

# Your Most Personal Work

This darshan took place at Sawan Ashram on Monday evening, July 22, 1974, approximately one month before Master's physical departure. Master is sitting on the floor beside an old woman who is dying. Her family was concerned that she wasn't seeing Light, and Master helped her to withdraw her attention and concentrate within. (This was originally published in the September, 1975 issue of *Sat Sandesh*.)



THE MASTER: . . . ready in a day or two. Her whole attention is outside; she wants to see outside, not inside. Not everything is smooth. God will help her. Yes? Any questions, please? You? Anyone? We have got an hour today in good company, a full hour more. Yes, please?

QUESTION: *I have a question for the young gentleman. He cannot speak right now so I'll read it for him: [he had laryngitis] "I get left side sounds, and so I keep left ear unplugged during bhajan, as instructed by you. I hear, in addition to other sounds, a shrill piercing high-pitched sound mostly from right side."*

THE MASTER: That's all right.

QUESTION: *"But when I plug my right ear for bhajan, some of this sound persists in left side. I have difficulty in listening to sound with left ear open due to environmental noise."*

THE MASTER: Let your left ear be opened, not clogged. When it is not clogged he hears the sound from the right. What does he say? Pitch, high-pitch sound from the right?

QUESTION: *"I hear, in addition to other sounds, a shrill piercing sound mostly from right side."*

THE MASTER: Listen, that is approaching to draw his attention. That is

coming from the right. Amidst all other sounds, that's the higher sound. He should pay attention to that. That will remain; others will die out. That's the only remedy. Yes, please?

QUESTION: *How can one know if one is being true to oneself when one is working at the level of mind?*

THE MASTER: For a while you have to still your mind. When the outgoing faculties are controlled, mind is at rest; and intellect, after understanding something, ceases to work—only then That will come. So you are under the influence of mind, which will carry you all outside. All impressions which are already embedded in the subconscious reservoir will come up. We are not always working at the level of mind. We are, but not always. For a while withdraw attention from outside. Be still, mentally still also. You should be physically still and mentally still for a while. If you are mentally still, your intellect and mind are both stilled; then you have a glimpse of the Truth. Do you follow me? Do you follow now? You are working at the level of mind all day. So to rise above, we have to control the outgoing faculties; and the mind has to be at rest. And mental chattering should also be stopped for a while. Then, you can have a glimpse of the Truth, not before. Unless you are working at that level, you will never have . . . . Your attention is always outside. You are asked to just withdraw inside; look inside now. You are there. For a while, you have to do this; for a while. That's the only way.

QUESTION: *When I attempt spiritual discipline, it seems to be accompanied by a sense of doer-ship—pride in doing. How can I eliminate that?*

THE MASTER: You are right. You are the doer-ship. So long as you are the doer-ship, you reap as you sow. You will only be surrendered totally when no doer-ship remains. When you become a conscious coworker of the Divine Plan, knowing that He is the doer, not you, then you can leave off being the doer, not before. Now we are doing everything at the level of mind, because we have not become conscious of that Power working. Becoming a conscious co-worker of the Divine Plan only comes when the mind is stilled for a while, when you forget yourself altogether. Do you follow me? Spiritual discipline starts when? When mind ceases to work for a while. Now we are all working at the level of mind, not spirit. We are spirit in man. We are spiritual, but now that spiritual aspect is working under the

garb of mind; do you see?

The difference will come to you when you become a conscious co-worker of the Divine Plan, not before. That is why it is said whether you sow good seeds or bad seeds, in both cases you have to reap what you have sown. Good actions and bad actions are equally binding when they are done at the level of doer-ship. So when you forget and lose doer-ship, no seeds will be sown; and there will be nobody to reap the fruit. That's the coming gift. The more you come in contact with the Light and Sound Principle within you; you'll slowly see your doer-ship and ego lessen. Doer-ship will slowly die out. You remain. Yes?

QUESTION: *Does love for the Master develop at the same time as Light?*

THE MASTER: Inner love of the Master means . . . love is the attribute of your soul. You are love personified. You are just to think of the Master who is overflowing with love; that will give you a boost. So: "As you think, so you become." This will give you the way up . . . . Please go on.

QUESTION: *I want to be free, Master.*

THE MASTER: Free? You are bound? I wish you to be free. All are bound by mind, by intellect, by outgoing faculties. Master comes to make you free. When you know the Truth you are free; you are made free. You become free only when no doer-ship remains. Take the example of a mill that is run by a powerhouse. The man sitting by the powerhouse says: "Not a single portion of the machine can move without the powerhouse." And the man who is not sitting there, but is sitting at the table where the machine is working, says: "Don't put your hand here; it will be cut." You see, that's the difference. When you sit by the powerhouse, you're free of dirt; everything will be all right; no doer-ship will remain. That power is working; all the machinery is working. The grinding machine is going on. There is one handle by which the operator holds and moves the wheel.

All grain seeds which are put within the two parts of the machine will be ground. Those which rise coming near the handle will be saved. You move along as a conscious co-worker, you see? That's the only thing. So long as discrimination works, your intellect is there; you are bound. You have to rise above discrimination, then everything will be clear to you. The whole cause of coming and going is our ego. When ego does not remain, who will

come and go? Yes, anyone else?

QUESTION: *Master, I have another question. There's a person that said she usually falls in a state in meditation that she doesn't know if she is out of the body or sleeping. How can she tell?*

THE MASTER: When you are in the body, you know the body. When you forget your body, naturally for the time being our impression of self is gone. When you rise above at will, you see your body down there on the floor and you traverse into the beyond. That is when you *really* rise above. When you forget all thought of your body, then, you are not the body. But, anyhow, you have not become a conscious co-worker; you have not risen practically above it. When you rise practically above it, you'll traverse into the beyond. You'll leave it; you'll see you have risen clear of the body. So this is a golden opportunity we have got to enter into the body and derive the full benefit. While in the man-body only, we can derive that benefit. We are so much identified with the outside things, congealed outside, we cannot think otherwise. It is as difficult to leave as it is for a painting on the wall to leave the wall—we are now so identified with the world. And this meditation means what? To withdraw slowly from outside, by regular practice. Yes, anyone else, please?

QUESTION: *Master, what's the greatest obstacle to one's being totally devoted to you?*

THE MASTER: No ruling passion. Want of ruling passion.

QUESTION: *Want of ruling passion.*

THE MASTER: That's all. When you have a ruling passion, your mind cannot go anywhere else. You will try to withdraw from outside, and put your whole attention with something higher. Now we are identified with the world, as I just told you, congealed with the world, just as paintings cannot leave the wall. Paintings are on the wall and cannot leave the wall. Similarly, we are so much identified with the body and outward environments that we cannot think of leaving them. This work is done by regular concentration of meditation.

Ever since we were born, we have been receiving impressions through our eyes and ears, and all other outgoing faculties as well. Eighty percent of

these impressions come through the eyes, and fourteen percent through the ears. So we are so much identified with these impressions that we cannot withdraw from outside; they are embedded. So when you are identified all outside, in the world, you cannot withdraw.

Master gives a demonstration of how to rise above the body for a while. Again, try to go above it by regular practice; then you can withdraw at will. At present, it is difficult because we are congealed, identified with the outside things. We know we are not the body; we have the body. We know we are not living in this house. This house is for this body. You are not the body. You know that intellectually, but can you withdraw? This is what has to be learned in meditation. Suppose a silken cloth is spread over a thorny bush. If you drag it, that cloth will be torn. But, if by daily practice you try to remove the cloth from the thorns slowly, the first day you might take a longer time; but after a week or ten days that can be removed quicker. Then it is very easy.

So concentration means that. It is no miracle to he who is adept in that. He has had It. And the other man wonders how he got it. By regular practice. That is why it is said, "Every saint has his past, and every sinner a future." And Masters do own these things. Guru Amardas, when he came to the feet of his Guru, became in conscious contact with God within him. You know how to come in contact with God Power within? Withdraw your attention from all outside, from the outgoing faculties, from the mind, from the intellect, and body. He says: "I was one day like you, drowned in the abyss of the outgoing faculties, the poisonous water of the outgoing faculties. Now we are risen above it, ever since God's Grace descended to us through some human pole." Now we are above it. We were once like you, that's all. So there's hope for everybody.

It is very difficult for the man who's identified with worldly things to concentrate. Shut yourself in the closet of your body, step by step, then from the body, too. That means regular practice. When you can *completely* withdraw from the body, you may cut yourself and will not feel it. This is by regular practice. When you leave the body at will daily, at your will and pleasure, then there is no sting of death left. When a silken cloth spread over a thorny bush is removed all at once, it is all torn. That is why it is difficult at the time of death to leave the body. We are identified with it. We have to induce—don't think of the outside; give it a little way up. But, because he has formed habit, and habit has turned into nature, he cannot

withdraw. That is why regular practice is required.

You must have had some practical experience of this in your lives. If somebody calls you when you are sitting quite absorbed in some thought, you do not hear. Why? Your attention is not in the ears. By regular practice you can withdraw completely from the body. Then, when taking an injection, you say, "All right." You withdraw your attention. "All right, inject." You feel pain, but less, naturally. If you can completely withdraw, there is no pain. This requires practice. Some people have got their background—well and good; others have to do. So to think of oneself as body is the most heinous crime. We daily strengthen our identification with the world—with the body. There is a new world within you, you see. The outside world is only a superficial way of living we have got—superficial.

He is all attention, you see. Attention is the force which carries on the whole machinery of the man-body. If you withdraw all your attention from the body outside, then? All the machinery stands still. So the ABC of spirituality starts when you rise above this. Where the world philosophies end, there religion starts. World philosophies are connections with what?—outgoing faculties, mind, or intellect, that's all. The self has to understand certain things up to a certain level, not beyond. You must be reborn. All Masters' teachings are like that. You have to leave the body someday. Why not try now to leave the body? Learn to die so that you may begin to live—have an everlasting life. So spirituality starts when you rise above body-consciousness. ABC starts. Outer features tell if you are a Hindu, you are a Christian, you are Eastern or you are Western. This is your conscious entity, not the body. There was great bigotry going on between the Hindus and the Mohammedans in the time of Kabir and Guru Nanak. There were daggers drawn. A time did come when a Master (Guru Nanak) visited the earth. Straight off he told them, "Look here, I am neither a Hindu nor a Mohammedan, because God or Allah—anybody whom you worship—is the same."

Now, we're born in the same way. No high or low. Our souls are all drops of the Ocean of All-Consciousness; all are brothers and sisters in God. But Guru Nanak was asked, "You're standing under the label of Hindu; tell me who you are, tell me." He said, "If I tell you I am bearing the label of Hindu, you will beat me, kill me, even if I am a Mohammedan like you." Then he said, "To tell you the truth, I am a conscious entity working in this man-body. The body is made of five elements. I am that, that

consciousness that drags this body. That Power is neither Hindu nor Mohammedan; that Power is the Godhead." Real unity starts from there. It is already there. We have forgotten. As man we are one, born with the same privileges from God. As soul we are all conscious entities, drops of the Ocean of All-Consciousness, brothers and sisters in God. That Power which controls us is the Power called by different names. We have forgotten that unity. When you see we're all equally born, we're all brothers and sisters in the family of God, we worship the same Power and you see no difference, then do you think you will harm anybody?

So the first criterion on the way back to God is not to torment anybody, not to hurt the feelings of anybody. So Masters say, "Well, if you want to meet God, don't harm the feelings of anybody." Thoughts are very potent, you see. As you rise in this way on the Path, everything follows. We waste our lives. It's all a dream, a role we are passing through. At the last moment a man says, "Oh my Lord! What have I been doing?" What can you say? There is no use crying over spilt milk. What can he do? And only then at that time, you see, he becomes a conscious co-worker of that Divine Plan controlling all of us.

We can know about that Power now if we rise above the physical body. You are here only for what? Only for this. The more you can derive benefit, the better. That is why I enjoin all of you not to fritter away time in idle talk, gossiping, this and that. Put in as much time as you can in your meditations or something on the subject. You will, just by radiation, be affected by the company you have. It is better to have no company or only such company who is on the Way, or who is more advanced.

So the *foremost* thing that we have before us is to know ourselves. So Masters give us a demonstration of that by withdrawing your self for a while from the body, showing that you are not the body, and giving glimpses of the Beyond. He opens your inner eye to see the Light of God, and opens your inner ear to hear the Voice of God—Music of the Spheres. By regular practice, as you daily come and go, you enjoy all glory and beauty lying within you; then you will very joyously go back. The world is afraid of it, but you will be very jolly to go. This is why I enjoin you to put in more time; make the best use of your time here. There you cannot have so much time at your pleasure. You have got a hundred and one other things to be done—physically, socially. There's action and reaction of the

karmas in connection with the children and others coming in contact with you.

So this is *most* personal, most private work that we have to do; and for that we say we have got no time. We always put off. This day an old lady came before me at the last moment. [The lady referred to at the beginning of the talk] "I know I have wasted my life." She is right. So it is high time, you see. In man-body we've got so much time at our leisure.

When you go back, everybody will be after you to do this, do that, with Satsang and so many other things. Now you're all free. But you know what we do? We sit down, we think of the past, think of the future, making schemes. The past and the future take away *most* of our time, most of our time—these two sprites eating into our veins of life. So forget the past, forget the future; live in the living present. When tomorrow comes, you'll see what will happen. When you're here be fully for the purpose you are here. That's all. So that when you go back you'll know that you have had progress.

So cut off contact from all outside to rise above body-consciousness. This is the real way back to God which lies within you. This we have to learn in one day, one month, one year, one life, that's all. Who has learned this, he's the wisest man, though he may be in the sight of others a very average man. Develop your own self—no obligation on anybody else, that's all. Have pity on your own self; it will save you from coming and going. These are evident, self-evident truths being put before you. We have got the body; we have to leave the body—no exception to the rule. Man-body is the highest in all creation. It's a golden opportunity in which you can know God. To know God we must know our Selves. When knowing our own Selves is at the level of feelings, emotions, or drawing inferences, this is subject to error. Seeing is above all; to know your Self by self-analysis, by rising above body-consciousness.

The demonstration of this Self may be given at the feet of a Master. He gives you the way up, for a while. It is before us in the man-body. We can do this in the body which you've got already—in no other body. How far we have succeeded is for us to see. That is why I always impress: Be not aimlessly adrift. When we put our efforts in to one thing for some time, success follows. If we dig a pit here two feet, there four feet, there six feet, some seven feet, some five, all pits are there but no water. If you go on



digging in the same pit, you get water, that's all.

And further, what you can do today, never put off till tomorrow. Procrastination is the thief of time. This is why we have delayed so far and are delaying even further. Now you've come to know what your *real* work, your personal work, your private work is. It is to know Self and to know God. And for that purpose you're here. So try to put in more time on this work; that's all I can say. This work we are to do—our own self for our own Self. Nobody can do it for others. Others give a boost, that's all right. Come out of this delusion. You have been in great delusion, working at the level of senses. All right, God bless you.

# Go On Doing It

This heart-to-heart talk was given at Sawan Ashram by Master Kirpal Singh on August 11, 1974, just ten days before His physical departure. (This was originally published in the September, 1975 issue of *Sat Sandesh*.)

QUESTION: *Sometimes we meet disciples of other so-called Masters. How much should we say, if anything? They say they have been initiated into the Light and Sound. Should we question that? Especially if it is another guru that we know is not true. Or should we just hand them some literature of Master's and say nothing?*

THE MASTER: If anybody comes to you who is already initiated elsewhere, he has come for some information. Tell him what he wants. Don't say, "your Master's false." Give him the criterion of a Master; what is expected from a Master. Let him judge for himself. Try to tell him how you may judge Him outwardly.

QUESTION: *Beloved, she has asked this question for the simple reason that two of them here have met a disciple of another Master who claims that Baba Sawan gave him commission to go to the south of India. And that he can give Light and Sound Principle. Is that so?*

THE MASTER: I don't know.

QUESTION: *The name\_\_\_\_, Bombay.*

THE MASTER: Master authorized him to go, told him, "all right, you are going to give Satsang to talk about spirituality." Now, "I tell you how to meditate." Even group leaders give others a sitting and they see some light. Will all group leaders become Masters? [laughter]. . . . Why are you concerned? Those who are satisfied, let them go on. The Sound and Light contacts are not the only criterion. There are some others: protection, help.

QUESTION: *It is one thing to say and another thing to do it.*

THE MASTER: If you have doubt yourself about your own Master, it's all right. If not, go on with it. Here in India I have seen two men dying (so-called Masters). They asked Him forgiveness for their sins. In the West too.

When you are put on the way, don't judge others. Do and see. When I met my Master, my elder brother was not initiated and I wrote to him. "I met with a Master that is moving on earth in all humility of Guru Nanak, *but wait*". . . . If you waver yourself, you spoil the name of Satsang. Why not do it and see? If somebody is satisfied with his own way . . . all right. It is God who gives, it is God. As I told you the other day, when men were initiated years ago, they were asked to keep silence, not to talk on the subject for two years. Go on doing it. Go on doing it. Go on doing it . . . . We are not fully receptive. If you have got it, do and see and then bear testimony to it. First we become "Masters" and then initiates, you see. [laughter] . . . I issued one circular: *I hope nobody should stand between the initiate and the Master*. Have you seen that circular?

DISCIPLE: *Yes*.

THE MASTER: One for one.

QUESTION: *Nobody should stand between the initiate and his Master*.

THE MASTER: Both lights are shining. Be very wary! He is not one with full light on.

QUESTION: *Does the Master meet every initiate at the time of physical death?*

THE MASTER: Just those who are in tune with it are informed ahead of time. Those who will never sit in meditation know only that very day. He will guide you at least, direct the way. But for him who transcends the body, the steppingstone is there. They know: "All right, I'm going." My wife said, "I am going tomorrow." I said, "Tell the Master not to take you tomorrow. Ask Him please. Tomorrow there will be thousands of people gathered, a large Satsang." When that was over I went to her: "Are you ready?" "Yes." "Go inside." She went jolly. This is the fate of everybody. No concession, this is for everybody initiated. But we are not sincere, that's the pity. We are sincere to our friends and relatives.

Now every day I ask how many have seen the Master's Form, you see. At initiation there's a seed. That should be developed. He should see and speak to Master within. Then you really become transformed, I would say.

Not before. You're all on probation until you come to Him within. If you put in three months sincerely, you would progress wonderfully. For three months you're laughing and talking and sleeping and dressing—'this is my face.' Are all these things ordinary or ultimate goal? One or the other. See to your benefit. It is you who have to leave. Nobody else leaves the body for you. You are not confident. Anybody else? [*Master is quiet for the longest while. He reclined and closed His eyes. When He reopened them He looked long and piercingly at us.*]

QUESTION: *Don't so-called Masters know the consequences when they do these things and cheat people like that?*

THE MASTER: God has not made me judge. He is above. He sees all. This is His charge. This morning I was talking about Lord Krishna the Avatar. There are both Avatars and Saints, but Avatars keep the world populated, keep the world a-going. But usually the Masters are with him. He is very just. Why, why should we worry?

God says, "Don't judge others so that ye may not be judged." As I told you the other day, I was selected to be one of the jurors. A summons was served to me for jury duty. They met people to get their opinions beforehand. I was also one of them. There were about fourteen people there. The judge came and saw these people. It struck me, "Judge not others so that ye may not be judged." That's all.

QUESTION: *You told that, your Holiness, told that to the judge?*

THE MASTER: It is easy to judge others. It is very easy. You may be wrong.

COMMENT: *It seems to be second nature with people.*

THE MASTER: Christ said, "Father, forgive them for they know not what they do." Some asked that He should not be put to the cross. They tried to save Him. Christ gave them blessings. What about those who were after putting Him on the cross? They received full blessings also. To forgive is a very brave man's work. Forgive and then forget.

Come up, one more. Time is passing. Go on with your . . . what you have

been given. See what you can do. He sees always.

Mind your own business. Try to win the first prize. There is a race going on. Don't look to the right or to the left. Reach first and win the race. Do your best. That draws the attention of the Master too. If anybody has advanced, look to it. So mind your own business. Your father was great, what about you? Develop this way. Settle your account. He comes to make you radiate through your Father who is Master. Look to your own. If you don't change in this man body, then you remain in this form by going around. Have good vision, it will help. Go jolly now!

Your food time please. One by one.



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