

Selections from *Sat Sandesh* Third Quarter 2022

World Peace in the Atomic Age

Circular number 5. This talk was given by Master Kirpal Singh at the ninth general session of *United Nations Educational, Scientific and Cultural Organization (UNESCO)* held in New Delhi, India on December 9, 1956. This was published in the May 1970 edition of *Sat Sandesh*, and also in the book *The Way of the Saints*.

Mr. President, Delegates, Leaders, and Friends:

It is a happy event to meet the distinguished delegates and members of the different countries of the world who have come to discuss plans and demonstrate universal brotherhood in action, in the spirit of peace and loving kindness for all the world. I have love for God and for all humanity. Fully knowing that men and women of high attainments are present here, I venture to speak to you frankly what strikes my mind on the subject which is a main objective before us: namely, Peace of the World.

Man does not live by bread alone. He has to live on the bread of life. He is a conscious being and has to know himself to live on God consciousness. Man is a conscious entity which expresses itself through mind and physical body. Unless he is liberated from bondage of mind and matter, he cannot have knowledge of self and of God. If his mind is turned to the physical body and its needs, he becomes earthly. The inevitable result is jealousies and strifes. But if it is directed toward soul, he becomes spiritual; the result will be love and peace.

The preamble to the UNESCO Constitution says that since war began in the minds of men, it is in the minds of men that defenses of peace must be constructed. All Masters who came in the past turned man's attention to the purification of the heart. If we want to change the outside, we should change our

hearts first, because out of the abundance of the heart a man speaks. What does it avail one to wash himself outside if deceitfulness is in his heart? Purity in thought, word, and deed is what is required.

The world is awakening to this truth, as is apparent from the fact that religious conferences and such organizations as this one are coming into existence for the purpose of helping mankind uplift himself; but violence and hatred still dominate the world and the doctrine of inequality of men and races is preached and practiced.

Some like to dominate over others, and exact and squeeze from others all that they can, and give little or nothing in return. All this has, as it were, formed habits that have entered into our nature. How can we change our mind and turn it to a higher purpose? Mind, like fire, is a good servant, but a bad master. Guru Nanak said, "Victory over the mind is victory over the world."

Let us consider how we can conquer our mind and change our hearts. Man is composed of body, mind (intellect) and soul. We have to develop all around. We have sufficiently developed physically, socially and politically. We have become intellectual giants and made wonderful inventions, such as telephones, telegraphy, radios, televisions, airplanes, rockets, atom bombs, etc.; but both physical body and intellect depend on the soul within, about which we know little or nothing.

"What does it profit a man if he gains the possessions the whole world and loses his own soul?" As we have not known ourselves, all advancements we have made on the physical and intellectual plane are going against us. In a European conference of scientists held recently, the President of the conference said that we have gained control over the forces of Nature before knowing our own selves. That is why various inventions are going to help in the destruction of mankind. Had we known ourselves before we got control over the forces

of nature, all these inventions would have gone to help in our uplift.

All Masters in the olden times, namely, Buddha, Nanak, Christ, Prophet Mohammed, exhort us to *Know Thyself*. For knowing ourselves we have to rise above the body consciousness by practical self-analysis. The scriptures say, "Learn to die so that you may begin to live."

Christ said, "Except ye be born again, you cannot enter the kingdom of God." Nicodemus was a very learned man. He came up to Christ and said to Him, "Master, how can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" You will see intellectual people fail very badly when the practical side is concerned. Christ replied, "Art thou a master of Israel and knowest not these things? Don't you know that flesh is born of flesh and spirit of spirit?"

To be born anew is to rise above the body-consciousness by practical self-analysis so that one may know himself and the Overself which is called by so any names. Kabir says the same thing, "Learn to die a hundred times a day, not once."

You must know how to *rise above the body consciousness* so as to know who you are or what you are. Intellectually we know so much about it, but practically we know little or nothing. It is a matter rising above the body consciousness and opening the inner eye or the single eye to see the Light of God by practical self-analysis, which we have forgotten. It is an old, old science.

All Masters who came in the past were fully conversant with these facts, but unfortunately we have forgotten them. Can we rise above the body consciousness? Can we leave the body and then come back? These are the teachings given by almost all the Masters whether they came in one country or in the other.

Maulana Rumi said "My dear friends, learn to die so that you may have everlasting life." So this is not a new thing, but an old, old thing which we have forgotten. So the Master says: "Yes we can have this experience as surely as two and two make four, very definitely, at the feet of a competent Master, as King Janaka had at the feet of Ashtavakra in a very short time."

I need not dwell on this subject any longer. Those who may be interested in solving the mystery life can refer to the pamphlet *Man! Know Thyself*, which has been distributed to everyone here, for further information.

To achieve this end, man must have an ethical or moral life which is a stepping stone to spirituality. Christ said "Blessed are the pure in heart for they shall see God." Guru Nanak said, "Be pure that truth may be realized."

While pressing for the moral and intellectual solidarity of mankind, we have not laid any stress on the spiritual aspect of man which is the most vital but a sadly ignored proposition. It is a cementing factor running throughout all humanity without which all our attempts in the intellectual and moral planes may succumb and collapse.

On my tour of England, Germany and the U.S.A. last year I was asked, "How can we avoid the danger of atomic war?" I told the listeners that we can avoid this if we but live up to what the scriptures say. We know so much about the *Sermon on the Mount*, the *Ten Commandments* and the *Eight-fold Path of the Buddha*, for preaching to others, but we do not live up to what we preach. "Be the doers of the Word and not hearers only—deceiving your own selves." Reformers are wanted, not of others but of *themselves*.

Learn to live just as Yudishtra, one of the five Pandos, did. It is said that the five Pandos were placed under the tuition of a teacher and the teacher gave them a book which started, "Tell the truth, don't be angry," and so on. Four of the brothers

memorized the full booklet. When the turn of Yudishtra, the other brother, came, he said, "Well, Master, I have learned one sentence fully, 'to tell the truth'; and 'don't be angry,' I have learned only half of that." The master was enraged. He said, "What will I answer to the king?" In two or three months he'd learned only one sentence and another only half. He began slap the boy — once, twice, thrice. Then he said, "Why don't you tell the truth?" Yudishtra said, "I do tell the truth that I have learned one sentence — to tell the truth — and the other only half, not to get angry. And now I tell you the truth, that in the beginning I was not angry, but when you went on slapping me, I got angry in my mind."

So unless we learn to live as Yudishtra did, there can be no advancement in any phase of our life. Food which is digested gives strength. If we put in practice what we have learned, all danger of an atomic war will be avoided.

Now let us see what the scriptures say for our guidance. Men are all worshipers of the same power of God, called by so many names. God made man, ensouled bodies. Our soul is environed by mind and matter. God is all consciousness. When we liberate ourselves from the bondage mind and matter we find we are conscious entities — souls. We are, as it were, drops of the ocean of life. If we know ourselves by analyzing ourselves from the physical body, we will meet the world from the level of the soul.

So we have got a very strong background to stand on, viz., God-consciousness. But we have been living only up to the "shalts" and don'ts." We shall do this and do that or don't do this or don't do that, but really we have no strong background to stand on. "There is no Hindu, no Mohammedan (I may add no Christian or any other) by birth." That is what Guru Nanak said.

The Israelites came up to Christ and put to Him the question, "Our king demands a tribute from us, what should we do?" And He told them to bring Him a coin. And when the coin was

brought He asked whose inscription was on it; when told it was Caesar's, He said, "Give unto Caesar what is Caesar's. Your souls are of God, give unto God."

All Masters' viewpoints have been the same. As man is a social being, social institutions of various religions were made for the uplift of soul, so that it may pass its earthly sojourn amicably and prove to be helping to all humanity, as well as to aid one to know himself and know the Overself — God. God cannot be known by intellect, the outgoing faculties, or *prana*. It only the soul that can know God — that is why all Masters who came in the past enjoined ***Know Thyself***.

They further gave two most important commandments: (1) Love thy God with all thy heart, with all thy soul, and with all thy strength, and (2) Love thy neighbor as thyself. For God resides in all hearts.

We are all conscious entities being of the same essence as that of God. There is one underlying unity — as such we are brothers and sisters in the true sense of the word, and form the universal brotherhood which can be cemented if the much needed inner unity is realized. Now we know all things intellectually. As we have not known ourselves, our inner eye is not all pervading. When your inner eye, single eye, or latent eye is opened then only you will see the same light of God working throughout all. You will have true love for all and true regard for all scriptures left by the past Masters. All scriptures say that God resides in all creation and is immanent in every form.

Guru Nanak said, "We live and have our being in God. We should treat everyone as our own flesh and blood." Prophet Mohammed said, "We are all members of the same family of God." All other Saints said the same thing. We should, therefore, love all — love of God and love of all mankind are the two great fundamentals or main commandments on which the work of all the Masters hang. If we follow them in practice, there will be peace on earth; the kingdom of God will

come on earth — and there can be left no danger of an atomic war.

There is one reality working in all. All mankind is one. The differences are man-made — arisen out of self-aggrandizement due to ignorance of one's own self. It is said of St. John that he was invited to a school. He came over and was asked to give a talk. He stood up and said, "Boys, love one another," and sat down. The secretary in charge asked him, "Haven't you got anything more to say?" He again got up and said, "Boys, love one another," and sat down. Again the secretary asked him if he didn't have anything more to say. The third time he got up and said, "Boys, love one another. Love and all things shall be added unto you."

To achieve this end man must be ethical or moral. This is the gist of the teachings of all the Masters, whom we have with us. Naturally whoever loves God will love all.

Without love no lasting peace can be maintained in the world; and without the spiritual aspect of man being realized you cannot have true love. God is love and our soul being of the same essence as that of God, love is innately enshrined in us.

Shamas Tabrez, a Mohammedan, said, "If you perform outer rituals and ceremonies of worship for a hundred years, you cannot be true worshipers. If by doing these you have not developed love for Him, ye cannot be aware of the mystery of God."

Guru Gobind Singh, the tenth Guru of the Sikhs, said the same truth, "Hear ye all, I am telling you the truth — those who love, they get to God." The Bible also says the same thing. "Those who do not love cannot know God." All others spoke in the same terms.

A lover of God will be a lover of all Masters who came in the past, a lover of all mankind and all creation, a lover all holy scriptures, all holy places and a worshiper of all places of

pilgrimage. A lover of God will never think molesting anyone in thought, word or deed. He will be:

- 1) A true *ahimsa*, which is the highest of all Dharmas.
- 2) He will live a life of truthfulness.
- 3) He will hold a high character.
- 4) He will have love for all — hatred for none.
- 5) He will lead a life of selfless service for the uplift all humanity.

These are the five pillars on which mansions of peace can be built. These five pillars are cemented by developing the *spiritual contact within*. He looks to the whole world as the house of God, and the various countries as so many rooms therein.

The governments are raised as custodians for the good of the people. They are doing their best to restore peace and order in various ways in the world. The United Nations was also formed to secure this end.

The governments can control the bodies of men, but cannot do man-making. Until the hearts and minds change, the world situation cannot change. *Change must come from within*. As I told you already, "Out of the abundance of his heart a man speaks." The very words he utters are charged with love. Whatever comes from the heart, that goes to the hearts of the people. This is the sole work of really spiritual men and not sectarian, who are to do this job, without which no government can be fully successful.

Paid preaching, I am forced to mention this thing, because it has done more harm to humanity than the helping of it. Paid preaching, carried on by professional and narrow-minded preachers, has made matters worse in all religions. They, instead of uniting mankind, have assisted in separating man from man.

Look to the olden days. Four phases of life were prescribed for man. The first 25 years of age were spent to learn all the scriptures and other knowledge. After that, 25 years to attend to household affairs. After that, a man had to go into seclusion for about 25 years in order to realize his own self and to realize God. When he had realized himself and God, he was to go around from place to place for preaching to all mankind selflessly. Such persons were called *sanyasins* who were required to preach.

All Masters enjoin us to love God and to love all humanity with all our soul, with all our heart, and with all our strength. Masters who came in the past told us to go by the scriptures. How many of us should do this? At least those who are awakened to this truth should do that. Let them start from themselves. God wants reformers, as told you before, not of others but of themselves. So many people sitting here, say 600 to 700, if we just start doing that — there will be a change. Those who come in contact with you, they will also change.

So you see it requires a very rational way of preaching by those who have universal love, who follow the true import of the holy scriptures which are fortunately with us today. Had we come, say, a hundred years before or 400 years before we would not have the scriptures or experiences of those who came within these periods, viz., Ramakrishna and others. Had we come before 500 years we would not have the scriptures of the Sikh Gurus, which are a voluminous treasure of divinity. Had we come another 1400 or 1500 years back we would not have the *Holy Koran* with us. Further, back to 2000 years, if we happened to have come before that, we would not have even the *Bible*. 2500 years back had you come you would not have even the scriptures of Buddha and Mahavira.

So we are fortunate these days in the twentieth century that all those who came in the past with fine records of their personal experiences which they had with the self and with Overself are with us today. We can be benefited therefrom but unless we know the *true import of the scriptures, understand the one*

underlying principle therein, and live up to them, we are nowhere. What do they say? They advise us to have a robust physical life, to have an ideal moral life and to know our own self and to know God.

There are two kinds of knowledge, one is called *Apara Vidya* and the other is called *Para Vidya*. *Apara Vidya* consists of reading scriptures and performance of rituals and other ceremonies, giving alms, etc.; these are the elementary stages required for paving the road to spirituality.

The main purpose underlying this is to create in us an interest in knowing self and knowing God and also in leading an ethical life, which is the stepping stone to spirituality. For that, naturally, we have to seek the guidance of *someone who has realized that spiritual life*. The main drawback is that we do not know what we are and where we stand. Our soul is under the bondage of mind and matter. If you learn practically how to analyze yourself and rise above the body consciousness, you will see that you are not the body, nor the intellect, nor the outgoing faculties. We know so many things but only intellectually.

Is it possible to know one's self and know God? As I told you before, yes, it is possible by following *Para Vidya*, the science of practical self-analysis in the natural way, which can be followed by men of all ages. Unless you know who you are and what you are, and what your relation is with God and all creation, you cannot be fully at peace.

This is no matter of feelings, emotions, or inferences arrived at by intellectual wrestling, as they are all subject to error. This is a *matter of seeing*, which is above all of them, and given out by all Masters who came in the past. This applies to all irrespective of whether you belong to one country or the other, or one religion or the other; that makes no difference.

Since man is a social being, social institutions were formed just to enable him to lead a life of high morality, of chastity,

and of love for all mankind and pass days of life in peace. To achieve this end, we have to see the unity underlying all creation by knowing our self and knowing God. We have wonderfully developed in the way of science but still with all the amenities it has afforded us, we are still not happy. *The true happiness will come if you will know yourself.*

We were talking of the governments, that they can control bodies but cannot make men. Making of men is the job of really spiritual people. Look at the kings of old like Dashratha, Ashoka and others; almost all of them had in their courts really wide-awake seers of spiritual status whom they consulted in all matters affecting humanity as a whole; and from whom they received substantial help in carrying out the work of their states without having recourse to the use of physical force.

If similar guidance can now be had, it would go a long way to secure peace in the world. You will see that our success in achieving self-government in India without a regular war was mainly do to the wise counsel and guidance of Gandhiji which were based on moral force with some spiritual background. All of us owe respect to him. If you follow the principles as I have told you, there will be peace on earth.

It is not a new thing. It is already there in the scriptures left by Masters who came in the past. They all gave out the same thing. But we know all this only intellectually. The only thing required is to just put into practice what we know. Instead of preaching to others we should start preaching to ourselves. Live up to what we say. There will be a very definite change arising.

It may be there is danger of war overhead but if we at least know what we are and try to live up to what is said above, that will not make matters worse; that will help the majority of people. It is true when the house is on fire, a well cannot be dug out then and there. If we just start living up to what has been laid before us, viz., love God, and as God resides in all

hearts, we should love all humanity and all creation, that will go a long way to help us.

In the Hindu scriptures, you will find that they give milk to the serpents, *Gugapir*, as it is called, because God is immanent in all forms. A question was put to Christ as to how we should behave toward others, and he said, "Love thy neighbor as thyself." When he was asked what to do with the enemies, he said, "Love thine enemies."

The true spiritual man looks to the very God in all hearts. He works from that level. Such people, the more in number, will go to create more peace and love for one another.

So, with these words let me thank you all for the patient hearing that you have given and take leave.

Prayer: Its Nature and Technique

Preface to the book by Master Kirpal Singh

Prayer is the salt of life and we cannot do without it. It is ingrained in the nature of Man to pray for the fulfillment of his wishes whatever they be. But more often than not we do not know what we may really pray for, how to pray, and what we may do to make our prayer a great dynamic force as may stir up Heaven's mercy.

The secret of a successful prayer lies not so much in the words we use, nor in the time we devote to it, nor in the effort that we put into it, as it lies in the concentrated attention that we may give it at the seat of the soul so as to make it soulful.

The most natural form for a fruitful prayer is the yearning of a soul without the agency of words, oral or mental, with the tongue of thought. A prayer like this generates and releases such a fund of spiritual energy that all the Cosmic Powers are attracted and combine together, shaping out things as best as possible.

A true prayer is one continuous process, independent of form, time and place, and leads ultimately to the stage of *Sehaj* — a halcyon calm, a perfect equipoise and a complete satiety, with no desire whatsoever. This then is the climax of a genuine prayer, and here prayer itself ceases to be a prayer and becomes a state of being, as one gradually rises first into Cosmic Consciousness, with the Divine Will fully revealed unto him.

This is the be-all and the end-all of prayer: and how to achieve it is the object of this enquiry.

KIRPAL SINGH
July 1, 1959
Sawan Ashram, Delhi, India

Our 'Master' Teacher

His Grace Lives On

Starts on third page of Chapter 9, published in 2001

Evening Darshan with Master Kirpal Singh

August 10, 1974, Sawan Ashram, Delhi, India

Master: How do you see the world? Do you see the world all beautiful?

Disciple: Yes, yes.

Master: Do you see the world all beautiful, each one of you? No reply? So, if you have love, love beautifies everything. Love for God. God is the maker of all creation, permeating all creation, controlling all creation. If you love Him, He resides in every heart. There is no place without Him. It is all His manifestation. If you love God, all the world over will be beautiful. That is why I asked you. Why not come nearer? Welcome. So come up with any questions. You? Yes?

Disciple: Master, we read in *The Wheel of Life* how the Master takes on the karma of the disciples — the karmas of the disciples into His physical body. When we, when I see it, it's very . . . Is there anything that the disciples can do to make the Master's burden on His physical body less? Is it possible for us to help?

Master: There is nothing impossible in the world. The word impossible is found in the dictionary of the fools. Now the question that remains concerns Sympathy — Sympathy of the heart. Father can take the trouble of the child and the child can also share by love. It is the *Law of Sympathy*. By the *Law of Sympathy*, you see, a little boost is given to the soul. First of all, that thing [suffering] loses all pinching effect. When a horse is strong, it can carry even the broken carriage. So by sympathy, naturally something is contacted, not all. Hamayu was king. His father had great sympathy for his son. So when his son was very dangerously sick for eight days, Hamayu sat and prayed. He went four times around the cot upon which his son was lying.

He prayed, “Oh, God, let this disease be transferred to me.”
And it so happened the son was cured and Hamayu died on the same day. This is historically true. Law of sympathy works. You must have read this in *Wheel of Life*.

By radiation other difficulties are minimized, toned down in two ways: by giving a little boost to the soul which gives us a little strength; and lessening the pinching effect. Otherwise, as you sow, so shall you reap. Generally, the law is like that.

Once I questioned my Master by saying, “You are there. You have got no karma. Why do you get sick?” This was a very abrupt question.

He said, “When others are taken on [initiated], then those are mine [their karmas are mine]. I have to bear the fruit although in a lessened way, you see. Those [sufferings] are not his, but mine.” This is but natural.

When a child is sick and is in the lap of the mother, he is buoyant. If the mother's thoughts are very strong, the child cannot get sick. The child's illness will be minimized. That's a law of nature.

So thought actions are very strong, very potent. The whole world is thought. God thought of creation. So creation was the result of thought. Thought reverberates in all creation and all thought comes in tune with that also.

So the law of sympathy works. A mother is living somewhere else. Her son gets sick somewhere in the distance. He is in trouble. The mother's sympathy stands . . . she begins to feel by radiation. This happens to those who are, what you call, very wide awake mothers. This happened with my son. That [principle] is the same with Masters, too. *If the disciple remembers the Master, the Master remembers whom . . .?*

That's reciprocal, you see. Law is radiating thoughts for all. When you turn your face to it, you see that is right. The more receptive you are, the more apparent help is seen.

Anyone else? [*Hindi*] Any more questions? [*Hindi*] Yes, you have to say anything? Dig up [questions] within yourself. Anyone leaving? You? You are going?

Disciple: Two days to spend with you.

Master: [*Chuckles*] Who else? You? So you have the right to question anything reverberating in your mind. If you've got any questions, come up.

Disciple: I'll write them down and present them later.

Master: When?

Disciple: Before I leave.

Master: All right, not after, thank God. When are you leaving?

Disciple: Tuesday morning, Master.

Master: Oh, two days left. Yes.

Disciple: The last time I was here Master told me to make my home and my husband a loving happy home. I went back and in two years made my home so loving and so happy that my husband and children are so attached that they won't let me go away. So, would the Master speak about the balance of how to make your home loving, but so they won't be attached?

Master: [*Master looked pleased.*] Now, I think naturally he will feel sympathy for you. It is just like some oil has been put in the machinery. It goes all through without any noise. All your household affairs must be now . . .

Disciple: Very beautiful.

Master: It is sweet; and, in due course, he may turn up to your way. The duty of the woman is to first make a home happy. This is the first thing, then it is to live an ethical life. So God has united you. Pay off lovingly.

[Master had official recordings stopped August 7, 1974. Addressing a disciple, Master asks.] I hope you must be now comparatively happier than before when you were recording always. Is it not better?

Disciple: Master, if I may say, it is the first time in eight months I have been able to absorb Master without having an instrument in between us.

Master: That's all right. If our attention is just receptive, then we draw many things from radiation. If you are doing something else, . . . naturally . . . I just put one question to you. Are you happy?

[There is some discussion in Hindi. Master responds]
I wish not to go. We'll lose all this company. Master Power will do it, but there will be no company.

Disciple: I feel like we either have done our lesson completely well or haven't prepared. If you're the teacher and we are the students, and this is the classroom, then since there are no questions, we have either done our lessons perfectly, or haven't prepared for class at all.

Master: Of course, everything is explained somewhere. Nothing is given in a round-about way. That is why, if it is read; well and good. When there is no question, it means the pitcher is full, you see; or the pitcher is all vacant. Which of the two? If it is half filled, then it will go on gurgling. Glad to hear you have no questions. I don't think it is the other way. I see your pitcher is full.

Disciple: I have a problem with oversleeping in the morning.

Master: Sleeping in the morning?

Disciple: Yes sir. I just sleep right through. Can you give me some suggestions how to correct that?

Master: Anytime you can remain wide awake . . . What time suits you?

Disciple: Well, I'd like to get up at four in the morning.

Master: For that you must observe other things, too. Go to sleep before nine.

Disciple: Before nine?

Master: Yes. Otherwise when you wake up you will feel drowsy. Eat less! Eat sparingly before you go to sleep. If you observe these things, I think you will find it better.

One day the second Guru of the Sikhs was asked by a follower, "I feel drowsy in the morning." "Well, look to your stomach," the Guru replied. Then another said, "My mind always is playing pranks." The Guru said, "Look to your stomach." And again one said, "I cannot rise at the stated hours." "Look to your stomach," answered the Guru.

You see? To see that your stomach is all right is the question always. When you eat food which is not digested, naturally you cannot be wide awake. You cannot be buoyant and fresh. Unless you're buoyant and fresh, there is no use of going to meditation. You won't find your meditation fruitful. So that is very essential. Yes, please?

Disciple: Master, is it all right to sing *Simran*? To sing it?

Master: To sing?

Disciple: To sing *Simran*? In other words, to sing the *Five Charged Words*.

Master: Rhythmically?

Disciple: Well, I do it in the car when I go to work. I sing it to myself. I don't sing it in front of people.

Master: That's all right. By thinking of what? Thinking of the words, the sound that reverberates, or what?

Disciple: I get lost in the sound.

Master: Naturally, if you do *Simran* of the charged words, they will give you charging. If you are only stuck fast to the letter of the words, or the rhythm, then that [simran] is not complete. Of course, that [simran] gives something if a man stays on the outside [is not in meditation].

Think sweetly of the Master and you'll have both. The other way, when you go rhythmically very strongly, you will also have that thought. But the boost that is had when the senses are stilled is much better.

Any more [questions]? Only such a man will not question whose pitcher is full . . . you see? Either way, quite vacant or full. Yes, please?

Disciple: Several of us here are teachers. I wonder if you, as an expert teacher, can give us some advice so when we go back to teach in the fall, we would be better teachers.

Master: In the worldly way, or in any way, you must be conversant with the teaching, or the talk you are going to give. This is the first thing. If you are confident, then your very words will carry weight. If you yourself are not very confident — dubious, wavering, then your words will carry no weight.

Words that come from the mouth only, do not affect. What comes out of the heart goes to the heart, you see. Say what you really feel. Don't cut up things. Don't deceive your own self. When you are confident about giving the talk, that's all right. No justification is required.

Long, tall talks are not required. If you give heart-to-heart talks, you'll strengthen their attention by radiation. A few words just before giving a talk directs their attention. Yes, I think it is better to learn than to teach. A teacher gives out everything outside [chuckles]. That does not help you.

Disciple: If you become a student, you can become a Master one day.

Master: Yes, surely. When you do your practices, you are satisfied because you have that in two ways, you see. First, you simply listen to what He has to say, and secondly you practice it along with listening. You won't have any questions

to ask. They will be solved of themselves. Suppose you are holding a lamp, a lighted lamp, that radiates light five or six feet. When you go further, the lamp light will still proceed by five or six feet. So practice is necessary. Confidence only comes with practice.

You know when I went to the United States, I met up to three thousand five hundred people [at a time]. “All right, any questions, come up . . .” I never felt like a mannikin. Man learns more by questions. The problem for one is the same as for others and guides others. I give talks, but I always give time for questions.

First reform yourselves, then reform others. Then you will be less afraid to speak. You'll say what you mean. You'll mean what you say. There will be no fabrications, no exaggeration, no underrating, nothing. The man who makes statements which do not really interpret what is in his mind, has to be a man of strong memory. If his mind is not satisfied when he has given a talk, his mind will feel that somebody may not have believed him. He will ask, “All right did you follow my talk. I meant only that, you know.” Then he goes to a third man. Again he changes. Naturally if my statement changes, two, three, or four times, I won't remember what I have said one day, the other day, or the third day. The serpent mind changes.

So a man who does not speak the right things from his heart always requires a good memory. This is a problem in India, you see. To tell lies, you must have a strong memory. Otherwise, you will be caught, naturally. The man who speaks truth, [his statements] will always be the same, maybe today, tomorrow, ten years — it's all right. How much time you have saved! So a liar must require a strong memory. Otherwise, he will be caught lacking somewhere. He may be thinking nobody is catching his statement, but the cat must be out of the bag sometime. It cannot be concealed. So to say what we mean, and mean what we say, and speak truth saves us very

much all around. It will save time — time from brooding over nothing. Many things will be reconciled.

So anymore? You must jot down [your questions] before it is too late [*chuckles*]. I think you are now weary of the heat. I don't think you have felt it very much if you were attentive. It is your food time now so you had better go. Go jolly, that is all I can say.

I think you had better go first because you are prompt to leave. [*The staircase was narrow and the group did not want to leave.*] Others are not so prompt. Nobody wants to leave? Who will go out sooner? No time? All stay? [*Chuckles*] All go? Go one by one so that in the staircase you won't crowd yourself.

All right. God bless you.