. Joseph, I am Miss Cartwright." And further if you ask him he will say, 'I am a Christian, I am a Roman Catholic, I am a Protestant, I am a Coptic, I am a Hindu, I am a Mohammedan.' We go so far away.

My point of view is only to show you what spirituality is. Spirituality is knowledge of the self — liberating yourself from mind and outgoing faculties at will. Rise above them and know that God Power which is controlling us in the body and controlling all of creation; come face-to-face with that Reality.

Can we have that good fortune to know God, to see God, as I see you and you are seeing me? That will arise only when we can liberate ourselves from mind and the outgoing faculties. That is what is called, "Learn to die so that you may begin to live." That is a matter

of practical self-analysis.

God cannot be known by the feelings or emotions, by drawing inferences or by the vital airs. You can know God only when you know yourself; because it is the soul that can know God. The soul is a conscious entity, a drop of the Ocean of All-Consciousness. Like alone can know the like.

So when Masters come, whom do they address? They address the people at large—from the level of the man-body, not from the level of the badges of the various religions, or schools of thought, they are carrying; or, they address us from the level of embodied souls. They say, “We are all children of Light. We are of the same essence as that of God. We are Spirit-in-man.” And they see our further fate, because they see that we are under the control of mind, mind is under the control of the outgoing faculties and we are so much identified with the outward things and the body that we cannot differentiate ourselves from the mind, from the body or from the outgoing faculties. They tell us, “Look here. In the man-body you have a good fortune, because the man-body is the highest in all of creation and it is the golden opportunity that you have to know God.” They tell us, “O man, you have the man-body; this is the day I have just risen. If you won’t wake up now, when will you wake up?—because in the man-body alone you can wake up.”

We are, as it were, asleep. All Masters tell us the same thing. How are we asleep? The attention, which is the outcome of our own souls, is engaged in the outside things — identified with them. Unless that attention is withdrawn from outside, we are awake outside, but asleep from within. You know, in the man-body we are controlled by some Power that does not let us go out of the body.

Surgeons perform operations and the belly is cut; this operation lasts for hours on end—with all that we cannot run away, out of the body; some Power is keeping us there. That Controlling Power is what is called God. So, when Masters come, they look at us and they have pity on us: “You have had the man-body for so many years and you have not yet awakened!” All Vedas, all scriptures tell us, “Awake, O man! Awake, arise, and stop not until the goal is reached!”

We people are businesslike: we ask, “All right—if we awaken, what will we get?” For that reason, Masters tell us, “If you really awaken—rise above body consciousness, ‘learn to die so that you may begin to live’—you’ll get a very priceless pearl, a priceless jewel; and that is, of God. You’ll find Him—which is the aim of our life.” But they address us: “You have become bewildered, benighted. You are so intoxicated with the worldly things that you do not like to be awake.” Yet we know that this man-body is not everlasting, that we have it only for some period of time. Time and tide waits for no man. The sooner we reach the goal the better. Every day, every hour, every minute is drawing us closer to the end of life, and we are given up to the sensuous pleasures of the five passions outside.

So we must learn to withdraw from outside, and know our self first, and then know God. Whenever Masters come, they tell us the same thing, whether they come in one country or the other. They tell us, “Look here. God is All-Wisdom. God is eternal. Then, you must be wise.” If a child’s father is very learned and a man of letters, people generally say, “Oh, your father is so good; why are you not like that?” We are a drop of the Ocean of All-Consciousness, of All-Life, of All-Wisdom.

We are children of eternity. So Masters say, "You should also be wise." But what do we? Instead of finding Him, we never even care to make any arrangements to find Him. We have never made any preparations to find Him.

What are the preparations? We have joined the various schools of thought; we read scriptures. That's the preparation. We are saying prayers or performing certain rites and rituals, and that is a preparation of the ground. When we are performing rites and rituals or saying prayers, we have love and devotion for God, and that is developed more and more; or by reading scriptures, we know how the Masters had experience with God in their lives. That will create an interest in us to know God. All these things are the preparation of the ground. Masters say, "You have never even cared to have any preparations made to find Him, not to speak of finding Him."

When we say to anybody, "Look here, dear friend, you have to leave the body someday," he answers, "Oh, let us enjoy ourselves. When the time comes we win see." But is there any contract that we live up to for a hundred years? Some die quite young in childhood; some die young in puberty; and others die old. And at anytime when a man goes out, he may meet with an accident and finish his life. Who dreams that his payments here will be finished in no time? Nobody can say when death is to come.

So, after all, we have to leave the body on account of something—perhaps disease, perhaps an accident, perhaps some other thing. Our wisdom lies in the fact that we solve now, while we are alive, what is to happen. Every night, don't go to sleep unless you have solved this mystery of life. A truly wise man is he.

Even in the worldly things, what do we do? Whatever work you have to take up, say, next year, you make preparations for now. If the time left is short and your work is not accomplished, you engage some other labor—another person's help, too—just to finish it by that date. How wise we are there! And what do we do in our case? There's no time fixed—at least it is not known to us. Then we should be, I think, ready every moment. Who knows what will happen next? So Masters tell us, "Look here, you must be wise, because you are a drop of the Ocean of All-Wisdom." A man who is wise takes up everything with foresight: "What will happen next?" He will be prepared beforehand. But Masters say, "Strangely enough, you have never cared to make preparations for that, too."

Practically, this disease is growing more and more—even nowadays. Although we belong to one religion or the other, we are drifting to materialism, to atheism. There may be hundreds of people belonging to one religion or the other, but how many are there who are really sincere, who are saying their prayers, performing certain rites and rituals or reading scriptures regularly? You'll find very few—a very small percentage.

So this is what is meant by preparation. Remain in your own religions; they will help to prepare the ground. Only then can you know what further step is to be given. But what do we do all the time? We are bewildered—intoxicated, I would say. In that very bewilderment or intoxication we never find the time to know Him, because we have not even known our own selves.

Scriptures tell us that the Masters had experience of God. So naturally we also want to have the preparation to know God, to have that very experience that

the Masters had in their lives. But for that—for everything—there are some preparatory steps to be taken. And for that, it is love and devotion. God is love and we are also love, because we are a drop of the Ocean of All-Love. God is Light, God is Life, and God is Love. So we are also love. And the way back to God is also through love. “Those who do not understand love cannot understand God, because God is love.”

For developing that love and devotion for God, we read scriptures, and that awakens an interest in us; we say prayers; we perform certain rites and rituals. The purpose of saying prayers is that those things should come out of our hearts: it should be an outburst of our hearts. God is a matter of heart, not of head, mind that. God resides in every heart. The purpose of reading, of saying prayers, or of performing rites and rituals is to be in His Presence. And, out of love, some tears should roll down from our eyes. It is for that purpose. If you perform certain rituals or say prayers like—what do you say?—a gymnastic, with a loud voice, that has nothing to do with your own heart; and they will not give you the full fruit for which they were meant.

So Masters always tell us, “Look here. You, in your own ignorance or intoxication, are so given up to the outer ways that you have forgotten your own selves. Your angle of vision has become defective.” For instance, in a butcher the Voice of God is not heard within; it stops. In the beginning, if you commit any sin, something inside you makes you feel ashamed. Once you transcend this spiritual barrier, well, you never hear the Voice. A butcher never hears the Voice. He goes on killing daily and daily and daily. He says, “Oh, that is right; we must kill.” For that reason, the Masters tell us, “Well, dear friend,

just be wise. You are a drop of the Ocean of All-Wisdom. Take up anything with foresight.” And time and tide waits for no man. If this man-body is left, you cannot do anything further.

Even a student, when the day of an examination is fixed, will stop playing when that time arrives, say a month or so ahead. And a week before the date of the examination, he will even take a book along with him to the washroom; because the time is fixed for the examination. And for this examination which is the great final change called death, what preparation have you made? First is the preparation of the ground; and second is to know Him. And to know Him, you must know yourself. And do you know yourself? I’m afraid not. We do say, “This is my watch, this is my book, this is my hat, or anything.” We can lay it aside. We say, “It is my body.” Can we lay it aside at will? The time does come, at the time of death, when we have to leave the body. And this course of knowing the self only starts when you learn to die while alive, to rise above body consciousness. When you know yourself, you will know what Power is controlling you in the body and what Power is controlling all of the universe.

These are the things before us; this is what is called spirituality. We have joined various schools of thought only for that purpose. It is a matter of self-analysis, as I told you. That is why Masters say, “You remain asleep all throughout your life by being identified with the outside things. You are awake outside, but all along you remain asleep from within. You do not know the very God who is the Controlling Power keeping you in the body. You can know Him only when you withdraw from the outside and awaken inside. And that you can do when you rise above body-

consciousness.” They say, “Look here, where is your God? All at once, at the time which is called death, you have to leave the body. Then you can do nothing. You can be only that which you have developed.” By leaving the body you cannot become gods. If you are an illiterate man, even after leaving the body at the time of death, you will remain illiterate. If you are just attached to the worldly things, you will form part of the spirits. You will remain earth-bound. If you have known God, you will go directly to the lap of the Father.

So this is what we have to do in the man-body, which you have by the grace of God. And for that very purpose we have joined the various schools of thought. We have to see how far we have advanced on the Way. We are becoming engaged in the side ways, the side issues. They are good; that’s right—to the extent that that particular line is concerned; but our aim is to know God. That very attention that has to know God is engaged in other issues.

Now a man who is fast asleep never dreams of awakening. Who can awaken any man who is fast asleep? You’ll say, “The man who is awake.” He will shake you up, and in a loud voice say, “Wake up!” And you can awaken. What is meant by that? Those who are awakened have risen above body-consciousness. They are not identified with the outside things, but they make the best use of the things at their disposal. They shake us first by theory and then by attention: they raise us up; they have the competency to raise our souls out of the deep sleep that we are in. When we withdraw our attention from outside and above the senses, we know our self, and then we can know God. That’s a need, you see. Any man who has known himself, who is awake, can make you awake—call him by any name you like.

In worldly things, too, you will find that if you have to take up any subject, to take up any line, you have to go to somebody who is an expert in that line. He can guide you, he can help you. You will have success in that very line. Similarly, this is also a way—a practical way—to rise above body-consciousness, to know oneself, and then to know God.

This is the subject before us and for which purpose we have joined the various schools of thought. We need not change any religion. Masters have come in all religions. They have given the same teachings. Masters—those who saw the Truth—gave out only the teaching of seeing God, not other side issues.

Why do we differ? Why do we have so many schools of thought? The apparent reason is that they have not seen God. They are trying; they are on the way; but they have not found Him. Those who have found Him say the same thing. They give issues their comparative values. They say, “All right; to maintain the body is a good thing; to be a doctor is a good thing; to take up some line is a good thing; to have contact with the spirits of higher souls is a good thing. But knowing the self and knowing God is the highest of all.”

So this is what is before us. We have to see how far we have succeeded in this way. I think this will do for the present. I am not here to advocate any religion. Remain in your own religion. But what we have to do, we must see whether we have done or not. And you’ll find the same teachings given by all Masters who came in the past. They are all one. They say the same thing. Those who have seen, they say the same thing. Those who have not seen, they differ. They have little, little differences—everybody has. But to see God is something else. Among all these different schools of thought, the only difference is in lit-

tle viewpoints. One says, "It is my viewpoint,"—and others follow him—and a separate school of thought is formed. But those who see have the same thing to say. They say the same thing. By a parallel study of religion you'll find that it is the same thing.

Thank you.

* * *

QUESTION: *Are we not all following an individualistic pathway of life?*

THE MASTER: Truth is one. Those who have known Truth are the best authorities or the best guides to bring us closer to the Truth. Each individual develops in his own way, and if he is left to himself, he finds ways to go up. But if he is guided by someone who is perfect in that line, he will develop quicker. Of course, we have to develop individually. But with proper guidance and help, we can develop even quicker. For instance, there is a fruit-giving tree. If you leave it to its own growth, it will take six or seven years to give you fruit. But if you give it some scientific food, that very tree will give you fruit in two or three years. Well, we are not immune from getting help from others to give us quicker results. Of course we have to develop individually. We have to be still, physically and intellectually, and know that we are gods. So individual development can be augmented—quickened—by those who have the highest—I mean, those who are fully developed.

QUESTION: *I would like to know if each one of us has a certain mission that we are supposed to develop and express along with the Truth?*

THE MASTER: That's right. Each man has his own mission. But those who know — those who have their backgrounds—see that they have their own mission. And they develop for that. Of

course, each man has to have his own mission; there are so many missions. The highest one is to know God in man, and to let others know God. That's the highest mission. There are other missions, too, of the side ways. Of course, they will help humanity in a certain way; but the highest goal before us—the highest mission—is that of knowing God. And for that, we must be aware—conscious. That consciousness will come only to people who are fully developed. They know what they have to do. Truly speaking most of us do not know what we have to do. There are a few of us who have their development behind them, and they know they have certain things to do.

I tell you, when I was going to retire, I was in government service as a Military Accounts officer. I was going on a pension, and people advised me to have my pension commuted so that I could continue working for another ten years. Then I told them that I didn't want to commute my pension. Why? I knew I had my mission before me. So I retired in 1946. It is now 1963. In the other case, I would have finished that connection only in 1956; and I would now also be having the same connection. There should be something very clear-cut before us.

How many are there who really know their mission? Few. There are some, but not many. But they are conscious, those who have their backgrounds. Others are simply drifting. We must have some mission in life, some ideal in life. Most of us are only adrift, I tell you. Sometimes we know we want to become very religious, very spiritual. Sometimes we have to do something for the world; we must get hold of money. We spend our efforts sometimes this way, sometimes that way. What is the result? We dig up the ground to find water underneath,

and we dig up four or five feet here and four or five feet there. There are so many pits, and they never give us any water.

So I would advise and request each man to set up some ideal before him. When I entered life I had two ambitions—for worldly things and for God. It took me about seven or eight days regularly to think about it by my own self in lonely places. Then I came out to the last thing: God first and the world next. So I've been just plodding on. When you have some ideal before you, even if you are working on it just a little, day by day, you will reach it. You will be nearer to that goal. So there should be some mission; if we are developed, we already know it. Otherwise, we must set up some ideal before us to make the best use of the man-body that we have with us.

QUESTION: *I'd like to know when you'll be back in Delhi, and when it is available for somebody to come as a student to Delhi?*

THE MASTER: I tell you. God willing, I hope to be back by February. But I tell you, it won't be possible to enable everybody to go to India. Those who would like to come, they are most welcome. But you can even start now and remain in contact through correspondence. You'll get the same thing in development and help and protection as if you are there. It is up to you to decide, of course.

QUESTION: *I have heard it stated that when one is irrevocably committed to a certain Master, one cannot make a change even though one's conscience tells one he should.*

THE MASTER: I tell you. We have to see, what is a Master? If the person has given you the definition as it is given in the scriptures or as it is given by the

Masters who are speaking through the scriptures, then there is no difficulty in understanding that. This is first a common sense point of view. If you're reading in a primary class and you want to study in college, if your primary class teacher is able to give you that college instruction, well and good. If not, with due deference to the teacher who taught you in the primary class, you have to take up with some other one who can teach you in college. That's a common sense point of view.

And the other is what the scriptures say. The Master is one who, to all intents and purposes, appears to be a man. But he is the mouthpiece of God. Well, everybody says, "I am the mouthpiece of God." How are we to differentiate? The only differentiation lies in who is able to give you an experience of rising above body-consciousness, of opening your ears to hear the Voice of God. This is apparent, and everybody can test it. Who can give you some experience of the Way? Performing outer rites and rituals, having certain badges of certain schools of thought, knowing how to say prayers, knowing how to give lectures on subjects intellectually, I think anyone can do after some training. But this concerns how to raise our soul above the bondage of mind and the outgoing faculties and how to open our inner eye to give us an experience of rising above body-consciousness. Giving a contact with the Light and Sound Principle of God: that is the definition given by Masters speaking through scriptures. Wherever you find someone like that, well and good. There may be one, there may be hundreds. I wish there were as many as possible, so that humanity might have help that way.

If you have that thing, that's well and good. But anybody can tell someone, "Repeat this *mantra*, repeat these

words, or say prayers this way or that way.” But raising the soul above the senses and opening the inner eye—so that you testify that you really see something quite consciously, not under influence—and also opening the inner ear so that you hear something and you testify to it, is, I think, the only criterion given for Masters by the scriptures that we have on hand today.

Now we have to see whether we have that. A Master is one who should also be able to give this experience first-hand. Suppose a man comes to you, and he gives a talk on business principles. He gives a wonderful talk, quite appreciable, quite informative; but the poor fellows to whom he gives the talk have no money with which to start a business. What will his lecture do? If he is able to give them some capital, then his talk will do something.

Everybody can say, “All right, rise above body-consciousness; open the inner eye to see the light; do this thing; pray; it will come of itself.” Well, it may come or it may not come. “A bird in hand is better than two in the bush.” So if someone is there who is competent to give you some experience, and you see for your own self that you have it, I think that is more appealing.

QUESTION: *I understand that we're not supposed to give healings or be a channel for healings now, without permission from the Master. And I was wondering about little children under the age of seven who seem to feel a healing when you lay your hands on them.*

THE MASTER: You just want to know about healing?

QUESTION: *Well, I want to know if it's all right.*

THE MASTER: I tell you. Healing is all right. But healing has its higher form of healing and lower form of healing. If

it is a healing like that done by Christ—those who simply thought of him were cured (even by touching the hem of his garment they were cured)—that healing is all right. But if you exert yourself, if you direct your attention, that is the lower form of healing. That is the very attention that is to be concentrated to rise up to know God.

So those who do healing in the lower form, as I just described to you, exhaust themselves; and that very healing stands in the way to God. The little attention you have controlled, you direct to others by prayers, by attention. The others are healed—sometimes they are healed and sometimes not. And sometimes there is some reaction from those healings on our own self by the law of sympathy. So I would advocate the highest form of healing which is, that even if you think of the one who is perfect, he may heal you.

I had a very long talk with the Christian Science people, who take up healing. This is the only difference between the two. I would advocate the higher form. The other stands in our way to higher perfection. We have good wishes for all—that's good. Help them to the best you can. But if by healing, you exert, you pray, you direct your attention, then that stands in our way to God. And that also only helps those men who are not strong in will force. So the higher form of healing is the best, to my mind.

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

THE MASTER: The Master of the definition that I have given you takes care of his initiates who have been put on the Way. But, truly speaking, you become an initiate not by having only certain preliminary things. When you

come within and see the form of the Master, the God Power manifests Himself in that form; that is, not by visualizing it yourself or by premeditating on some form yourself; but when you rise above, you will find that God Power manifests in a certain form at whose pole He is working. That is right. If you come up to that level and that Power talks to you, well, no further guidance is required. Until then, you need guidance, you need help. By hearing his talks, you can solve certain problems or clarify something which is not very clear to you. So you have to have the benefit of attending the other Master who is on the Way. He will never direct you to leave the old Master, but he will help you to come in contact with him.

QUESTION: *Do you take any obligation when you seek initiation, either to yourself or to the Master?*

THE MASTER: Obligation to the Master, you mean?

QUESTION: *Either to yourself or to the Master. Do you take an obligation?*

THE MASTER: Obligation . . . What did Christ say? "If you love me, keep my commandments." That's an obligation. When you are put on to a certain thing and you are asked to live that way, that is the obligation. When you give your word, you must stand by it—to be on the Way. Yes, it may be that you will find some other Master who is more competent. We are after Truth. Our Master [Baba Sawan Singh Ji] used to say, "This is the Truth that I have given you; if you find more Truth elsewhere, take it up, and I will also go there." We are after finding the Truth. We are not after being bound to any-

body. But we do respect the man-body at whose pole that God works. Truly speaking, the Master is God Himself, which is manifest at any human pole. So if you find any more Truth, yes, you are welcome. So far, I think this is the one Truth that has been realized by almost all the Masters who came in the past. The only thing that remains is whether we have something to start with or not. There is something on credit and something on cash. Those who would like to live on credit, well and good. If they want only cash, they must have something to start with. Develop it.

You know the parable of the talents, given in the Bible: that the rich man gave ten talents to one person, twenty to another, ten to another and five to another. When he came back later on, he found that the man who had twenty had made it forty. And the one who had been given ten had made it twenty. And the one who had had five had kept it on the shelf and never used it.

So the obligation lies there, for our own benefit. Master does not need anything—it is only for the good of the God in him. He wishes all children of God to come to Him and to be back in their Home.

Yes, please?

QUESTION: *When we reach a certain degree of spiritual growth and development, isn't it true that your own God Presence will speak to you when you have a question to ask?*

THE MASTER: I think I have already replied to this point. If fruit-growing trees can bring forth fruit earlier by scientific methods, the less-developed souls can have help from the higher souls, in the same way.

LIVING UP TO IT

*The Master talks with disciples
on the evening of January 25, 1964*

THE MASTER: If you would like to have questions, that would be better. Any of you? [*There is a long pause.*]

What appealed to you about the talk which was given you this evening?

COMMENT: *Fellowship with one another.*

THE MASTER: Oh, that is the first thing, naturally.

SECOND COMMENT: *The great love of God for His devotees.*

THIRD COMMENT: *I liked the great love for his Master.*

[*Long pause.*]

QUESTION: *Master, is there an appointed time under divine law when a seeking disciple is led to the Master?*

THE MASTER: Yes—appointed.

QUESTION: *For instance, you think that so many have been searching most of their lives, and studying and searching, trying to understand spiritual realization; and then all of a sudden, are led to a great Being to have that realization awakened within them; but they have spent perhaps half their life just searching and searching.*

THE MASTER: The time spent in searching is counted. Our Master always used to say: "Let your whole life be spent in searching; don't be afraid of it."

Master had given a talk on "Love" at a birthday celebration held for him earlier that day, (see "Love is the Way," SAT SANDESH, February 1976, page 4) and is now having a conversation with disciples.

Whoever is really in search of a true Master, he gets a true Master. It is a life-and-death problem. To just surrender your soul to somebody! When you surrender, you become the Master, mind that. Take the example of a girl who is given away in marriage to her husband. In the West, it has now become more of a business—excuse me; but in India, once a girl is married, she never cares about how she will eat, where she will get her clothes from—nothing; she never dreams of it. When you give up everything to someone, he has to care for you. So when you surrender yourself to somebody, well, he is there.

It is told of Father Abraham that he went to a bazaar and purchased a slave. That was the custom in those days. He brought him home. He said to the slave, "All right, sit down," and asked him, "Where will you sit?"

The slave said, "Wherever you want me to sit."

"What will you eat?"

"Whatever you give me to eat."

"What clothes do you require?"

"Whatever you like."

Then Father Abraham heaved a long sigh: "O God, he's better than I. When he becomes somebody's, he has no choice left whatsoever — no desire." When you surrender everything to God and the God-in-man, where is the question of there being any desire left? He freed him: "Go! I must become such a slave of God."

The time spent in searching is good: because those who have entered the field of intellect must be satisfied about

the whys and wherefores of things. Otherwise, even if they take up the way, they won't progress; because the questions will keep rising up within them. First, search. And when you sit at the feet of Someone, stop all searching; stop all your mind's ramifications; stop everything else. Go on with what he wants you to do. Do it! He never wants you to leave your homes or anything; he wants you to lead a certain way of life, that's all.

We say so much, but we do not live up to it. "An ounce of practice is worth more than tons of theories." I think each one of you knows so much. If anyone of you were asked to give a talk, you would give a wonderful talk; for we say, "Love all, hate none." Yet how many are there who do not hate anyone? Saying something is one thing; living it is something else.

Even if you take one item and live up to it, you will change. All other things will come in—all virtues. First, take the outside thing; suppose you observe non-violence. Then, you'll have to control your tongue, first; you'll have to control your thoughts (thoughts are potent—they react); you wouldn't like to usurp any man's rights; you will not disrespect anyone; you will have love for all—naturally, that follows. So, naturally, when you don't want to harm anybody, even in mind, word and deed, you will never tell lies. Why do you tell lies? In order to tell lies, a man must have a very good memory. [*Laughter.*] Surely! If you tell lies, you will tell one man something, another something else, and a third still something else. And you must always be watching out: "Well, what did I tell him?" Just leave it, I tell you. If someone who has told a lie comes to you, listen to him; you'll find that after he's told it, he'll say still something else again. All the time, he's afraid lest his

lie be found out. So, if you follow him quietly, say for a month or two or three, you will find that he will be saying different things, because he has a bad memory.

So if you have love, you won't tell lies; you won't hate anybody. Nonviolence means not hating anyone. If you tell the truth—observe truthfulness—other things will follow. Suppose you have done anything wrong. If anybody asks you, "What have you done?" and you tell the truth, then the cat will be out of the bag. You won't tell lies. Have you thought anything against someone? If you talk to somebody against someone, naturally that goes around. A secret is a secret only so far as it remains within your own breast. If you tell it to some other person—your dear friend—well, he also has dear friends. [*Laughter.*]

Take any one virtue; others will follow. If you come in contact with the Sound Principle, the Light Principle, within you, all virtues will come to you. Swami Ji (Shiv Dayal Singh) tells us: "Those who are thieves—those who do not devote time to the practices—always fall into the passions of lust, greed, anger and egotism." These things naturally come up. And the more you come in contact with that inner Sound and Light, the more all virtues will come up. Guru Nanak says, "If you begin to hear the Sound Principle continuously, you will become the abode of all virtues." One is interlinked with the other. Some people bring me their diaries, and they are very good diaries on the face of it; they also show some time put in for meditation. And their progress is not what it should be. I simply tell them, "Dear friend, if your diary is correct, you should have gone to the third plane." We must be true to our own selves. You can deceive others—not the God in you; not the God Power or the Christ Power

which is within you. Be true to your own self: you have nothing to fear.

So purity of life is required. You should start something; do something! And if you love, all things will also follow. Love is no sanctioned love; it is charity—love for God, love for all, for the God in them. Try to live up to it, that's all. This is the main thing that is required.

How should you treat others? What should be your conduct of life? In one word, what is it?

Someone once went to Vyas, who was a great *rishi*, and asked him, "That which is called *dharma*—what should be the conduct of life that accrues peace and happiness?" And he said, "Look here. Treat others as you would like to be treated by others."

If you speak ill of others, how would you feel if anyone spoke ill of you? If you rob others, think that if he is robbing you, how you would take it. This was what Christ also said. Whenever you are about to do anything, think anything or say anything, first think: if this very thing was going to be meted out to me, what would I do? How would you feel about it? Would you like it? I don't think so.

So the conduct of life has to be changed. This is what is called true living; this is a criterion for it. We can deceive everybody, but we cannot deceive God. When a man lives one hundred per cent up to what the Master says—that is, to the God in him—I think he is sure to change. Of course, the disciple should not be in a hurry to go up; but if the Master is also inclined to take him up, then, that's the way, that's all.

It is God's grace that you get something to start with, the very first day of initiation—any average person gets it, even children. What greater grace could there be? Live up to it. What does it

cost? We are so devoted to the worldly things that we have never cared for our own spiritual health. But when you have to leave this world—a notice comes to clear out of Washington [*where the Master is now speaking*] by tomorrow morning at six or by twelve midnight—then what will you do?

Once there lived someone named Valmiki. He was a dacoit, a very well-known robber. A saint passed by; he looked at him. His job was to plunder a man of everything he had, even to taking away his clothes and killing him. When Valmiki saw the saint, he said, "All right, what have you got?"

The saint said to him, "Why are you doing this, dear friend?"

"I have to live on it. My family is dependent on me; I have to earn money somehow or other."

"All right," the saint told him. "Look here. This is a sin that you are doing. Go home. Kindly ask your wife and children if they would share this sin with you that you are now committing."

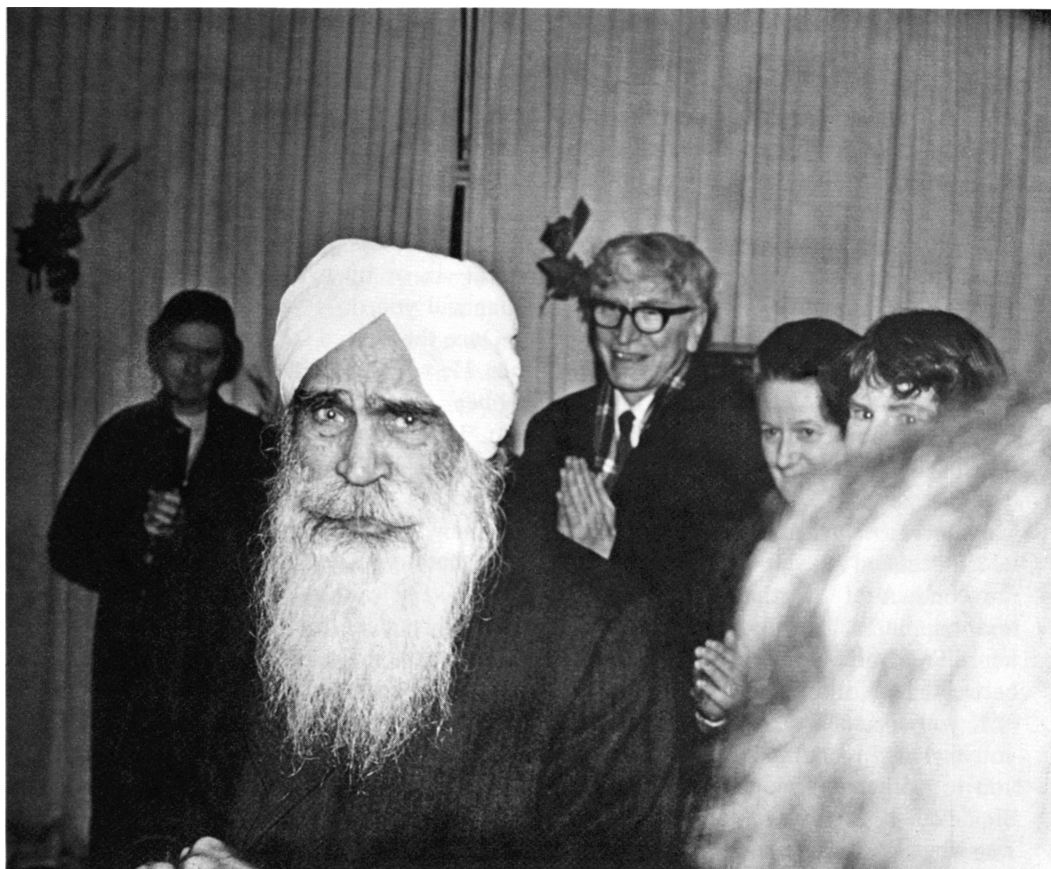
He was a very active man and said, "If I go home, you will run away." You see, each man has to see from his own level of thinking.

"No, dear friend, I won't go away; tie me to a tree, and then go home and inquire of your wife and children whether they would share this sin with you that you are committing."

It appealed to him. He thought, "All right, I'll tie him up." He tied the saint to a tree, went home, and said, "Look here, I plunder everyone and kill them to bring home money and maintain you. It is a sin. Would you share this sin with me?"

His wife said, "Well, why should I share it? I have to eat. Bring it to me in whatever way you can get it."

Then he went to the children and asked them the same thing. Nobody was



going to share the sin with him. He came back.

The saint asked, "What did you find the replies to be?"

He said, "Nobody is going to share with me the sin I am committing daily." Then he awakened his soul. "Whatever is the sin I have committed, they eat; everyone uses it; I am only after two loaves of bread. Then why should I commit a sin?"

He refrained from it, and later on he became Valmik, a rishi—he turned out to be a rishi. When he sat in *samadhi*, ants formed houses all over his body. So the name Valmik means, "little people's homes on the body."

If we think that what we earn is not rightly earned and we are committing a

sin, then leave it off. If you have simple lives, you will not have to commit sin or do anything like that.

Our Master [Baba Sawan Singh Ji] used to go to Baba Kahan, the very same man I mentioned yesterday. When he went there, he always gave Baba Kahan some ten dollars, or ten rupees. One time when Master was in the field area, he earned much money. He had a good amount of money, and when he went there he gave him the same ten rupees. Baba Kahan told him, "Look here, you have earned so much money, and you are giving me only ten? Haven't you got any more money?"

"Yes, I earned some more."

"All right. I want much more."

Then Master told him, "You've be-



come greedy.”

And what did Baba Kahan say? “No, no. You see, if you leave it there, someone else will take it away. I’m not to use it. My purpose in doing it is this: whenever you are doing your duty, you are not doing it very honestly; sometimes you waste a few minutes—sometimes in talking or gossiping about something. Whatever you have not been very honest in doing as your duty, that percentage should be taken out of your income and must be spent for the good of others—to give to the poor, to the needy—so that your income will be all pure.”

So earn your money, stand on your own legs and share with others; but this is not everything. The main thing is that your spiritual self should be pure. After all, everything will remain here, whether you have hundreds or thousands or millions of dollars. Of course, the way you have earned the money, that will go along with you. That concerns actions and reactions. So the conduct of life should be changed. Unless that is changed, even if you have the truth, nobody will care for you. People judge by the way you live.

[*Master indicates Madame Hardevi (Tai Ji).*] Her husband was a president of the Arya Samaj movement. He was very strict, and everybody was afraid of talking to him—very strict; he would not spare anybody. Whenever he came to us, we were all afraid lest we should say something that would bring his wrath upon us. Well, he was initiated by our Master. What was he doing? All throughout the night he was sitting, doing meditation—in the daytime, at work; at night doing that. He changed altogether. To the people who were afraid of him, he became very sympathetic, loving; giving to the poor; sharing with others; all for the good cause. When our Master went to, perhaps, Rawalpindi,

many people came to him for initiation. Master said, “Have you heard any talks?” They said, “No. No, we have not heard any talks—nothing of that sort.”

“What have you seen?”

“We have seen that man who was made a man by coming to your feet.”

So, example appeals to all of us. Why are our *satsangs* defamed? We are responsible. Where there is love, there is love and sacrifice and service for one another. At least, if you live in an all-loving way, that will appeal to others—they’ll run after you. You may have the very high teachings, but if your life does not bear them out, then of what use are they? An example is better than a precept. In the early Sikh times, if any follower of the Sikh religion went to the court of the Mohammedans and said something, they would say, “A Sikh can never tell a lie.” Similarly was the case with our Master. In the beginning it was known to the courts that whoever went to him did not tell a lie.

So, life appeals to everyone. For instance, you are coming here; and if you are chaste, you are loving, you don’t think evil of others, you don’t rob others’ rights, you are of help to others and, if need be, you sacrifice your interest for others, then naturally everyone will say: “What are you? Where are you going? To what person do you go?” One life is an advertisement, broadcasting to all others. So, the life is required. Our hearts should be pure: no ill-will for anyone; no usurpation; no domination; always giving, sacrificing, without any consideration. If you do good to others, and they do good to you, what is that? It is a business. If others don’t do you good, and you still do them good—that is what is wanted.

I told you, I think in this evening’s talk, that there was a group of people

preaching against our Master, directly beside him, and they were very hard up, for they could not manage to get anything to eat and drink. And those that attended were about one or two hundred people. He knew they were preaching against him. With all that, he said, "Well, dear friends, you are having trouble getting your food; everything here is ready; you can have your food here morning and evening."

These are the ways that bring us closer. If somebody does you good and you do him good, what is that? That is but natural; it is business-like.

It is told of Prophet Moses that some stranger came to him. It is a law among the Mohammedans, a custom, that when you eat food, never eat it alone. Call somebody—anybody who is not eating food. The law mentioned, "Go up to the roof and call out, 'If any man has not taken food, let him come up.' "

So a man came to him; the food was served; and he began to eat. And Moses very much resented it. He told the man, "Why don't you pray to God first and then eat?" He said to the man, "Get out!"

It is said that God inspired him and told him: "Well, Moses; he did not pray to God, yet I gave him food; why did you resent it?"

If you are business-like, where lies the superiority in you? Do unto others in a selfless way. If anyone does not love you, you begin to love him. Don't do anything to harm him; act in a friendly way—that will wash it away.

These are very minor things, I tell you, but they have a great effect on our meditations. The diaries were introduced with some purpose—to meet with

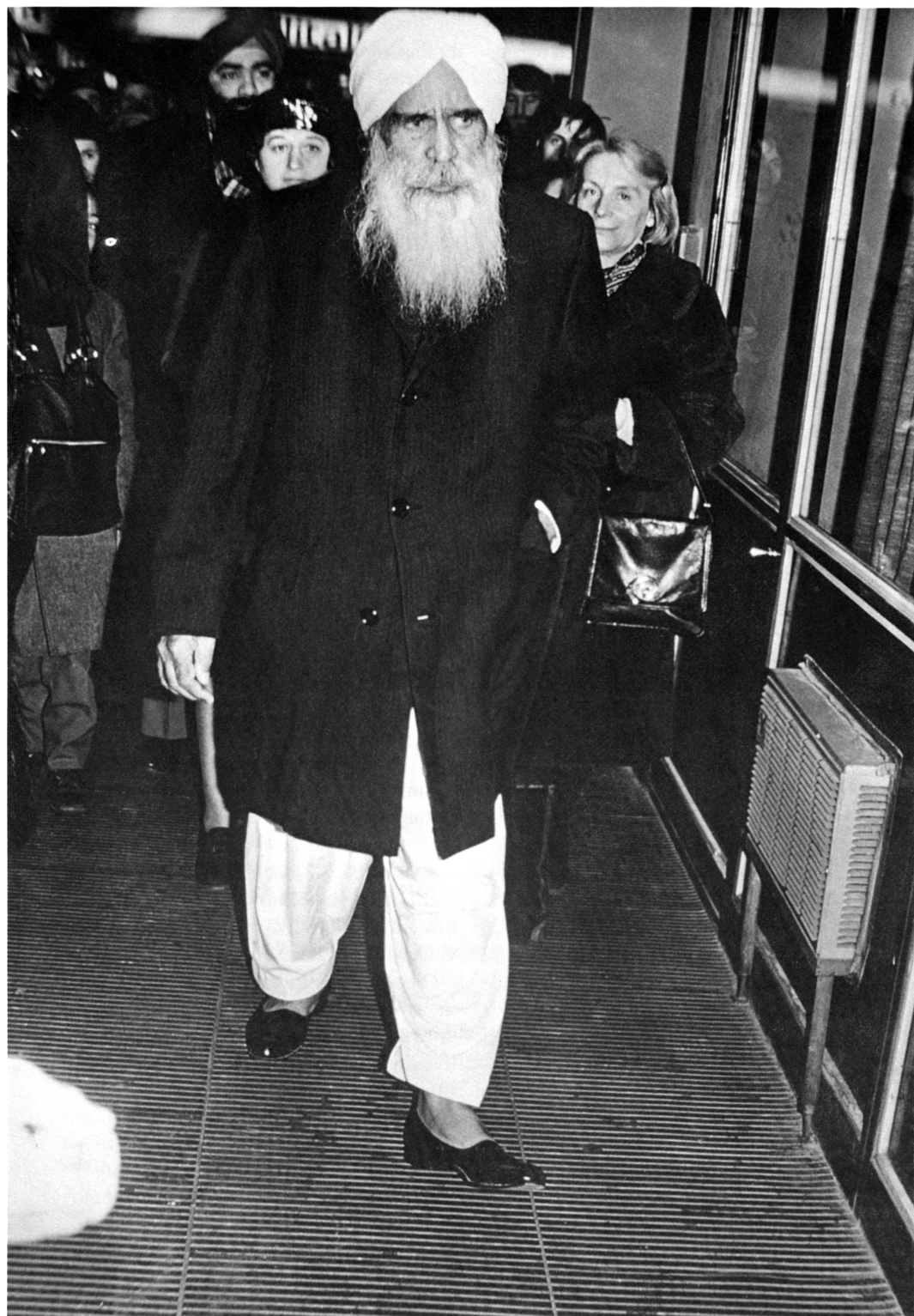
the times. But if one does not live up to it, then it is his own misfortune. When I started this under the orders of my Master (you see, all people are getting experiences), they said, "Oh, he's falling; he's distributing this spirituality, and he'll be lost; he'll become bankrupt." I told them, "Well, if it is mine, I will become bankrupt; and if it is my Master's, then how can I?"

Our Master used to say, "I can't find any man who can distribute freely." If someone is in charge of a store for distribution, the duty of that man is to give out to whoever needs it. But what results? You give something to those who respect you; to those who don't respect you, you say, "Oh, stay away!" You'll try not to give them anything.

These are very minor things. I tell you; yet you'll find them almost everywhere in our daily life. If you have love for others, you'll tell the truth. If you tell the truth, you won't need a good memory, because you'll say the same thing that you see. So, these little daily dyings spoil our life, not only by an act of commission, but even by thinking. Thoughts are potent.

These are no new things that I'm telling you. I think each one of you knows them; this is perhaps only a reminder. The more you live up to it, the more you will progress.

Try to live up to what you are told; in a few words, that's all I would say. And love is a panacea for all ills. Your lives will change. Those who will come in contact with you will praise you—not you, but the movement, or the place where you go. That is true advertisement.



GRACE WASHES AWAY EVERYTHING

An Evening Darshan on August 12, 1974

THE MASTER: Yes, what news have you brought?

COMMENT: *Master, one young lady sends You her love.*

THE MASTER: All right, could you give it to me? [*Master chuckles.*] You have brought sweet remembrance of her. Anybody missing?

COMMENT: *Yes, just one lad.*

THE MASTER: Yes, who?

COMMENT: — *has gone to see about his ticket.*

THE MASTER: Now. And your companion? He's always at the back chewing his moustache around, [*chuckles.*] That's all right. Yes, please, come on.

COMMENT: *Beloved, Guru Nanak has said, "By churning the ocean of the body, a marvel I beheld. Guru is God and God is Guru and betwixt them is no difference, O Nanak. And the Guru causes the supreme treasure of the knowledge of God to enter into my heart. It entered into my heart that the Guru and God are one."*

THE MASTER: Yes, this is his finding. What do you find?

COMMENT: *The same thing exactly.*

THE MASTER: I wish it. I wish it. Who can say so, is one with God. That's all? I will suggest you go deep down more.

So what news have you brought?

COMMENT: *Everything is proceeding quite nicely, but I understand you want to cut back quite a bit.* (Referring to

plans for the Unity of Man Center in the United States.).

THE MASTER: Ah, you think I want to cut back. I didn't want anything to cut! [*chuckles.*] There has been a wrong interpretation. If all group-leaders gathered to raise schools, hospitals, and everything, then? . . . I sent out a circular stating the intention. In the West you have got free medical services from the very birth for the needy. You have got free education; old men have got their old age pensions, unemployed people have got unemployment insurance. So these necessities are already provided by Government. No need of multiplying that. You have now got everything. In India it is different. We have got no old men's homes. Similarly with other things. Unity of Man Center here means the unity of man at the level of man. Even atheists, those who do not believe in God, are treated. So go on with your attitudes at the level of man. However, they may have some come for meditation in the ordinary facilities you have already got there. This is the right interpretation. Perhaps that was taken in the wrong way. You're headlong down, but you've done splendid work. What was done—all right—have it for only those who want peace for meditation. One, two, three, whatever is convenient. What did Mr. Sirrine tell you the other day?

COMMENT: *I received a circular from him, then I spoke at length with him on the phone.*

THE MASTER: And again you talked to him very boldly, "What is all this?" And what was the result of your conversation?

COMMENT: *The result was that we decided to cut out the home for the aged, the hospital, the house of language, the orphanage.*

THE MASTER: That cuts down on your labor.

COMMENT: *The question was whether or not we should still have the school for the children, since families living there would like to send their children to a good school.*

THE MASTER: That is to be decided definitely. Now, if for each group of initiates you *must* have a school, *must* have a hospital, *must* have—It is all very expensive. This small facility, little attendance, is for those who go for a retreat, say for a month. We keep it for meditation. For those who want to get medical treatment, there must be a hospital nearby. If anyone should develop sickness in that forlorn place and there is no immediate medical aid there, you can provide bare requirements for them. So anyway, not all groups should do that.

COMMENT: *In other words, it's all right to do something small at the Unity of Man Center but you're not encouraging everyone to do it all across the country. Is that it?*

THE MASTER: Don't manipulate. [*He chuckles.*] What I say is very clear. When it is a necessity, I say for those who are over there who go sick, send for help to take them to the hospital. But suppose anybody gets sick and you run two hundred miles to get a doctor? For the time being, you see, temporary first aid. It is not to become a regular town; you have a town there now.

COMMENT: *There's a town in —*

nearby.

THE MASTER: Are you going to raise a town and county? [*chuckles.*]

COMMENT: *I know, but what about people coming there to live on the land, those who are initiated, who would live there.*

THE MASTER: That is only on your invitation. I don't want to make it an avocation. First stand on your own legs. How many people can you provide for now? Two, three, four. If you have children there, provide culture. But that is not the *main* purpose. Purpose is meditation.

COMMENT: *We were having one meditation in June and at the end of this month.*

THE MASTER: That's all right, but it's not a hotel. All right, any questions please? You're ready. Come on, come on.

QUESTION: *Sometimes during Simran some people see a big splash, a big splash like light. Should it be taken as the Big Star?*

THE MASTER: Star? Yes?

QUESTION: *Yes, and when that approaches, it is like coming towards us; it means that we are crossing it?*

THE MASTER: You need not make any effort. Just put whole attention into it. You'll cross there.

COMMENT: *Beloved, I think that she said that they see a big splash of light—not the star. And she wanted to know if that was the star and are they crossing it.*

THE MASTER: All right. Look to the middle—that will also burst. Further way will be up. Sometimes that light seems to make a splash.

QUESTION: *Here's another one, Master. And sometimes also they see purple, a big purple circle surrounded by*

golden light or white light and it is also like coming towards us, you see.

THE MASTER: Is it converging or revolving?

QUESTION: *Sometimes it's steady and sometimes it like revolves.*

THE MASTER: Don't be revolving with it. Look in the middle. If it is converging then look deeper. That will burst.

QUESTION: *Yes, thank you, Master.*

THE MASTER: Yes, come up. Yes. Come on.

QUESTION: *Would you talk about when one is despondent on progress? They are not progressing, so they get despondent.*

THE MASTER: Why are they despondent? Look to your diary. Why are you despondent? Your meditations are not fruitful. Your mind is overflowing with foreign thoughts other than God. For a while, close down one picture and open the door to God. Do one thing at a time, wholly and solely. Open one drawer and attend to it fully. If your body is here while you're rambling outside, then? That way you'll never be despondent. So that is why I say: "look to your diary." This is due to the angle of your outer attention or not doing meditations correctly or your gathering of so many paraphernalia with you when you go to God. He is all alone. You *must* go all alone. He wants you to come to Him all alone. He doesn't want your body to go along with you. He doesn't want your intellect to go along with you. You see? That is why we pray, "Oh God, we are grateful to you; for You have given this secret not to the worldly-wise but to the babes."

Worldly wise cannot go on. Understand first, and then *do it*. Your intellect is for understanding. First grasp it. Then go on. Further thing starts only when the intellect is docile. When it is stand-

ing still, spirituality starts.

[*The missing man returns.*]

We were worrying about you. "One man was missing." Thank God you are found. [*Everyone chuckles.*] Yes, anybody else. Come up. Yes, please.

QUESTION: *In the book Godman you mentioned a few of the laws like the law of sympathy, the law of supply and demand, but most of what You talk about seems to be of Grace. And I wondered if You could comment on how Grace over-rides everything, the Grace of the Master.*

THE MASTER: Repeat again, please. Repeat again.

Not hurriedly, but you'll find in your own question understanding.

QUESTION: *Would You mind commenting about . . .*

THE MASTER: [*teasingly*] I'll mind, surely, but all right.

QUESTION: *The meaning of Grace.*

THE MASTER: Grace?

QUESTION: *Yes, Master's Grace.*

THE MASTER: Further, what do you want further? This could be so many things.

QUESTION: *And how it over-rides these other things like the law of supply and demand, the law of sympathy, the law of Karma.*

THE MASTER: When you are a mother, your young child requires help. You help, you see. There is nobody to look after her. On cold nights she does not allow the child to lose any heat. She gives her own blanket to the child. First He gives you food for eating, drinking, then many things come and go to help which are unasked for. With all your efforts you cannot even rise above. He comes to help you. You say, "How come?" This is from Him. No return. Grace comes. He requires no com-

pensation, no return. Just as mothers always have pity, grace for the child, so is Master's love. With His little thought you weep like anything, do you follow? His very look is inspiring.

When you see somebody very happy, through eyes, they illuminate. The whole atmosphere will be charged, is it not? Grace is a matter of no compensation. For the matter of Grace, as I told you, is as the child-mother relationship. So naturally [it is] that he takes you above the Law of "as you sow, so shall you reap." For a while you rise above your body consciousness; He raises you above your level of "as you sow, so shall you reap."

So Grace—what does Grace mean? Now I will tell you an example which comes from the Koran. One man left his hearth and home and went into the jungle in his very childhood. There was no water, no food. God made arrangements to quench his thirst by providing a fresh running stream for water which was always flowing. He used to drink that water, and bathe in it and do penances. All his life was spent in that way, you see. So ultimately he had to go. He was presented to God. This man had veneration for all, left his hearth and home, all enjoyments, all attachments, etc. God said, "Well, look here, we forgive you out of Grace." He said, "I have killed myself, I left hearth and home, I remained in the jungle, have undergone all penances, with that you forgive me out of Grace? I should be compensated, I've done so much." God said, "All right, tell me what you have done. I'll compensate." He kept quiet. To keep quiet means half consent, does it not? God said, "Well, look here, there was no spring of water for miles. Then one spring was raised there for you. There was a tree that gave one big full pomegranate, fully ripe, free.

That was done only for your sake. Take it in compensation for all your penances." Do you get the true message? Justice and grace are two different things, mind that. Justice and grace are two different things. He said, "All right, forgive me for any reason you like!"

So have you read *Jap Ji*? In the last part He refers to the pure of heart having the key that unlocks the door to the Kingdom of the Lord. Pure among us. It is not by force that you can have that thing. Forget yourself for a while like a babe. Babe has no self. If the inner eye is open that is the level we are at. We are not the doers, there is no self. That comes of itself. He would like everybody to become a King but cannot. For that all are crying in agony. You cannot entune yourself to God without Grace. Not by effort, just Grace. Look here, Yogis have taken hundreds of years to vacate the body, to leave the lower chakras. Hundreds of years. You get it the very first day. Is it not Grace? Nobody can do it of himself: be released from coming and going. Because as you think so you become. If you sow the seeds, you'll harvest them unless His Grace descends to you. So that is forgiveness, grace and compassion. Ordinary man lights up a heaven but there is darkness underneath. The lamps are burning and lighting down. The spreading light ends and there is darkness again. One Law is justice and the other is grace: forgiveness and grace.

It so happened in my life that my wife had to come from an outside station and I went to receive her. She was in a multitude and at this point [a thief] cut off the pocket book from her. The police appointment for that purpose caught that man red-handed, excuse me. Now that policeman wanted me to report to the station. They called the complaint, you see. I told them, "Well, it's only

money, it's all right. God forgive him." "No, no, this should stop." They called him to go to the police station with my wife. You know these thieves are not attended properly. I told them, "I have to go to my office. I can't stay here." "All right, it will be five minutes, ten minutes, fifteen . . ." Fifteen minutes passed, one half hour passed, an hour passed. They went to the superintendent in charge. "Well, I have to go. It is for their sake I have come." It was recorded. They were just trying to break that boy, striking him blows. "I have not committed, I have not committed . . ." So the case came to the court. I was there and the police man was there. I had to attend; my wife was away. She never attended. That man who had committed that thing was there and a relative was also there. Judge began the case.

He asked, "Between justice and grace, which is greater? Is justice greater or is grace greater?" I told him, "Grace is." Justice is not done in society. Then the men said, "No, no it is not so." "Excuse me, justice is never done. This is the right thing I am telling you." When grace descends, there is forgiveness. So I told him, "A greater man is he who, with right understanding, forgives. Look here, this man [the Judge] wants to forgive. He's advocated for this purpose, but they won't let him." So I attended the court. The judge was there. I told him, "Dear friend, if you could let him off for any excuse, you'd be a great advocate." First I had to talk with him. "Was there any complaint against him in any court before?" He said, "No." Then he said, "All right, let him off in the morning." Let him off in the morning. Now what happens? Whenever I pass there, they all say, "Here, here, here he is." This you hear: *Grace washes away all—everything. There is no compensation for grace.* That's a good ques-

tion.

I was once called as one of the jurors in the big court. That was a very easy case never seen before.* It struck me: "Judge not others so that you may not be judged." I requested from the judge "Will you kindly let me go? I am not to judge." He was also a Sawan Singh initiate. Between grace and justice . . . He who judges another man is never satisfied. He will go on. There are small courts, high courts, privy courts, it goes on four-five years.

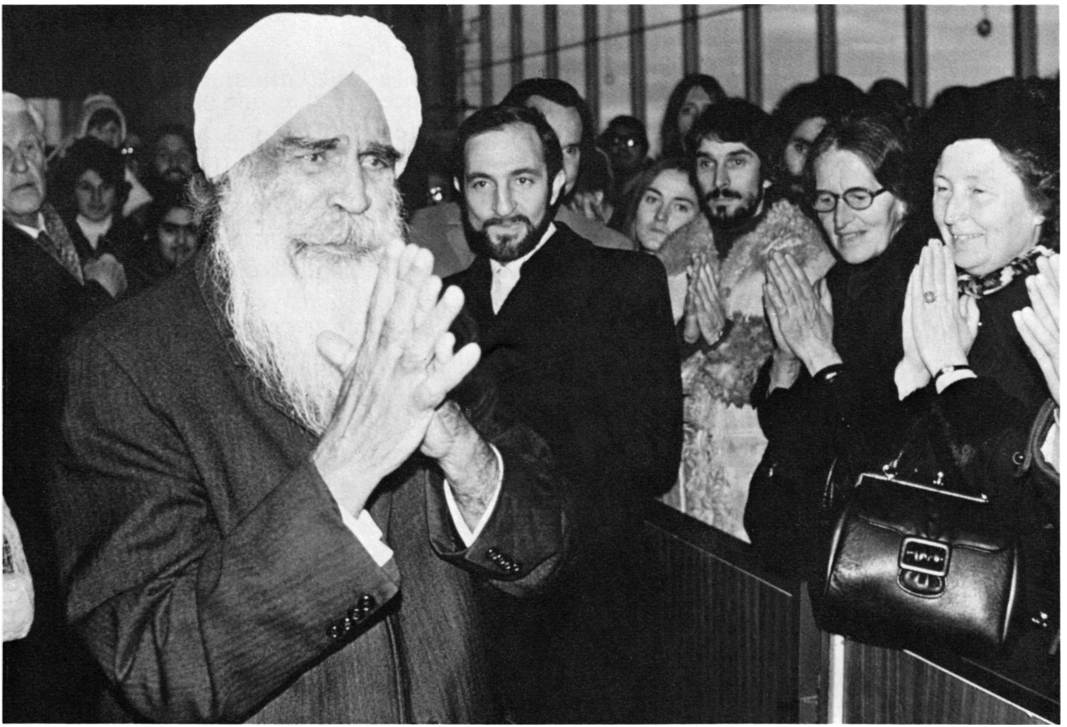
When wrangling goes on between two preachers, each man says, "I have the right to sow the seeds of righteousness," you see.

Now do you understand what Grace is? Out of Grace you are all forgiven. With avatars there is no grace. Hafiz says, ultimately at the end, he came to know that the kingdom of the Saints is of forgiveness. With what I tell you to do, you can leave the body in minutes, in no time, to rise above body from the start — those whose inner eyes are opened to see the light of God. Is this not Grace?

Look to your destiny, to our Master. It is very good of Him.

In my life once, on a Sunday morning, I was in the Satsang Hall. I had to give a talk. Just when it was about to start, I came to learn that the Master had come to Lahore. Now, I was of two minds; what to do? Should I start with Satsang, give a talk, or go to Master. So I decided, "I am ordered." I attended to His Satsang. That was 12:00. Later in the afternoon, I ran up to the place where He was supposed to be, but He had returned to Beas. I could not decide whether I had done right or wrong. So I ran up by train, reached

* Master leaned forward, looked very serious as He seemed to relive that moment in the courtroom. He paused before continuing.



there by three or four o'clock. I related all this to Him and told Him that I did not know whether I had done right or wrong. He said, "I am glad you've done your duty. I ordered you." Masters have respect for duty done without any consideration of whether you get anything in return or not. I had a young daughter who was sick. She died at night. I wrapped her up. Next morning I had to give a talk at Satsang, so I asked somebody to take care of the body and told him not to make a fuss about it. The people said, "What sort of man is he?" Truth is there; that was according to the teachings of the Master. His Word should be Law. It is the Bible truth: Master's Koran. If you stick to it, such-like see in me their fate. Now do you follow what is meant by Grace?

There are so many things. I got a telephone message from my wife, "Your son is dangerously ill—come at once." On the way I met another Satsangi who was very upset. "What's the matter with

you?" He answered, "My son is sick. He has been sick for three weeks now." "Did you have him treated?" "I have got no money." So what did I do, I went to the son, called for the doctor, got medicine for him, stayed there three, four hours and helped him with his son. Then I went to see my son. This is to "Love your neighbor as thyself."

An initiate is more than a neighbor also. Is it not so? It is a matter of living. Saying is something else, living is something else. Therein we see love. Now we'll find this is again very reciprocal. In that way we can say, "Oh Lord, we are grateful to You for you have given this secret not to the worldly-wise, but to the babes" in whom there is no ill will, no doership, no compensation, no thought for return.

Yes, any more? That was a good question. If we only learn that much about it. All right. God bless you. Food time is come. Go Jolly.

A WONDROUS GIFT

Sharleene Sherwin tells the story of her last trip to Him

ON JULY 9, 1974, I received a telegram in answer to my request to visit Master: "In view of working schedule may come by July 25 for three weeks as desired. All love, Kirpal Singh." Because of their teaching schedules, Master had been allowing teachers to come during the hot months of July and August.

When the time came near for me to leave, the idea of whether I should really be going to India kept coming up. My mind brought up so many things: "Master is within you, you need only meditate and do what He says; you should be working on your meditations and diary more, you are not ready to see Him physically again; you should not be leaving your family, they need you to cook." And I wavered until the last minute.

Thank God my mind lost, for when I saw Master again all doubts, misgivings, worry about family faded away and He was in full control of all temporary temporal inconveniences.

Don't know what happens to the soul in the presence of Master, but know for certain that something does happen of a lasting, permanent, beneficial nature. The inner, real me was warmed and happy and joyous while basking in His Radiance.

On the outer level we have had a great teacher and friend, who gave us encouragement on all levels and made our daily living so much easier.

His Love never stopped pouring out during those last few weeks (I left Aug. 11, which was ten days before Master left His physical body.) He made many,

many statements in His last talks which were definite clues that He would be leaving His physical body soon. But during the last weeks His interest in us never diminished. He invited all our questions and showered us with His mercy and love, always, always encouraging us to meditate more. The intimate talks with His disciples continued daily almost without break. Never did that radiance which was Him flicker or diminish in our presence. It was obvious that He did not want us to see the pain He had taken on His physical body, although we were told that His nights were very uncomfortable, and there was a deep persistent cough.

JULY 25: It seemed different at the Ashram somehow. There was the busyness of course, the preparations for Sawan Singh Birthday Celebration. But there was a strictness now that I had not seen in previous visits. Non-initiates were not allowed to stay at the Ashram. If they wandered in they were given literature. If they later desired initiation they could apply in their country of origin and then return for meditation. We were told that Master was not well, but this was deceiving because whenever we saw Him, He was radiant.

For the next few days we were told that there would be no intimate talks with the foreign disciples as Master would be busy with the Birthday Celebration.

But we would be sitting at His Feet during the Celebration Satsangs!

JULY 26: This morning the dais in the courtyard was set up with a place

reserved in front of the platform for westerners. Microphones were set up for Master on the platform, but when He came out, Master bypassed the platform and asked for a chair to be brought right in front, close to us. And He put us into meditation, first in Hindi, then in English. So beautiful. "Meditate and become whole, meditate and know God within," He said. It rained all around us, gently.

After meditation, we were told, "All westerners will go inside now." "Inside" was a room in the Ashram where many religious leaders were sitting with Master in the center. Master spoke very briefly:

"I am greatly pleased to see all Spiritual Heads of India gather together here to consider the problems haunting us all around and chalk out some ways and means to meet with them successfully.

"We met last at Hardwar on the auspicious occasion of Kumbh. We are meeting again in connection with the Birthday Anniversary of His Holiness Baba Sawan Singh Ji Maharaj, the Apostle of Peace and Universal Harmony, to finalise and give out a practical program for the guidance of the people at large.

"I hope each one of us must have given considerable thought to the matter and found out some definite steps to be taken to meet with the occasion.

"I pray to the Almighty to inspire us to give out the correct program which may help us in the matter."

Master glowed with a heavenly aura as each of the speakers took turns. How intoxicating it is to receive Master's darshan during such meetings.

JULY 26, *evening*: This talk was giv-

en in Hindi, but in such talks Master always spoke key phrases in English:

"As you think, so you become"; "God is Spirit and must be worshiped in spirit"; "I begged my Master not to give me this."

JULY 27, *morning*: Those eyes seemed to light up the whole platform. Master is dressed so simply, but He seems to stand out on the platform as a King bedecked in jewels. There are 25-30,000 people gathered this morning. After meditation Master spoke about Naam, and Light and Sound being the only way back to God Absolute. He also spoke about peace coming only by changing our way of living.

"Treat others the way you wish to be treated. Peace will come when kings rise above countries and religions rise above isms. A true man is one who lives for others. All are brothers in the family of God. All are created alike. Love for man will enable us to solve all problems. Have reverence for all above you, all around you, all below you."

JULY 27, *afternoon*: Master Ji sang a bhajan: *Blessed are the disciples of the Master; blessed is the Satsang of the Master. We have been yearning for this day, Master. Give us your love and grace. Like tender plants, give us water. I beg for a drop of your love from the ocean of Love which you are. Even though my boat is broken, ferry me across to the other side.*

Master spoke on the theme: *Be Good, Do Good, Be One*. "Never think ill of your brothers and sisters," He told us. "Attain divinity. Be Good; love everybody. Where there is love there is God."

While others were speaking, Master's Eyes seemed to be all over. He was so alert, so aware of everything. At one

point Master Ji appeared to trip over a wire; Master moved quickly as though to help him. There was a short circuit and He immediately saw where it was and sent someone to fix it.

JULY 28: Master spoke about His Master Baba Sawan Singh being a master disciple, knowing God in Reality and giving personal testimony to the presence of God. He told that God can be contacted and seen in the human body. God is all Consciousness, envired by mind and matter. He told the story about Guru Nanak asking for his feet to be turned to where God was not, showing that God does not reside in outer temples; He resides in the temple of the manbody, the highest rung in creation. "Great is man. You are attention—*surat*. When your attention is absorbed, you can no longer see or hear." (outer)

JULY 29, *morning*: This was the last day of the Celebration which was culminating in Master's Naam Initiation. Again we are receiving another indication that our Beloved Master is not well. They have brought a cot over so that Master could lie down if He wished. He didn't; but nevertheless it was there to remind us.

There were well over one thousand present to receive Naam Initiation. It was a beautiful sight as we watched the process of these souls being given an outright Gift from God through a God-man.

Master gave extra attention to a group who did not see, giving them another sitting until all saw light. One man was still sitting deep in meditation at the end, with his hands folded as though he was having a vision, talking to Whomever he was seeing.

Evening: The westerners were invited to attend an organizational meeting of

the World Unity of Man Asian Regional Conference. This meeting was being held on the porch of Master's house in Delhi. Master was organizing another conference for all Asia to be held in November in honor of Guru Nanak. There were many proposals being made as to financing, etc.

Astra Turk was asked to speak. She told them that India is not a poor country; it is the richest in the world as it has a Perfect Living Master and if they would follow His dictates instead of following the petty mind there would be peace.

Taiji said that if all would sit together in love, everything could be accomplished with Master's Grace. Then she sang a bhajan.

JULY 30: This was the day I was looking forward to. The conference was over and we would be able to see Master for a personal interview. But early this morning I was informed that Master was ill last night and would be unable to see us. I felt so disappointed, but hoped that Master would know my yearning, so I sat to meditate. Soon heard a commotion in the courtyard which always indicated that Master is there, and so He was—absolutely surrounded by His Indian children. He was so patient as they absolutely encompassed Him. He sat down and talked to them. Soon after the gatekeeper asked me if I wanted to go in. The temptation was fantastic, but refused.

Couldn't have been in my room more than ten minutes when someone came to take me to Master!

If Master was sick I couldn't see it; all I could see and feel was that Power emanating from Him. Presented Him with some tapes which I told Him had been paid for by the N. Y. Satsang. He did not seem pleased with them, but

thanked us. Found out later that there had been a barrage of tapes coming in to the Ashram. Again this was distracting and Master wanted our full attention and reason for being there to be meditation.

Showed Him a Reflexology foot chart, which He opened and studied for a few minutes. He asked if there was a book with the chart. I told Him there was, but did not bring it. What a treat to be so close to those God eyes.

I was shocked to hear Master talk about the person editing the manuscript of *Heart-to-Heart Talks*: "Who gave him permission? All work should be centered in one place with Mr. Sirrine in charge. Not one person doing here, another over there doing the same thing. Avoid duplication of effort."

JULY 31: God blessed me. He looked at me and I was blessed in this world and the next. It was only a brief glance, but I'd truly have traveled around the world for that Glance of Grace. The darshan for the Indian people was so small this morning and so beautiful.

AUG. 1: Master was invited to address the World Federalist Members of Parliament today on the topic "Unity of Man—Answer to World Survival." This was Master's first address to Members of Parliament and the first time a Spiritual leader has been invited to speak in Parliament. There were about 100 members and guests seated in a huge circle in a large, formal English-looking parliamentary setting. Master, the guest speaker, arrived before the chairman. There were a few familiar faces from the Birthday Celebration—a Tibetan monk and the Co-chairman. After a 15-20 minute period during which time some of Master's books were passed out to the members, the Co-chairman spoke some introductory remarks. When the

Chairman arrived, he apologized, saying he was delayed in some parliamentary procedure. He said, "We should have gone to Master; instead, He has come to us." He has great appreciation for Master's work for humanity. (Master gave a talk which was printed in *Sat Sandesh*, August 1974.)

After the meeting a vegetarian lunch was served in an upstairs dining room. One woman M.P. told us that she had been thinking and trying to practice what Master speaks during her term in office. "He appeals to all people because His ideas are universal. It was good to hear Him. I was most impressed with His humility and simplicity." Master, who was in an adjoining room with the dignitaries, sent someone out to see if we had eaten. Astra said, "Tell Him we want to eat and drink Him."

Master's car started back ahead of us. On the way we stopped to shop. When we were close to the Ashram we again found ourselves behind His car!! Amidst hundreds and thousands of cars, He once again waited and pulled us close behind Him. It was as though He was saying, "I will wait, just keep your attention fixed and follow Me."

AUG. 1, *evening*: Master was very jolly and obviously very pleased as He told us about His address to Parliament. "Some of the Members of Parliament invited me to speak there, the first time (at least in India's history) they invited someone other than a political man." Reports of His talk appeared in all of the major newspapers in India and it was also released for international publication.

From this evening on, until Aug. 11, my last day there, I spent every spare minute transcribing word for word Master's Talks, His last precious Words to us. These talks have been and will continue to be made available to His chil-

dren. So from now on my diary is full of His transcribed words, and in between a few personal notes which follow:

AUG. 5: It has been raining quite heavily this afternoon and evening so Master sent word to us to stay in our rooms and meditate so that we would not get soaking wet coming to His house. For some reason I could not meditate; I was quite literally pulled to go to Him. (This is one memory I wish to recreate in its perfection but know that words will be inadequate). So there I was standing soaking wet in the doorway to His room, transfixed. He was sitting on His cot bathed in Light, literally all aglow in a Heavenly Radiance.

"Sharleene, come in. — was here; he might have told you. He said you were unhappy."

"I am happy, Master. I am here only for you, no tapes, nothing else."*

"I quite understand. I do not want you to be unhappy. You are very dear to me. You are my daughter. I have great love for you all."

AUG 10: These words didn't seem to have been recorded on tape:

Fix your gaze. The very day you get some Light, why not go further? Why stay there for years? I've seen. I am not talking from hearsay or from what I have read in books."

AUG. 11, *Last day, morning on His porch:*

"Yes, Sharleene, something?"

"Could I have a few minutes of your time, Master? I am leaving today."

"Yes, surely," At this point, Master went into His living room and sat on a chair. I sat on the floor at His Feet and handed Him a book of nature appreciation written for children, for the

* Master seemed to be displeased with something. Thought it was my participation with taping, checking transcripts etc.

school at Manav Kendra. He looked with interest through the book and said, "For the children?" He laid the book aside and spoke again about the transcripts being prepared for printing saying to avoid overlapping and duplication. "Your talks are so beautiful, Master; it is such a treat to work on them." He smiled and leaned forward. "I don't prepare notes, I say whatever comes."

"It may be several years before work is started on another volume. The talks here are on cassettes and may be damaged by weather. Can they be transferred to reels?"

Master said, "That will preserve them."

About a lending library of movies, Master said: "Write to Mr. Sirrine. It is your *legacy*." I had never heard Master use the word "legacy" before, and in the seconds following I sank inside, with the thought: "I just want You with us." He stood up to signal that I should leave now and somehow the words came, "My legacy is here, Master." I touched my forehead. He looked deeply and seriously and said, "That's good. I'm glad."

AUG. 11, *evening:* Master was lying down when we were brought in to say good-bye. He sat up and motioned for us to come close. He spoke to someone about meditation and gave him parshad, telling him to meditate for one hour for each piece taken. He gave me a bag also and motioned for us to leave. When I got up He said, "No, you stay." He leaned over and asked, "How many more to come here?" (transcribed talks for book being prepared). I said, "Only four or five." He said very slowly and deliberately as though to make it *very* clear, "From now on, anything further, be in touch with Mr. Sirrine."

How could I possibly think I made

a choice to come! He brought me because of His Love and Compassion, knowing I was among the weakest of

His disciples and needed this extra boost. I had been given a Gift, a wondrous Gift from God.

COMMENTS & NOTICES

The publication of the talk "Spirituality, Not Spiritualism" brings vividly to mind the circumstances under which that talk was given. It was my great good fortune to be there that day at Harmony Grove, which was (and presumably is) a famous Spiritualist meeting place located in the hills between Los Angeles and San Diego, in the town of Escondido. Everything about the place proclaimed its connection with Spiritualism; the principal guest house, where the Master was accommodated, for example, had a large sign: "MEDIUM'S COTTAGE." In addition, the policy of Harmony Grove was to charge admission to all events, and charge admission they did, despite the fact that the Master's party had in effect rented the facilities for three days, and despite the sometimes ill-concealed dismay of the Sat-sangis, who saw a basic principle of their Master being violated.

As we entered the Grove, many of us became aware of a very oppressive atmosphere about the whole place. We felt depressed and irritable, and the thought of spending three days there was unbearable. Even the sight of Master moving rapidly and forcefully around the Grove did not lift the very tangible oppression. When we entered the Meeting Hall for Master's first talk (the one printed in this issue beginning on page 2), we became absorbed in Him and what He was saying, and as He began His strong indictment of Spiritualism we

were almost shocked at how frank He was. As the talk went on, a number of persons (presumably Spiritualists from the area) got up and walked out. When we went outside after the meeting, we were astounded to discover that the oppression had totally lifted: it felt like a whole new place. The rest of the time spent there was very sweet.

* * *

We are sorry for the extreme lateness of this month's issue. As announced last month, there will be one more issue, dated December 1976 although it will probably be out in February; it will be as big as it needs to be in order to contain the bulk of the remaining material, and it will include some never before published color pictures of Master. We hope it will be a fitting farewell issue.

R.P.

KIRPAL TAPE LIBRARY

By His Grace, this project is getting under way once again. We will eventually be putting out a catalogue in which the available tapes will be listed, and also included will be a short description of the contents and quality of each tape. If you are interested in receiving one of these catalogues, please let us know and we'll send you one. Send all correspondence to:

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