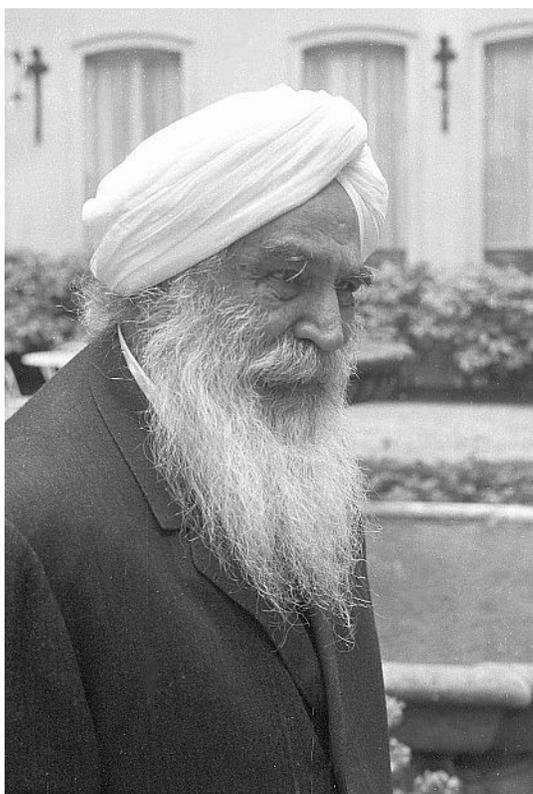


# Be True to Your Own Self

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This talk was given by Master Kirpal Singh in Washington DC, on September 16, 1963. It was preceded by the telling of the story of the thief who tried, throughout a whole night, to steal a horse. The story used to be related by Hazur Maharaj Baba Sawan Singh Ji, the Master of the Master, and in its form below (somewhat edited) was taken from the book, *Tales of the Mystic East*.

## The Fakir and the Horse Thief



Germany 1972

*A Muslim Saint was once asked by the people in a nearby village to appoint a kutb (clergyman) for them. He replied that he would arrange it for them in a few days. When this time had expired, and still no clergyman was appointed, the people, thinking it would be someone from among themselves, again approached the fakir. He said: "A clergyman will be sent to you. Please have a little more patience. These matters cannot always be arranged overnight."*

*A little later another request was made, the people saying that they were badly in need of the clergyman and therefore they begged for his early appointment. The Saint replied: "A clergyman will be sent to you tomorrow."*

*All the people who had come to make the request were intelligent and well versed in their own faith, but not one among them was qualified to fill the assignment. So they thought that perhaps some distinguished person would be selected elsewhere, and sent to them.*

*That same night a thief came to the house of the Saint to steal his horse. But whenever he would loosen the horse's hobbled hind legs, he would find that the front legs had been hobbled. When he loosened the front legs, the hind legs were again hobbled. He tried throughout the night to loosen the horse so that he could steal it, but could not succeed. Early in the morning, when the Saint saw him still feverishly untying the forelegs*

*and the hind legs of the horse, only to find them tied again, he asked:  
"Who are you and what are you doing here?"*

*"I am a thief," the man replied, "and came here to steal this horse. But the whole night I have tried and have failed even to untie the horse's legs."*

*The Saint liked the persistence and truthfulness of the stranger so much that he said: "I will give this horse to you right away."*

*And then he bestowed his attention on the thief, transmuting him into an honest man and deserving clergyman. That same morning he presented him to the congregation as their Kutb, telling them:*

*"Brothers, it is only in the company of the Masters that the true philosopher's stone is found. This is the magic stone that turns the base metal of the impure human heart into the purest gold. It turns filthy crows into the most beautiful of pure white swans, and turns the sinners into saints.*

*Here, as I promised, is your new clergyman. You will find him one of the most excellent in the world."*

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Do we tell the Master the truth, the way the horse thief did? Never. We say, "What does the Master know? It's all right. We need not tell him. Why should we tell it openly? This is our secret."

All Masters had that quality. What appealed to my Master [Baba Sawan Singh Ji] was openness—truthfulness. If any man went to him and told him straight out, "This is like that," he would protect him. And, I think, if anything in me appealed to him, it was truthfulness. If ever he asked me anything, I did not conceal anything from him; I knew he was seeing my every action.

So we should be truthful. This is one very great qualification. We say to others what we are: we act and pose. We may be doing so many sinful things, but we think, "Well, we are all right," and we point out the same things in others. We don't look to our own selves. That is what Christ said: "You don't look to the beam in your own eye, but you see the mote in your brother's." The greatest thing is that you must know what you are—the first thing. And then give out what you are. Then, if you say so, all sins shall be washed away.

When we commit a sin, two things are required; or, what is the criterion of a sin? That any sinful act requires secrecy: "Close the door." "Lock the door." Our Master used to say that when a child of five years of age is sitting by you, you don't do any unwanted thing. If you think that the Godman or God-in-man or God sees your every action, can you do

anything wrong? Do you see? So, the first criterion of a sin is that you conceal it: you would like to do it in secrecy. And the second criterion is that when you are asked to say what you were doing, you tell a lie; you will never tell the truth. We can derive benefit from this lesson.

What appeals to the Master most? You must be as clear as that. Never conceal anything from him, even if it is the worst of things. And that is the thing that appeals to the Master most.

Excuse me—we are keeping our diaries, but we are not filling them in correctly. If there is any unusual thing, what happens? We don't put it in. How many times did our mind become lusty? Do we put it in the diary?

Sometimes people bring me their diaries and they are all clean. And they say they see nothing or little. Then I tell them, "Well, dear friend, if your diary stands as it is filled in, they you must go to the third plane. You cannot complain of no experience."

So the first thing is to be true to your own self; don't deceive your own self. We deceive our own selves first; and then we deceive others.

Once, someone asked another man as they went down the street and passed a big, very magnificent building, "Whose building is this?" He said, "It is a building of harlots, women of the town."

No man would suffer to be called what he is. Truly speaking, what is our religion? Religion is a state of being in which we are dyed. Suppose you are lusty: then your true religion is lust. But do we tell anybody that we are lusty? Never. You say so many things in a very polished way: "Yes, yes, I try; it's all right." Do you see? You must open your heart to the worst. If you conceal it, there, how can you be helped?

If, out of the five qualities on the diary, you are only truthful, then you cannot do anything wrong. You may do it once, twice or thrice; but you cannot do it again. If you are nonviolent, even then all other qualifications will come to you. The greatest thing that can appeal to a Master is an open mind: open; nothing to conceal. But that we do not do. Just consider calmly within your own self: do you tell everything to the Master? No. We try in a way so that the upper surface is all beautiful; that nothing should be done that the Master will know about it. Why don't you open your heart? There is filth lying there. That will be cleared away. And what does the Master say? Our Master used to say that the Master has a long rope. He leaves a man alone: "All right, let me see how far he can go." Do you see? And then He pulls the rope, and then the man cries. It does not mean that He does not know anything; He does know. But He just sees how far he can go. It is in His hands.

The first lesson that we have to learn from Master, which will please him, is to be true. And the second thing that appealed to the Master in the thief

was that he tried to steal the horse the whole night through. Perseverance. I think I told you in my talk the day before yesterday that the first qualification is chastity. Take the shop of a goldsmith. If the goldsmith is not there, what can you do? If the furnace or other necessary machinery is not there, what can the goldsmith do? Do you see? The goldsmith is perseverance. Go on with it. Be optimistic; don't be pessimistic. The thief spent the whole night doing that: still, he continued doing it, persevering; he was not disheartened. And when the Master came and asked him, "Well, who are you?" he said, "I am a thief." Would you say that? There we are wanting. Then he saw that the thief had been working the whole night; he did not leave it; he persevered. Without perseverance you can have nothing.

So these two qualifications are required for a disciple. With a little thought of his, he can transfuse spirituality. Our vessel should be ready. Our vessel can be ready if we have first, chastity, and then, perseverance. Do you see? And then truthfulness. I always say, "Be true to your own self." Don't deceive yourself; we do so when we act and pose.

So, as I told you, the criterion of a sin is that we would like to do something in privacy. That's the first thing. In anything that requires secrecy or privacy, you'll find something wrong. Do you see? These are criteria. And when you are asked, "What were you doing?" you will tell a lie; you will have to conceal it. So these are two criteria to judge what is sin. Deeds of darkness are committed in the dark.

These are the same things that we have to learn. They should become part and parcel of our lives. In that way, you'll never be proud. Now we are elated: "Oh, it's all right. I know so much." There may be hundreds of drawbacks in you, but you say, "I reach the high planes." I think you'll find that most of the diaries are clear. But what results do they give? They are quite diametrically opposed. It is just like a little child who has something in his hand and puts in under his legs and says, "There's nothing there." And the mother sees that the child is concealing something. The mother says, "All right, all right."

Do you follow me? Spirituality cannot be taught, but caught. It is infused through life, through the eyes. The whole thing lies in His hand. When he sees the vessel fit, He fills it. He fills it according to the capacity it has developed. God is not unjust, and the God-in-man is also not unjust, mind that.

So, the lesson that you could learn from this story is to be true always. You'll never be acting and posing. If you just open all these things, what will be the result? You will never be saying anything that you are not. You will not be crowing over others. The diary is meant for a very high purpose. I'm afraid we have not realized the importance of it.

We must be persevering. We do just what will suit us; we don't persevere. We do our meditation in a slipshod way. One day you put in half an hour's time, and the other two days, nothing. You say, "Oh, I've got no time"; or, "I've got business to do"; or "I am sick." Well, even when you are sick, you still eat something.

In 1915 — long after that I went to my Master — I got a fever that lasted for about eight months. I used to lie there, cover my head and think of the Lord. Nobody was telling me, "Why don't you go to your office?" or "Why don't you do this work or that?" While sick you have more time at your disposal. Is it not so? If you're all right, nobody—not even the members of your family—will suffer you to remain at home: "Go to work, please."

These are lame excuses, I would say. We would say we have no time: "I was sick." Well, if you were sick, you had more time. Is it not so? Nobody asked you to go and get something from the store or to go to your business. You simply lie down, and they serve you. This is the angle of vision from which we have to look.

So, first of all, if you want to be nearer to the Master, you should be true to your own self. Go straight to him: "Master, I've got this and that thing." That will remedy it. And what did our Master always used to say? When there's a boil, you will conceal it; you will keep it under a cloth. But when the pus in it festers, you cry out. When there's so much sin in us that we cry and say, "Oh, we are gone," what's the use of saying it then? Why not always be open?

So what appealed to the Master in the thief was his open mind, his truthfulness. And second, that he was striving throughout the whole night. You must be striving the whole night through — perseverance. Without perseverance, you cannot have anything. Go on doing it. Try, try, try again: "If at first you don't succeed, then try, try, try again." Your mind will be made up.

There are sermons in stones and books in rivulets. You can learn lessons everywhere.

God-in-the-Master — God-in-man — knows. He'll let the rope loose. But he has the capacity that when he pulls it, there's difficulty. So why not be true to our own self? Why conceal anything from the Master? This is just like the example I gave you: the child is hiding something underneath his legs and is saying, "There is nothing there." Do you see? Our diaries show that. I never say so when I reply to the diaries, but I'm now telling you so very openly. One part of the diary shows very clear columns—perhaps you'll find in the majority of cases—and the results are poor; there should be more. Sometimes people bring me their diaries and I say, "Well, dear friend, your life is very pure? Is it all true? Then it's all right. I take it you must go to the third plane with this self-introspection diary. But what about your results? What you give is very poor."

You can deceive others, but you cannot deceive your own self, the God in you and the Master in you. The first thing is that you must know He is seeing our every action.

It so happened in my life that once my Master had about 250 people in the monthly satsang initiated by me. There was a big row started by those who were hankering after the Mastership: "The Mastership is gone!" In his lifetime, no Master would permit that. He can authorize anybody to initiate at a far-off place, but does not do it in his presence in his own satsang.

COMMENT: *But sir, even in India you don't allow anyone to initiate.*

THE MASTER: Not so far; only in exceptional cases—one or two. But who can come here [to the West]? But that Master Power works through any vehicle: even a child may do it, and the seeker will have it. Mind that, it is not the vehicle, but that Power that works through the vehicle. I have not authorized anyone.

[In India] I have done it by exception — under orders, of course. Here, when initiations are given, the people simply give the five names and finish it off. They don't give anything. I authorize it: "All right, make them sit; they will have it." And they do have it.

So there was a big row, a great conspiracy against me: "He made off yesterday, like that. Master is authorizing him to give initiation in his own presence, in the Dera!" [Master Sawan Singh Ji's colony in Beas] A whole controversy went on against me like anything —so much so, that there were letters coming in in all languages from different towns saying: "He's such a man; he's such a man." And Master was keeping—keeping up—all those letters with him. At least he knew at heart of hearts what I was. But he sent me a message: "Don't go to any man or attend anything in anybody's house, except the satsang. There you may go for holding a satsang."

Hitherto, what did I used to do? When I left the office, I used to visit the sick, the poor, the needy and others who wanted help. I gave talks here and there until late at night, until nine or ten. In the morning, it was also like that.

So now, because I only had to go to the satsang place on Sunday, I had ample time. Then I wrote the big book, *Gurmat Siddhant*. I had ample time at my disposal, you see.

So that propaganda was carried out against me for eight or nine months regularly. And the people around him would not suffer me to go near the Master. Well, at a distance I used to have a look. And his eyes helped me, of course.

I was reviewing my own life to see if I had done anything wrong. If you are true to your own self, you will see what is what.

Master used to go to Dalhousie in the hills. My elder brother was also to go there. I asked my brother, "If there's any chance of it, you might ask the Master if I have done anything wrong, knowingly or even in ignorance—if anything wrong might have gone out of me. Mention it to the Master."

When my brother asked the Master, he said, "He has done nothing wrong, either knowingly or unknowingly; but strange enough, so much water passed over his head and he never came to me to say that this is like that or like that; it is not so."

So my brother told me, "Master was saying that. It is better for you to see him."

I never went to my Master; I simply listened to what he said. (At least I had the privilege to sit and see him during the eight or nine months all this controversy was going on.) Then I asked my Master, "Well, I want a few minutes." I think that's the only time I asked my Master for a few minutes.

"Oh, yes, all right." It was night. The doors were closed. "All right, come".

I sat down. "Master, I did not come to you because I know you are sitting in me; you are watching my every action. And you further know which way they are going—their trend. That is why I did not come to tell you what is what."

He grew very indignant. He used to do any work in a very disciplined way. He said, "All right. Send for such and such, who has been playing hell against you!"

I said, "Master, I have not come for that."

Prior to the eight or nine months' controversy, whenever I came to him, Master had asked me, "All right — you give a talk." And I used to talk to my Master about my own self, and the people enjoyed it. Then I used to sit, last of all.

That next day, when the evening talk was to be given, Master called me and said, "Well, look here, you come on; give a talk." And the people around him said, "No, no, Master; we wouldn't like anything from him. We would like to hear from you."

He said, "No, he will talk." With all their insistence, he said, "No."

What happened in one night? The tables were completely turned. Do you follow what I mean to say? If you are true—you know the Master is within you—you are not to be afraid of anything.

Kabir said, "The very day that Master initiates anyone, that God Power, that Master Power, resides with him. From that very moment, He is watching and guiding." If you know the Master is sitting within you, would you dare to do anything wrong? Kabir said, "If you see that the Master is residing in you, and if you also don't try to transcend what he says, you have nothing to fear in all the three worlds." So, be true to your own self. Yes?

QUESTION: *Master, in this country, some people say we have to tell white lies not to hurt people's feelings.*

The MASTER: Well, what do lies mean? Now I'm talking about the relationship between the disciple and the Master.

QUESTION: *Oh, I see.*

THE MASTER: What you are now referring to I have already explained in one of my talks here. I referred to Father Abraham—that he never told lies, but spoke half-truths. Do you see? Only tell that much that does not go to harm anybody else. We are hurting others purposely; we say we are very truthful. If that truth goes to take somebody's life, then that truth becomes a sin. If you have love for that man, then would you like to tell the truth? You'd simply wait. You need not tell lies; but you wait. Or simply, like Father Abraham, tell half-truths.

But this is a question between the disciple and the Master. The disciple should be open to the Master. He must know everything. Why should we conceal something? We are doing so many heinous things and we think, "Master does not know about it. It's all right." But Master does know. He gives us a long rope, as I told you, and waits: "How far will they go?" And then perhaps those disciples think that Master does not know anything.

It so happened in the time of the Master that some men who had committed sin went to the Master. He called them to him: "All right, come on." And they thought, "Perhaps Master does not know we have sinned; see how happy he is!" They fully thought at heart of hearts that perhaps Master did not know. But, you see, a patient who is dangerously ill requires more attention from the doctor, is it not so? He tries to bring him around in a positive way; and people take it from their own level. This is wrong. That is why we don't understand the Master. Even those who are living with him don't know—do not really recognize—a Master. They take it from their own level: "Oh, what does the Master know? He does not know until we tell him." And sometimes some of the people who were there with Master also used to tell him, "Well, Master, you do not know." Yes, it is so!

So the thing that appeals most to your Master is truthfulness — to be open-hearted.

QUESTION: *I understand now, Master, why in a talk with an initiate this morning you said, "What did you see? Did you see green or blue? Did you see something or not see something?" You gave him the first lesson this morning: to be truthful with the Master.*

THE MASTER: Yes, surely. Mind that, you must be true to your Master. If you say, "Master, we are down, help us!", that will be helped then and there. If not, he will allow us a long rope. And when the boil becomes full of pus and it festers, you will cry like anything. Then an operation will have to be performed.

(There is a short break in the tape here.)

. . . [The Mastership is not passed on] through papers or through legal documents; it is through the eyes, through the attention. Even in the last moments of our Master, he called me; I was by his side. With all the antagonism, it so happened that everybody left, and I was there. He opened his eyes. First he saw me; that was something going on within me, like anything. The poor fellows do not know. And that is his grace working. Who is there who can, with confidence, say, "All right, sit down, you'll have it." You'll find very few like that. So it is his grace working. And what appealed to him was my openness, that's all I can say—and perseverance. You must go on doing it, striving day and night. Whether you succeed or not, at least, our Master used to say, your presence is marked; you're not absent.

So these two things are always appealing to the Master. Be true to your own self. And your mind will be cleared. What happens in the Christian religion? There is, I think, a confession before the bishop or the reverend, is it not so? What does that mean? That's only telling the truth: "Well, Bishop, we have done this today." And your heart becomes light. If you do not confess, then that will keep creeping up and will burden you. Now the question is whether the Bishop should be a Master. Whether he is or not, that's another question. If you open your heart by confession to someone who is a Master, then that burden will be relieved.

Who can forgive sins? It is God, or God-in-man, and nobody else can forgive sins. Do you remember the story in the Bible of the woman who had committed fornication? And the people brought her to the Christ and said, "Look here, she has done such and such; she has committed that sin. Our law permits that she should be stoned to death. That is the law of Moses."

Christ said, "Let her stand there. Anyone among you who has not committed any sin should throw a stone at her." Who can dare say that before a Master, do you see? All left, and that lady remained. What did he tell her? "Do no more."

Our Master used to do that. If any man in all the congregation would stand up and say, "Master, I have committed this sin," then he would address other people and say to them, "Are you going to take the burden of his sin? Can any of you share it with him?" Who would? Nobody would turn up. Then Master would just raise his hand and say, "Do no more, and be in contact with the Word within." That's the only power that can cleanse your sins.

So it is the God or God-in-man who can forgive sins—nobody else. And if you are not true to him? Just think for a moment. We should learn these things. And that will come only if you think that He is residing with you. You may think it or not, but He is still residing with you. But he has a big heart, like a mother. Even if the child is besmeared with filth, she still will love the child and wash away his dirt, and then embrace the child. The love of the Master is more than that of hundreds of mothers put together.

So we must be true. And at the same time, go on doing it. Never mind. You must succeed. If at first you don't succeed, then try, try, try again. But when you have something to start with, if you do it in the accurate way, you'll develop from day to day. He knows best what to give. There is no question of what other men get—if they get more or less; look to your own self. Why was the thief given precedence over others who were doing all their meditations and other things? Because he was true; and also, because he was persevering the whole night.

We had some instances of this kind in the time of our Master; even now, there are some. There were two brothers, who were cultivators of the land. In India, in the mornings, the men have a turn to get water from the canal. In the morning, the brothers went to their field and sat in meditation. They continued sitting in meditation until the Master's Form appeared inside and blessed them. That was their routine. One day, the two brothers were sitting and meditating when their turn to get water from the canal was nearing. And one brother said, "The time for getting the water has arrived. What shall we do?" The other answered, "Well, Master has not come. Let the land go to hell. Until He comes, I won't do it."

Do you see? This is what is called perseverance. We simply say, "Oh, we are a little disturbed," and then lie down and finish off. If you make it a routine, that until He comes, you won't leave it — what will be the result? He can look after your other affairs, too.

This is a very small thing that appeals to me, but it has very great results. Be true to your own self. Don't conceal anything from the Master, at least. As I told them, it is not to be broadcasted; this is your diary. Be not afraid. It is just to show you what you are, and what further guidance is required. We do conceal from the Master. This is to be avoided. And be persevering.

The way of the Master was sometimes indirect. Sometimes if he were talking to two men and he wanted to rebuke one of them, he would say,

"Look here, this should not be; such things should not happen," and he would not be saying it directly to the man concerned, but to the man standing next to him. Really, at heart of hearts, he was addressing the other one. And the poor fellow thought at heart, "Oh, I'm caught."

Masters never broadcast your shortcomings. They want to cover them up. But, at the same time, they want to wash them away. But if the disciple says, "Master does not know anything. What is it anyway? We will tell him whatever he will accept, because he does not know anything," then we think it is we who have to teach the Master. We do not see that it is the God Power working. He makes us tools for a higher purpose. And we attribute it to our own self. We are wrong there.

*QUESTION: Master, in this country we call what you are saying "using someone else to pull our chestnuts out of the hot fire."*

THE MASTER: Take it any way you like, but I think that at heart of hearts everybody knows what he is. I tell you honestly, if I were to tell you straight off, "You have sinned; go away," I think nobody would be left to see my face. How many would still remain here in that case, tell me? At the same time—knowing all—Masters want to wash it away lovingly. They don't break hearts. Every man is a sinner. We're all sinners. Masters come for sinners. They first wake them up and then give them the inner contact.

In the old days, the system prescribed that the disciples had to serve the Master, and sit at the feet of the Master for years. Then, when the Master thought the disciple fit—say, after a year—he would put him on the Way. Now the times have changed. Now he takes anybody under his care, whether he is a sinner or the greatest sinner or the least sinner. We're all sinners. He does two jobs—one of cleansing him and the other of giving him the inner Way—side by side. For cleansing work, he lays down the diary or some way or the other. He takes up the work of preparing him as well as of filling him. If a tree has to be cut down, if you cut down the branches first it is easier to cut the stem. So, self-introspection means the cutting down of the branches. The stem can be cut only by coming in contact with the Word Power within.

So Masters take up both jobs: that of preparation for the Way, of man-making, and that of giving the inner Way. That is why hundreds are taken and some are let loose. Sometimes they leave. Why? — On account of their not being very open to the Master within. He is your true sympathizer. Worldly people will be after your wealth and after any purpose that can serve them. When they have no interest left to be served by you, they will simply leave you—even our relations will, I tell you. But the Godman loves your soul, not your bodies or your wealth, mind that. He wants somehow or other to bring your souls nearer to God. He's not after your wealth or money or this or that thing. So your true friend or true sympathizer is the Master. If you are not even open to him, what will be

served? You are delaying your own progress—your own perfection, I would say.

You remember that Christ taught in two ways—all Masters do: sometimes by parables, sometimes by direct instruction. Christ gave the parable about a rich man who gave ten talents to one man, five talents to another and twenty to another. He went away, and he came back after some time. The man to whom he had given the twenty talents had developed them into forty talents. The second man, who had been given ten, had made them into twenty. But the man who had five was simply keeping them. Do you see? To those who had developed the talents into something more, he gave still more. And it is said that to the one who had five talents he did not give any more: he took the talents back. But Master does not take it back; he simply keeps it reserved for him. Our Master used to say that a child is given something, and he goes and throws it away. Again he is given it; again he throws it away. Then what does the father do? He keeps that thing in reserve for him. Every child has the birthright to whatever the father has. Godhood is your birthright, mind that. Simply toil on; persevere. You'll get more. More things will be added unto you. If you've made forty talents out of twenty, he will give you a hundred more, that's all.

So these are the things we have to learn. It is difficult—man is in the make. It is difficult to make a man. To reach God is not difficult; God Himself is searching for suchlike people. Do you see? He is searching. He finds them nowhere—very few, very rarely. Our Master used to say, "I go around at night and find all asleep, sound asleep, snoring." That's a matter of perseverance. As I told you the other day, if you get notice that you have to die—tomorrow morning at eight or nine you will have to be hanged by the neck—what would you do tonight? You would do something. Similarly, this is an example to show that life is uncertain; any moment you may be cut off. If you're ready, well and good; if not, then what will you do? You have been given the way to have victory over death. Why don't you work for it?

Take the two lessons from this thief. Be open-hearted; be truthful. Let other people know you in that light. And also, you must toil on. These two things appeal. This is what is called *parshadas*. I think I said in last night's talk that there is the grace of God, the grace of God-in-man, and the last grace: your own grace on your own self. Do you see? Our Master used to say that those who keep their lives clean and put in time for the spiritual practices do have pity on their own selves. And those who are simply given up to sensuous enjoyments and don't put in any time for this work, are cutting their own throats with their own knives. So take these words to your heart, and act on them. You'll change—in days you'll change.

Don't expect that everybody will be true to you. But you must at least be true to your own self. If everybody becomes true to his own self, there will be no conflict anywhere. But don't expect that others should be true to

you. You must be true to everybody: first to your own self and then to others. Let them do what they like; they will bear the reaction of what they do. Just be true to your own self. Let people know what you are. Let your diaries be correct.

Now I am telling you something in a very straight way. If your diaries are true, you must have splendid results. If your results are poor, then there is something wrong. You have not been true to your self, I would say. And also, along with that, have the habit of perseverance. The student who has burned the midnight oil wins the laurels. And those who are asleep: even the *bhakta*—the lover of God—who is asleep and is not toiling the whole night can't be nearer to God. So these are two qualifications we have to learn from the story just related to you. Our Master used to give this story, of course.

We always try to look to the flaws in others. This is wrong. The result is that you acquire that very flaw within your own self. Once I read a book called, *Forethought Minus Fearthought*. (It existed long ago—I think about 62 years ago.) In that book was a statement, that missionaries went to Japan and began to preach one of the commandments of Moses: "Don't strike women." And the people, out of astonishment, asked, "Do they beat women in your country?" That was new to them. They were all living amicably. So it was said that after years of regular preaching in this way, they began to strike the women. Do you see? When you say to others, "Don't do that, don't do that, don't do that," you reflect that very thing within you, and, in course of time, you become that. So always look to your own self. Be true to your own self; that is the greatest qualification.

To know things at the intellectual level will give you nothing, I tell you. Whatever food is digested will give you strength. And that food that is not digested will cause you to vomit and have pain in the stomach; and so many diseases will come up. We would like to—excuse me—play fools with the Master: "No, he does not know; he knows only what I say. We are more clever"—this and that thing. The result is, we lose; we are losers. So I think that story of the thief was very instructive. We can derive benefit from it.

COMMENT: *Tomorrow we can hold meditation from seven to eight for whoever wants to come.*

THE MASTER: As you please. I have nothing to say. But just follow these two things regularly. I think you'll have much greater improvement.

This is only a heart-to-heart talk; no lecturing. It's recorded? That's all right.

[Bibi Hardevi (Taiji) sings a prayer in Hindi.]

THE MASTER: This is a hymn by Saint Tulsidas. This is a science of the soul. This does not involve any particular "ism." If you learn something in the medical line, it does not require a change of your forms or rituals or religion; for that is the science of the physical body and how it works. Similarly, spirituality is a science of the soul: how we can liberate the soul, analyze it from mind and the outgoing faculties, know ourselves and come in contact with God. As it was in the olden times, so it is even now—there's no question about it: we should go to the man who knows the Way. Whether he belongs to one religion or the other, to one outer form or the other, makes no difference.

There was a Mohammedan, and he went to Tulsidas who was a Hindu. He was a little disheartened, and Tulsidas told him:

*Well, look here, don't be disheartened; don't go away. What should you do? Develop the power of seeing —of gazing—which even a child has: when a child is born it always looks with a fixed gaze. Children can look continuously without blinking their eyes for minutes or sometimes for half an hour or longer. That power of looking that you already have is to be developed. Now you're looking at outside things; and outer impressions come within you. You are to make a little change of angle: instead of looking outside, look within. And where? Just behind the two eyebrows where the two optic nerves meet. If you take a nail and put it in, say, about one inch or one and one-fourth of an inch, to where the two optic nerves meet, there is the seat of the soul in the body. Just look behind, where the two optic nerves meet, behind the pupils of the eye. And there is darkness. And if you begin to look there, instead of looking outside—if you look within—the mysteries of the whole creation will be opened to you —will be solved by you. You'll see the whole creation—how it works and what it is. And for that reason, God is not anywhere else; He is already within you. Just look beyond. If you close your eyes, there is darkness. Just penetrate the darkness and see beyond. God is already within you.*

It is not difficult to get to God, but it is difficult to penetrate through the dark veil—that darkness. And for that reason, you'll have to go to somebody who is a competent Master. With a little thought of his, you'll come up there and that veil will be torn. You'll have some experience of Light.

So this is what Tulsidas was telling that Mohammedan: "Don't go away. Don't be disheartened. Only develop that power of your gazing — your seeing. And that is already within you."

They give things out openly, but how to go beyond this darkness is the problem. You understand it in theory, at the intellectual level; but how are you to penetrate further? There we require the help of some Master who is competent to do it.

Keep a note of whatever you learn, for future guidance. These things are in books, of course; but the notes will provide a ready reference. These are great helping factors.

COMMENT: *Master received a letter from India: "Don't get lost in the love of Americans, and don't forget us."*

THE MASTER: I gave them only two days' notice when I left India. On the evening two days before I had to leave, I told them, "I'm going."

COMMENT: *People were not aware of how quickly the Master moved from India. His going was under consideration, but nobody knew when he was leaving. One day he told them, and the next day he was on the plane. That embarrassed many people. Still, they came in thousands to see the Master at the airport.*

THE MASTER: On planes and on trains—they ran up! There were so many people. Even with my leaving suddenly, it was difficult to manage the throng, the multitude, gathered there.

COMMENT: *There was a large crowd, and the police had to rush over there. "What is it all about?" They never saw such a crowd waiting for one person. So they said, "All right, make a line and let him pass through. Then you'll be able to see him." Otherwise it was very hard to manage the crowd of two thousand people in one place.*

THE MASTER: In Delhi there were more crowds. It was at Bombay, you see. We are prisoners on the planes; you cannot be let out to see anybody or meet anybody. Even so, they had to arrange something: "All right, everyone should just stand by; I'll pass by them." They had to arrange it. There was no other alternative for the people in Bombay.

They are right, too, in what they wrote. But I'm not lost anywhere. I quite appreciate the love that God has given you, and given them, as well.

COMMENT: *Yes sir, but we would like to hold you here.*

THE MASTER: Yes. The day before I left India I gave a talk and said, "Wouldn't you like your brothers in the West to be benefited? If so, raise your hands. You have been enjoying this privilege for so long, and now your brothers in the West want me. Would you not spare me for a few days?" And they would not say it. They were sobbing and crying when I told them that. Then I said, "All right, whoever is in favor of my going, raise your hand." Naturally they had to raise their hands, you see.

(The tape seems to be cut off here. It is not known how large a gap there is until it is picked up below.)

QUESTION: *I think your lesson on truth will also make us healthier, because we don't have those thorns harboring in us, that we're true to ourselves and to our Master. And we have a professional here who will attest to that. Mrs. \_\_\_ is a doctor of psychiatry. She knows that. Things that fester within people make them sick, isn't it true?*

MRS. \_\_\_: *Yes, definitely. Master is teaching psychiatry, too, in a way.*

THE MASTER: But there is a vast difference between psychology and spirituality. I pointed that out, I think, in my talk the day before yesterday.

MRS. \_\_\_: *Yes, you explain it much better than the people here.*

QUESTION: *I think they got the idea about psychology and psychiatry from the scriptures. That's where most of it originated. Isn't that so? So then they put a lot of ritual to it, as the church does.*

THE MASTER: We know so much. The only thing is that we have not put it into practice. We have our brains full of this information, but we have not made it part and parcel of our lives. Any of you could speak wonderfully about this; but the fact is, what has become part and parcel of your life? Only the food that is digested will give you strength. And if you are true to your own self, everything is settled. Be truthful, that's all.

So be very careful in the future in filling in your diaries, mind that. Your own results prove what you say. If you've made poor progress, something must be wrong in the way of self-introspection. And if the self-introspection part is clear, you must have more progress. Judge before you send your diaries in the future.

QUESTION: *In the Bible, the phrase that fits this is, "By their fruits ye shall know them."*

THE MASTER: Yes, surely. In one way or the other, all Masters have said the same thing—some in a polite way, some in a little stricter way, that's all. I'll leave it to your good sense. Keep your diary: because the same God is within you, as well.

QUESTION: *Mr. \_\_\_, do you want to pass some diaries around?*

MR. \_\_\_: *Sure.* [laughter]

THE MASTER: No, these are only for your own self.